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FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

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JANUARY—JUNE, 1862.

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> "What fables have you vexed, what truth redeemed,
> Antiquities searched, opinions disesteemed,
> Impostures branded, and authorities urged!
> What blots and errors have you watched and purged
> Records and authors of! how rectified
> Times, manners, customs! innovations spied!
> Sought out the fountains' sources, creeks, paths, ways,
> And noted the beginnings and decays!
> What is that nominal mark, or real rite,
> Form, act, or ensign that hath scaped your sight?
> How are traditions there examined! how
> Conjectures retrieved! and a story now
> And then of times (besides the bare conduct
> Of what it tells us) weaved in to instruct!"

It would not be difficult to prove how well these lines characterise the curious discoveries and happy illustrations, on every branch of literature, which have from time to time been made public through the columns of NOTES AND QUERIES.

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We are now about to commence the THIRD SERIES. Our old Friends and Correspondents still support us; and WE are encouraged by their support, and by our twelve years' experience, to hope that as our SECOND SERIES has been recognised as a great improvement upon the FIRST, so will the THIRD be better still. "*Ab Jove tertius Ajax.*"

Notes.

MEMOIR OF WILLIAM OLDYS, ESQ., NORROY KING-AT-ARMS.

The life of a literary antiquary is seldom sufficiently diversified to afford to a biographer many materials for his pen, so as to give interest and vivacity to the historic page. From the noiseless tenor of his daily pursuits, and the habit he has acquired of holding communion with the past rather than with the present, his existence is, generally speaking, subject to fewer vicissitudes than those which mark the mortal progress of persons belonging to the more active professions:—

> "Allow him but his plaything of a pen,
> He ne'er cabals or plots like other men."

Respecting the parentage of William Oldys there is some obscurity. Mr. John Taylor, the son of Oldys's intimate friend, informs us that "Mr. Oldys was, I understood, the natural son of a gentleman named Harris, who lived in a respectable style in Kensington Square. How he came to adopt the name of Oldys, or where he received his education, I never heard."* All his bio-

* *Records of my Life*, i. 25, ed. 1832.

graphers, however, speak of him as the natural son of Dr. William Oldys, Chancellor of Lincoln (from 1683 till his death in 1708), Commissary of St. Catharine's, Official of St. Alban's, and Advocate of the Admiralty. That even grave civilians will sometimes deviate from moral purity, is deplored by Dr. Coote, who had been informed that Dr. Oldys "maintained a mistress in a very penurious and private manner." *

The civilian died early in the year 1708, and in his will he "devises to his loving cozen Mrs. Ann Oldys his two houses at Kensington, with the residue of his property," and "appoints the said Ann Oldys whole and sole executrix of his Will." It has been conjectured, with some degree of probability, that under the cognomen of *cozen* is meant the mother of our literary antiquary; more especially as we find from the will of the said Ann Oldys, that after two or three trifling bequests, she "gives all her estate, real and personal, to her loving friend, Benjamin Jackman of the said Kensington, upon trust, for the benefit of her son William Oldys, and she leaves the tuition and guardianship of her son William Oldys, during his minority, to the said Benjamin Jackman." The Will is dated March 21, 1710; and proved by Benjamin Jackman on April 10, 1711, when our antiquary was in the fifteenth year of his age.

At the end of a pedigree of the Oldys family in the handwriting of William Oldys, now in the British Museum (Addit. MS. 4240†, p. 14), is the following entry: "Dr. William Oldys, Advocate General, born at Addesbury 1636; died at Kensington, 1708; Duxit Theodosia Lovet, Fil. Dom. Jo: Halsey: [Issue] William, nat. July 14, 1696." That the Doctor married Theodosia Lovett there can be no doubt; for not only is it stated by Burke, that "Robert Lovett, of Liscombe in Bucks, married Theodosia, daughter of Sir John Halsey, Knt., of Great Gaddesden, Herts; he died *s. p.* in 1683, æt. 26," (*Extinct Baronetage*, ed. 1844, p. 325), but in a pedigree in the College of Arms, dated 1700, and subscribed by Dr. Oldys, his marriage with Theodosia Lovett is duly recorded. While as the Doctor there describes himself as "sine prole," and omits all mention of William Oldys in his will, but leaves to Oldys's mother the property which he eventually inherited, there can be little doubt that the bend sinister ought properly to have figured in the arms of the future Norroy. That Oldys always claimed the civilian for his father, appears from the following note in his annotated Langbaine, p. 131: "To search the old papers in one of my large deal boxes for Mr. Dryden's letter of thanks to my father for some communications relating to Plutarch, when they and others were publishing a translation of all Plutarch's *Lives* in 5 vols. 8vo, 1683. It is copied in the yellow book for Dryden's Life, in which there are about 150 transcriptions, in prose and verse, relating to the life, character, and writings of Mr. Dryden." Pompey the Great was the Life translated by Dr. William Oldys.

William Oldys, the son, was born July 14, 1696, and by the death of his parents was left to make his way in life by his own natural abilities. From his *Autobiography* we learn that he was one of the sufferers in the South Sea Bubble, which exploded in 1720, and involved him in a long and expensive lawsuit. From the year 1724 to 1730 he resided in Yorkshire, and spent most of his time at the seat of the first Earl of Malton, with whom he had been intimate in his youth. In 1725, Oldys, being at Leeds, soon after the death of Ralph Thoresby, the antiquary, paid a visit to his celebrated Museum.* As he remained in Yorkshire for about six years, it is not improbable that he assisted Dr. Knowler in the editorship of the *Earl of Strafforde's Letters*, &c. 2 vols. fol. published in 1739. In 1729, he wrote an "Essay on Epistolary Writings, with respect to the Grand Collection of Thomas Earl of Strafford. Inscribed to the Lord Malton." The MS. was probably of some utility to his Lordship, and his Chaplain, Dr. Knowler.†

It was during Oldys's visit to Wentworth House that he became an eye-witness to the destruction of the collections of the antiquary Richard Gascoyne, consisting of seven great chests of manuscripts. Of this remorseless act of vandalism our worthy antiquary has left on record some severe strictures. Here is his account of this literary holocaust:—

"Richard Gascoyne, Esq., was of kin to the Wentworth family, which he highly honoured by the elaborate genealogies he drew thereof, and improved abundance of other pedigrees in most of our ancient historians, and particularly our topographical writers and antiquaries in personal history, as Brooke, Vincent, Dugdale, and many others, out of his vast and most valuable collection of deeds, evidences, and ancient records, &c., which after his death, about the time of the Restoration, when he was about eighty years of age, fell with great part of his library to the possession of William, the son of Thomas the first Earl of Strafford, who preserved the books in his library at Wentworth Woodhouse in Yorkshire, and the said MSS. in the stone tower there among the family writings, where they continued safe and untouched till 1728, when Sir Tho. Watson Wentworth‡, newly made or

* *Lives and Characters of eminent English Civilians*, p. 95, ed. 1804.

† The same volume contains a long account of Dr. William Oldys, and other biographical notices of the family.

* *Life of Sir Walter Ralegh*, p. xxxi. ed. 1736.

† This MS. is also noticed in Oldys's *Dissertation upon Pamphlets*, p. 561.

‡ Thomas Wentworth of Wentworth Woodhouse, created Baron Malton 28 May, 1728; Baron of Wath and Harrowden, Viscount Higham, and Earl of Malton 19

about to be made Earl of Malton, and to whose father the said William Earl of Strafford left his estate, burnt them all wilfully in one morning. I saw the lamentable fire feed upon six or seven great chests full of the said deeds, &c., some of them as old as the Conquest, and even the ignorant servants repining at the mischievous and destructive obedience they were compelled to. There was nobody present who could venture to speak but myself, but the infatuation was insuperable. I urged that Mr. Dodsworth had also spent his life in making such collections, and they are preserved to this day with reverence to their collector, and that it was out of such that Sir Wm. Dugdale collected the work which had done so much honour to the Peerage. I did prevail to the preservation of some few old rolls and publick grants and charters, a few extracts of escheats, and a few original letters of some eminent persons and pedigrees of others, but not the hundredth part of much better things that were destroyed. The external motive for this destruction seemed to be some fear infused by his attorney, Sam. Buck of Rotheram (since a justice of peace) a man who could not read one of those records any more than his lordship, that something or other might be found out one time or other by somebody or other—the descendants perhaps of the late Earl of Strafford, who had been at war with him for the said estate—which might shake his title and change its owner. Though it was thought he had no stronger motive for it than his impatience to pull down the old tower in which they were reposited, to make way for his undertaker Ralph Tunnicliffe to pile up that monstrous and ostentatious heap of a house which is so unproportionable to the body and soul of the possessor, so these antiquities, as useless lumber, were destroyed too. Of that Richard Gascoyne see more in Thoresby's *Topography of Leeds*, fol. 1715; in Sir Wm. Dugdale's *Antiquities of Warwickshire*, where he is applauded for his revival of the Wentworth family, as he ought to have been respected by it for the honour which he, and the profit his kindred, brought to it (p. 554), how gratefully repaid appears above. Also in Dugdale's *Memoirs of his own Life*, in the note I have made upon Burton's *Leicestershire* (throughout enriched with his notes), in the *Harleian Catalogue*, vol. iii. p. 23, 8°, 1744.*

Some men have no better way to make themselves the most conspicuous persons in their family than by destroying the monuments of their ancestors, and raising themselves trophies out of their ruins."

We get a glimpse of Oldys's literary habits at this time from the following note: —

"When I left London in 1724 to reside in Yorkshire, I left in the care of Mr. Burridge's family, with whom I had several years lodged, among many other books, goods, &c. a copy of this Langbaine, in which I had written several notes and references to further knowledge of these poets. When I returned to London in 1730, I understood my books had been dispersed; and afterwards becoming acquainted with Mr. Thomas Coxeter, I found that he had bought my Langbaine of a bookseller, who was a great collector of plays and poetical books: this must have been of service to him, and he has kept it so carefully from my sight, that I never could have the opportunity of transcribing into this I am now writing in, the notes I had collected in that." *

(*To be continued.*)

ARCHBISHOP LEIGHTON'S LIBRARY AT DUNBLANE.

Having in preparation a new edition of Archbishop Leighton's Works †, I went to Dunblane on the 25th of last September, and spent a few days there for the purpose of making researches in the Library. I now send you a Note on the subject, which I dare say will be acceptable to many of your readers.

By his Will, dated "Broadhurst, Feb. 17, 1683," Abp. Leighton bequeathed his books "to the Cathedral of Dunblane in Scotland, to remain there for the use of the Clergy of that Diocese." Jerment says: —

"His large and well-chosen Library and valuable Manuscripts, he disponed to the See of Dunblane; with money towards erecting a house for the books, increasing their number, and paying a Librarian. It should be mentioned to the honour of his Executors, that they very considerably, and without solicitation, added much to that sum." — *Life of Bishop Leighton*, p. xlviii.

But I believe part of this statement is errone-

Nov. 1734; became Baron of Rockingham in Feb. 1746, and was created Marquis of Rockingham 19 April, 1746; died at Wentworth House 14 Dec. 1750, and was buried in the Minster at York. *Vide* the pedigree of the family in Hunter's *Doncaster*, ii. 91.

* Oldys's note is worth quoting. He says, "Throughout this much-esteemed work [Burton's *Leicestershire*, 1622] there have been numberless notes transcribed in the margins, and almost all the pedigrees enlarged and corrected, from a copy of this book in the library of Jesus College, Cambridge. It has been new bound, and interleaved also throughout, to make room for any further additions. The notes aforesaid were written by one of the most skilful antiquaries in Record-heraldry of his times (as T. Fuller has justly distinguished him), Richard Gascoyne, Esq., of Bramham Biggen in Yorkshire. He was a descendant from Judge Gascoyne (who committed the Prince of Wales, afterwards King Henry V., to prison for obstructing him in the course of justice on the King's Bench), and was also related to the first Earl of Strafford, whose grandfather married one of his family. Part of his pedigree may be seen in Mr. Thoresby's *Antiquities of Leeds*. He did singular honours to that Earl's name, in the most elaborate Tables of Genealogy which he drew out of a vast treasure of original charters, patents, evidences, wills, and other records, which he had amassed together; for which, and other such performances, he is highly praised by Sir Wm. Dugdale in his *Antiquities of Warwickshire*, and in his *Account of his own Life*. But how that treasure of Records was wilfully burnt, about the year 1728 need not to be remembered here. That he was the author of the notes in this book (as he was of the like in many other books of our genealogical and topographical antiquities) appears on page 35, and in other parts of the book, that he wrote them in the year 1656, at which time he was seventy-seven years of age. He was born at Sherfield, near Burntwood, in Essex, and died, it is probable, at Bramham Biggen aforesaid, before the Restoration." Oldys has also given a digest of Burton's *Leicestershire* in the *British Librarian*, pp. 287—299.

* Langbaine in British Museum with Oldys's MS. notes, p. 353.

† With regard to the need of a new edition, see my Papers in "N. & Q.," 2nd S. vol. viii. pp. 41, 61, 507, 525. Cf. also vol. x. pp. 124, 213.

ous, for Leighton left no money with the books, his means having been completely exhausted at the time of his death. His relatives and executors, the Lightmakers, contributed to the expense of providing the necessary building, presses, and furniture for holding the books. They also provided for the future support of the library by what the Scotch law terms "a Mortification" of 300*l.* Of this sum, 100*l.* was, at later period, spent in repairs; so that the interest of the remaining 200*l.* constitutes at present the whole yearly income which the trustees have to expend.

The library was opened in the year 1688, four years after the donor's death. The books were accompanied by a catalogue written by the archbishop himself. There is a MS. copy of this catalogue among the treasures at Dunblane, to which is prefixed a short account of the donor and of his bequest. This MS. volume was drawn up in July, 1691, under the superintendence of Robert Douglas, Bishop of Dunblane, and Gaspar Kellie, Dean of Dunblane. It is written in the Scotch vernacular, and entitled: "Register of the Bibliotheck within the Citie of Dunblane, founded by the Most Rev^d Father in God, Doctor Robert Leightone, &c." After the catalogue of the books follows a list of the Abp.'s MSS. which is worth giving here, as it is very interesting in itself, and has never been printed: —

"The Manuscripts of Bishop Lightone's which are in this house.

"There came down with the Books a little Box containing some of the Bishop's MSS. written by himself; being *a Collection of some special Sentences and Observes as he was pleased to note in his readings for his own use; written promiscuously in Greek, Latine, and French.*

"Another parcel of the Bishop's MSS. received by Dr. Fall, Principal of the College of Glasgow, from Mr. Edward Lightmaker of Broadhurst, the Bishop's nephew and executor, were delivered into this house, and are as follows: —

1. Two Books in 8vo. containing Sermons.
2. One Book in 4to. containing the sum of several Sermons.
3. Some learned and pious Annotations on the Psalms.
4. Short Meditations on the Book of Psalms. Except the first 18, and the last 5.
5. Sermons on the First Epistle of St. John.
6. Some devout Meditations on the First Nine Chapters of St. Matthew's Gospel.
7. Some notes of Sermons preached on the 39th Psalm.
8. Three Bundles of MSS. in long sheets containing notes of Sermons, and other collections.

"There is also put up with these a MS. of Mr. Edward Lightmaker of Broadhurst anent the preservation of the Bishop's MSS.

"All these foresaid MSS. together with the authentic catalogue under the Bishop's own hand are locked up in this house."

When the property of the Church in Scotland was alienated, and the Cathedral of Dunblane was handed over to the Presbyterians, Abp. Leighton's library was placed in the hands of a mixed committee of Churchmen and Presbyterians. The following passage is an extract from the *New Statistical Account of Scotland.* Blackwood: Edinb. 1845, vol. x., "Perth:" —

"After the full establishment of Presbytery, Mr. Lightmaker constituted seven Trustees of the library, — the Visct. Strathallan, Sir James Patterson of Bannockburn, Sir James Campbell of Aberuchill, John Graham, Commissary-Clerk of Dunblane, and their heirs male, the Minister of Dunblane, and two other beneficed clergymen of the Presbytery of Dunblane, chosen by the Synod of Perth and Stirling. Various additions by will and purchase have been made to the books. 100*l.* of the mortified money have been expended on the repairs of the house. About 700 volumes have been lost during the last fifty years." *

"The Presbytery Records of Dunblane extend back as far as 1616. The Record of the Episcopal Synod of Dunblane from 1662 to 1688, is extant, comprehending the whole of Leighton's Episcopate. It might be interesting to some if published."

The present trustees are the Hon. Capt. Drummond of Inchbrakie, Crieff; Sir James Campbell; —— Ramsay, Esq. of Barnton; the Presbyterian Incumbent of Dunblane, and two other beneficed ministers.

The bishop's palace was burned down in the troubled times which ushered in the Reformation, and was never inhabited by any of the reformed prelates. Its ruins are still to be seen to the south of the cathedral, both overhanging the River Allan. The library is said to be an undoubted portion of the ancient deanery which Leighton lived in as his episcopal residence.

The present trustees, notwithstanding their very limited means, have done much for the Library. One of them, who has for many years taken the most active part in the management of the Library, tells me, that —

"Within the last several years there has been some 30*l.* odd laid out in rebinding the books; about 50*l.* laid out in new books; and a Catalogue made of the books, which cost about 28*l.* And there was also a private subscription collected for putting the cases on the bookshelves, which I think came to nearly 38*l.*"

Under the former trustees, from all that I can gather, the Library seems to have been a sort of lumber-room, with the books lying about quite uncared for, and unprotected.

The Catalogue referred to was "printed at Edinburgh, 1843." In the preface we are told:

"The only printed Catalogue of the Library is dated 1793. The present one has been compiled with greater attention to accuracy in regard to the titles of the books and the dates, under the direction of Messrs. Maclachlan, Stewart, & Co., Booksellers, Edinburgh."

The present Librarian, Mr. Stewart, is an aged man who had been formerly the parish schoolmaster. His salary as librarian is but 5*l.* a-year. He is a faithful and zealous guardian of the books,

* It is probable that these lost books were not all of them Leighton's, at least it is to be hoped not.

and is watchful lest they should be in any way lost or damaged. This is especially necessary and important when we remember that the books are lent out to any person who subscribes five shillings a-year. It is very satisfactory to know that the books are now really looked after; and, on the other hand, very sad to hear that until about twenty years ago the library was almost totally neglected, and sustained the serious loss of some seven hundred volumes within fifty years before that time. As Leighton's library is of a mediæval character, containing a class of books little read in these days*, and not likely to be in request in a remote country place like Dunblane, the duties of a librarian there are of a simple and mechanical kind, not requiring a highly-educated and highly-qualified person.

The library is a gloomy forlorn-looking room. The books are in very good condition internally, but are sadly in want of dusting, cleaning, and lettering on the back; and, in some cases, of vamping and binding. It is greatly to be regretted that the little money in the hands of the trustees seems to have been laid out from time to time, not in preserving and rendering available Leighton's books, but in buying other books. These other books are all mixed up with Leighton's, and usurp the necessary room. Thus many books I was anxious to see, and which were in the printed Catalogue, were not to be found when we came to look for them; they were supposed to be lying amongst certain dusty and disorderly masses of books which lay behind the front rows on the shelves. Thus, I was unable to get a sight of *St. Thos. à Kempis Opera Omnia*, 1635; of an old English translation of the *Theologia Germanica*, and of several other works. The same confusion and mixture of books extends to the printed Catalogue; in which, unfortunately, Leighton's books are in no way separated or distinguished from the books which have been afterwards added to the library.† This is in many respects much to be regretted: Leighton's books were the choicest works procurable in the age in which he lived, and afforded an interesting and characteristic memorial of his mind and judgment; they may be said also to have an historical interest and importance. In other respects, this Catalogue is unsatisfactory and inaccurate. Thus, it does not contain the library in its integrity as it came from the hands of Leighton, but only the books at present to be found; and even in this respect it does not seem to be quite accurate, for I came accidentally upon the book which Leighton, next to his Bible, prized most highly of all his treasures — his favourite copy of his favourite book — viz. a miniature edition of the *De Imitatione Christi*, evidently his pocket companion, which he carried about with him everywhere: scored throughout with pencil marks, and with the fly-leaves all written over, — yet this little volume was not in the Catalogue. The title is wanting, but it is apparently Rosweyd's miniature edition of Colon. Agrip. 1622. The Catalogue, moreover, mentions the year; but not the *place* in which each book was printed. Besides, it does not give a list of the MSS. bequeathed along with the books, or of those still extant. Again, we have such entries as that of De Vargas' work on the Jesuit Order, which is described as *Relatio de Stratagematis Politicis Societatis* — the distinctive word "Jesu" being omitted; a work of Bp. Taylors on the *H. Eucharist* is described as "Real Presence and Spiritual of Christ in the Sepulchre, 8vo, 1654;" the *Mystical Theology* of a certain Father John, a Carmelite Friar, is entered under *Maria*, — "Maria Theologia Mystica" and there are several other similar blunders.

I have reason to believe that Abp. Leighton and his Works are beginning to be better known, and more appreciated, in this country than formerly; and I have little doubt but that a fund could be easily raised to carry out the most necessary and desirable reforms with regard to the library; and, at the same time, that the trustees would readily sanction and forward such measures, if provided with the necessary funds. The measures which seem to me most necessary and desirable are:—

1. To have Leighton's books carefully separated from the others, and kept by themselves. To give them ample room, and to have them placed in an orderly and available manner on the shelves.

2. To have the books dusted, cleaned, lettered on the back, and repaired or bound as they require. Most of them want little more than to be brightened up, and have lettered leather labels on the back.

3. To have a careful and accurate Catalogue drawn up of *all* the books, in alphabetical order. The lost books might be distinguished by an asterisk.* Any books that have been added to

* Witness Abp. Tenison's Library in London (recently dispersed), and Abp. Marsh's in Dublin!

† It has a strange and incongruous effect to see mixed up with Leighton's books, the writings of Hartley, Helvetius, Hoadley, Bolingbroke, Pope, Paley, Priestley, Swift, Chesterfield, Conyers Middleton, Voltaire, Frederick the Great of Prussia, Rousseau, &c.; Bell *on the Cow Pox*, Colquhoun *on Police*, Harris's *Mammon*, &c. &c. However, there is no difficulty in deciding about these, as they are obviously out of place and out of date; but when we come to such a book as Thomas Adams of Willington's *Exposition of the Second Epistle of St. Peter*, Lond. 1633, folio, we can find out that it is not one of Leighton's books, only by referring to the MS. Catalogue.

* One of the trustees of the library, when I made this suggestion, thought it right in principle, but expressed a fear that the Catalogue would thereby "shine by the light of too great a multitude of stars."

the library, might be given in a separate Appendix. After Leighton's books, to print an accurate list of the MSS. originally sent along with the books; distinguishing any that have been lost. It would be desirable also, to prefix to the Catalogue the account of Abp. Leighton and of the bequest, which is prefixed to the MS. Catalogue, and which has never been printed. Such a Catalogue, well edited, and with a suitable introduction, would command a *general* (though, of course, not a *popular*) sale, and pay its own expenses.

4. If the MS. Common-place Book of Abp. Leighton can be found, which is enumerated in the list of MSS. which came along with the books to Dunblane, it would be well to print it. A very interesting supplementary work might be compiled by having all the sentences, apothegms, &c., which Leighton wrote in his books, transcribed and printed under the heading of the books in which they were written. To make this work available and interesting to the general reader, translations might be subjoined, and a careful Index might be appended to complete the book. Besides the value which such a work would have in itself as a collection of choice extracts gathered by a man of such profound learning and spiritual discernment, as well as exquisite judgment — and besides its value as a relic of so saintly and revered a bishop — it would doubtless be of great use to a careful editor, and help to illustrate and enrich Leighton's *Works;* verifying many references, and leading to the restoration and identification of many quotations at present mixed up with the text.

5. It would be desirable to print the Record of the Episcopal Synod of Dunblane, from 1662 to 1688; which is still extant, and which comprehends the whole of Leighton's episcopate, as well as that of his successor.

I may here mention, in concluding these suggestions, that I have heard of a MS. History of Dunblane Cathedral, written by a Presbyterian minister named McGregor; who died in Dunblane, or its neighbourhood, not very many years ago.

For the sake of persons interested in the subject, I may refer to the Rev. J. W. Burgon's delightful *Memoir of Patrick Fraser Tytler*, Lond. 1859; in which we have an account of a visit Mr. Tytler paid to Abp. Leighton's library at Dunblane in 1837: —

"In his pocket diary, against August 9th, there is the following entry: — 'Passed a sweet day at Dunblane, in dear Leighton's library.' And, on the 14th, 'went again to Dunblane.' This visit, I remember, delighted him much; and he brought away an interesting memorial of it, by transcribing the abundant notes with which Leighton has enriched * his copy of Herbert's *Poems*. That saintly man seems to have delighted in the practice of writing Sentences from the Fathers, and short pious Apothegms in his books; several of which Tytler also transcribed, and, some years after, showed me." — P. 250.

I may add also, that about two years ago, Archdeacon Allen published a short letter in *The Guardian Newspaper* (vol. xiv. p. 768), in which he gave some account of a visit he paid to Dunblane, and quoted some of the sentences which Leighton had written in his books. I mention these instances, and could add others*, to show that there is a more general appreciation of Leighton than formerly, and an increasing love and veneration for that

> "Dear, loved, revered, and honoured name,
> Whose sound awakes Devotion's flame." †

Any persons wishing to contribute to the Fund, or to co-operate in the measures above proposed, will perhaps kindly communicate with me on the subject.

As soon as I get the requisite aid, I shall at once, with the sanction of the trustees, and the help of some competent bookseller, such as Mr. Stillie or Mr. Stevenson of Edinburgh, get an accurate catalogue made of all the books bearing date not later than 1684; and also a transcript of the MS. catalogue with the memoir prefixed, and then prepare them for the press. The MS. catalogue does not contain the dates or full titles of the books, and gives the books in the order in which they were originally set up in the several presses and shelves. I counted the volumes enumerated in the MS., and they amounted to 1390, besides a number of "Slight Pieces, Little Treatises, Single Sermons, &c., put up in six bundles," amounting to 149, making a total of 1539 articles. I hope shortly in another Note to give a cursory survey of the contents of the library. Let me say in conclusion that I received much courtesy and kindness from the Trustees and all persons connected with the library at Dunblane, as well as from the Presbyterian and Episcopal incumbents.

EIRIONNACH.

TOLAND.

Among some extracts which I made when I was at Lambeth, I find a notice of this writer,

* I believe some one of Herbert's editors, or admirers, deceived perhaps by the above statement, obtained a transcript of these "abundant notes"; however, he must have been disappointed, as I can testify that the aforesaid notes have no connexion with Herbert's *Poems*. The Archbishop, according to his wont, merely used the fly-leaves as a Common-place Book.

* *E. g.* See Mr. Bruce's preface to the *Calendar of State Papers, Domestic Series, of the Reign of Charles I.* 1628-29. Lond. 1859. See also a remarkable volume of poems entitled: *The Bishop's Walk, and the Bishop's Times. Poems on the Days of Abp. Leighton and the Scottish Covenant.* By Orwell. Macmillan, 1861.

† From some lines by Mrs. Grant of Laggan, written after a visit to Dunblane.

which may perhaps be worthy of a place in "N. & Q." It occurs in a letter from Dr. Charlett to Archbp. Tenison, dated from University College Oct. 25, 1695, that is, when Toland was about five or six-and-twenty years old: —

"As to Mr. *Tolons* [*sic*] behaviour, it was so publick and notorious here, that the late Vice-Chancellor ordered him to depart this place, w^ch he accordingly promised to do, and did for some time, but afterwards in y^e V-C^rs absence returned. Evidence was then offered upon Oath, of his Trampling on y^e Common prayer book, talking against the Scriptures, commending Commonwealths, justifying the murder of K. C. I^st, railing against Priests in general, with a Thousand other Extravagancys as his common Conversation. His behaviour was the same in Scotland and Holland, where he quarrelled with the Professors. He had the vanity here to own himselfe a spy upon ye University, and insinuated that he receaved Pensions from some great men, and that his characters of Persons here were the only measures followed above: This insolent carriage made him at last contemptible, both to y^e Scholars and Townsmen. I was always apt to Fancy, he would appear at last to be a Papist. He pretended to great Intrigues and correspondencys, and by that means abused the names of some very great Men. He boasted much of the young L^d Ashtly Cooper—how he had framed him and that he should outdo his Grand Father in all his glorious designs.—At his going away he pretended some considerable office would force him to declare himselfe of some church very speedily, and that He should be a Member of Parliament, and then should have an opportunity of being revenged on Priests and Universitys. When he came down first he promised himself very many discoverys from y^e freedom of my conversation, but before I came from London, he had so exposed himselfe, that a very worthy Person M^r Kennet, who was to introduce him to my acquaintance gave me timely Caution, so that I saw him but once at my door and ever afterwards he reputed me among his worst enemies, for which he vowed revenge: M^r Creech and M^r Gibson, whom he courted much, very little valued his Learning to which he so much pretended, however I presume he might have done well eno, in case he could have commanded his temper, which is so very violent as to betray him in all places and Countrys he has been in. I beg your Pardon for this *Length*, and humbly thank you for the Approbation of our Music which my Friend M^r Pepys very much admires. I humbly beg leave to remain your Grace's most Dutifull Servant, Ar. Charlett."

S. R. Maitland.

AMERICA BEFORE COLUMBUS?

"La majesté de grands souvenirs semble concentrée sur le nom de Christophe Colomb. C'est l'originalité de sa vaste conception, l'étendue et la fécondité de son génie, le courage opposé à de longues infortunes qui ont élevé l'amiral au-dessus de tous ses contemporains." — Alexandre de Humboldt.

An anonymous adventurer in the bewitching path of discovery has prevailed on Mr. Sylvanus Urban to give publicity to some very curious speculations in an essay entitled *America, before Columbus*.

The essayist almost doubts the existence of Christoforo Colombo of Genoa, and seems inclined to transform him into one Christopher of Cologne, but as *that* speculation is expressed with provoking obscurity, it would be a waste of time to comment on it.

His tangible arguments in refutation of the current opinion on the discovery of America, and on the merits of Columbus, are 1. The cartographic evidence, dated in 1436, of the existence of an island in the Atlantic named *Brasile;* and 2. The assumption that Brasil wood was imported into Italy, and paid tax at the gates of Modena, in 1306; also, into England, paying tax at the gates of London, in 1279, in 1453, *etc.* He thence infers that "a regular trade with central America had been going on for some two centuries before the first voyage of *Christopher of Cologne*." He means, no doubt, Christoforo Colombo *alias* El almirante D. Cristóbal Colon.

As the arguments are quite distinct, I shall assign to each a separate examination, and in the order above indicated.

1. The chart of Andrea Bianco, dated in 1436, was in part published by Vincenzio Formaleoni, at Venice, in 1783. In the Atlantic Ocean, and in the parallel of Lisbon, appears a nameless group of islands — undoubtedly the Azores! One of the islands is named *Corbo* = Isla del Cuervo, and another *Y^a de Zan Zorzi* = Isla de San Jorge. The island named *Y^a de Brasil* is Tercera: "Por la medianía y en lo mas meridional de esta Isla," says D. Vicente Tofiño, "se eleva *el monte del Brasil*, bastante alto y tajado á pique hácia el mar."

Now, the question is — Did the S. American Brasil give its name to the *Isla de Brasil?* I cannot discover an argument in favour of such a conclusion. Brasil was not an aboriginal name, nor was it the earliest name imposed on the province. A manuscript work, described by Antonio de Leon in 1629, was entitled *Santa-Cruz, provincia de la America Meridional, dicha vulgarmente el Brasil;* and the learned Isidoro de Antillon, in his *Carta esférica del Océano Atlántico*, published at Madrid in 1802, writes Brasil *ó Trra de Sta Cruz*. To conclude — inverting the order of time — Antonio de Herrera, *Coronista mayor de las Indias*, affirms that Brasil was formerly named Tierra de Santa Cruz, and enumerates as articles of its produce "algodon, y *palo de brasil, que es el que la dio el nombre*."

2. The inference that "trade with central America had been going on for some *two centuries* before the first voyage of Columbus" remains for examination.

The essayist is too modest. By adopting the mode of argument which he pursues, I can soon prove that the trade in question had been carried on for more than *four centuries* before the first voyage of Columbus! I require one concession. Admit that *brasil* and *brasil-wood* are synonymous terms — on which point the *Promptorium*

parvulorum is my voucher—and the rest is mere transcription:—

"Leges regis Edwardi Confessoris. De Londonia. VIII. Mercator itaque foranus, postquam civitatem introierit, quocumque placuerit ei hospitetur. Sed videat *etc.*—Et si piper vel cuminum vel gingiber vel alumen vel *brasit* vel laco vel thus attulerit, non minus quam xxv. libras simul vendat."—*Ancient laws and institutes of England*, 8vo, i. 463.

"Brezilh, *s. m.* brésil, sorte d'arbre.
Anet trobar
Grana et roga e brezilh.
Evang. de l'Enfance.
Il alla trouver écarlate et garance et *brésil.*
No fassa mescla de bresil
ni de rocha am grana.
Cartulaire de Montpellier, fol. 192.
Qu'il ne fasse mélange de *brésil* ni de garance avec écarlate.
Cat. esp. *Brasil It. Brasile.*
Il est reconnu que le *Brésil*, contrée de l'Amérique méridionale, fut ainsi nommé par les Européens à cause de la grande quantité de *brésils* qu'on y trouva."
J.-M. Raynouard, *Lexique Roman*, ii. 258.

In the document of 1279, as printed by the essayist, and in the document of 1453, as printed by Mr. Heath, we have four articles—*brasil*, *quicksilver*, *vermilion*, and *verdegris*—in the very same order! I conclude, from that circumstance, that many similar instances are on record, and wish Mr. Duffus Hardy would set the matter at rest.

The writer who censures an unsound theory, should he effect its demolition, is not bound to provide a substitute for it—but he may attempt it, and run the chance of recrimination.

By the narrative of Herrera, published in 1591, we learn that the nine islands which compose the group of the Azores were not named at random. Tercera was so named because it was the third island discovered. Santa María was so named because it was discovered on the day of her commemoration. San Jorge and San Miguel were so named for similar reasons. Fayal was so named on account of its beech-trees; Pico, from its shape; Graciosa, from its cheerful aspect; Flores, from the richness of its vegetation; and Cuervo, from its cormorants.

Now, whence came the earlier name of Tercera—*Isla de Brasil?* The island is *volcanic*, and I conceive it to have taken its name from *brasa*=red-hot charcoal, or from *brazal*=brasier, or from *bresil*=a red wood. The essayist may choose whichever he prefers.

I make no pretensions to discovery on this occasion. The notion that brasil-wood derives its name from the transatlantic Brasil was refuted by Bishop Huet, whose arguments on that point were printed in 1722; and Mr. Tyrwhitt, the learned editor of *The Canterbury Tales* of Chaucer, produced unanswerable evidence to the same effect in 1778. Nevertheless, the evidence now given, being of earlier date than any which has been quoted in this controversy, may interest many readers; and it seems to me that the question should not be passed over in a journal devoted to the establishment of historic truth.

Bolton Corney.

Barnes, S.W.

THE "COTGREAVE" FORGERIES OF THE LATE W. S. SPENCE.

I believe that the Editor of "N. & Q." will render good service to the cause of historical truth, and save many a future fellow-worker in the field of genealogy a vast amount of labour and confusion, if he will allow me to re-caution the public as to these fabrications, and give some additional information respecting them. As I know them to be much more numerous than one would imagine, when the clumsy compilation of their author is considered, and the great facilities that exist for verifying such matters, and as, moreover, they have deceived many persons who have actually reproduced them in works of otherwise undoubted authority, the importance of my Note will not, I think, be questioned.

The subject was first mooted by Mr. Dixon, of Seaton Carew, who in a letter ("N. & Q." 1st S. ix. 221) sought such information as would enable him to authenticate, or otherwise, the account of his family (Dixon, of Beeston), offered, for a pecuniary consideration, by William Sidney Spence of Birkenhead, whose letter thereon he appends. This brought replies (*id.* pp. 275—6) from Lord Monson, Mr. Evelyn Shirley, M.P., G.A.C., and the Editor of "N. & Q.," which satisfactorily proved not only the fictitious character of the Dixon pedigree by Mr. Spence, but that his genealogical researches had not been exclusively confined to that family. The Note of P. P. (vol. x. 255) discloses two other instances of his dishonest and injurious practices.

In my investigations with respect to the Welsh branch of my family, I received a long time since some papers belonging to the late Mr. Tucker-Edwardes of Sealyham, co. Pembroke, which property was conveyed by the marriage of Catherine Tucker, the heiress, with his grandfather: amongst these I found a Tucker pedigree from the "Cotgreave Papers," which I at once recognised as the work of Spence: indeed, had I not previously known of his frauds, I should immediately have perceived the pretended facts to be incorrect; but beyond assuring the present members of Mr. Tucker-Edwardes' family that it was a forgery, I did not then take any further trouble in the matter: I, however, subsequently found out that 5*l.* had been paid for this trash, and, worse still, that it had been accepted as genuine by the late Mr. Joseph Morris, of Shrewsbury (a

gentleman very well informed in Welsh pedigrees) and Sir Samuel Rush Meyrick, who had actually appended it as a note to the Tucker pedigree in his edition of Lewys Dwnn's *Visitation!* I then thought the matter worthy some notice, as Sir Samuel's books are now and ever will be received and quoted with credit, and therefore at once set about so far returning Mr. Spence's compliment as to trace *his* pedigree and his fruitful source of information, the "Cotgreave Papers." The first I found to be far less honourable than many he has drawn, and the latter I found not at all, existing, as they did, in his imagination only.

The late Sir John Cotgreave (formerly a Mr. Johnson, who assumed his more aristocratic surname by virtue of being descended from the family), was knighted as Mayor of Chester in 1816, "on the marriage of the Princess Charlotte." He married twice: by his first wife (Miss Cross) he had no issue, but by his second, a dressmaker, Miss *Harriett Spence*, he had children both before and after marriage. Sir John died 1836: his widow survived till 1848. William Sidney Spence was her *brother*. I have not discovered, nor is it material, whether or not Lady Cotgreave connived at or derived benefit by the forgeries of her brother, or attested them, as he asserted: it is clear, however, that his pedigrees before 1848 (when she died) are verified by the signature of "Harriet" Cotgreave, and those subsequently by "Ellen" Cotgreave, the "Miss" C. whose attestation he offered in all cases after his sister's death. It is not a little singular that while I was actually engaged in my investigations with regard to Spence, his "ruling passion strong in death" manifested itself in another hideous appearance of his trickery, to taunt me in my work, and, as it proved, to spur me to more speedy action: I had occasion to trace the descent of a manor lately inherited by a friend and neighbour, who, to assist me, sent a bundle, labelled "Pedigree papers," belonging to the late Squire (Pudsey). A motley collection I found them. First, the original parchment roll of Registers of the next parish from 1561 to 1729 (which I at once restored to the Incumbent), then some old accounts, and lastly, a glowing history of the Pudseys, furnished by Mr. Spence! My friend was quite "taken out of conceit" when he heard the value I placed on the information in his "bundle," but it tended to show how wholesale a business Spence conducted with his "Cotgreave Papers." Had he confined his victimising to guileless country squires, or to those who, as Lord Monson writes, gladly accept and pay for flattering notices of their ancestry on Count Hamilton's maxim, that "On croit facilement ce qu'on souhaite," he would probably have found more dupes; but in addressing his lies to either that nobleman (Lord Monson), or Mr. Shirley, — both eminent genealogists, and perfectly conversant with every detail of their descent — he (I trust they will forgive me for figuratively saying) "caught a Tartar."

I court, therefore, additions to the *numerous* instances already known to me of the existence of Spence's fraudulent pedigrees, to the end that a *list* may, with the Editor's approval, be hereafter recorded in "N. & Q." for the warning of present and future genealogists, and references made to such works where they have been accepted and quoted. S. T.

Minor Notes.

Cowell's Interpreter condemned. — Having in my hand the other day a proclamation, printed in 1610, by Robert Barker, being in fact the *identical* proclamation produced and read in evidence on the trial of Abp. Laud, 13th March, 1643–4, I made the following extract therefrom, relative to this work: —

"The proof whereof wee have lately had by a booke written by Doctour Cowell, called *The Interpreter:* for hee being only a civilian by profession, and upon that large ground of a kinde of Dictionary (as it were) following the alphabet, having all kind of purposes belonging to government and monarchie in his way, by medling in matters above his reach, he hath fallen in many things to mistake, and deceive himself. In some thinges disputing so nicely upon the history of this monarchie, that it may receive doubtfull interpretations: yea, in some points very derogatory to the supreme power of this crowne. In other cases, mistaking the true state of the parliament of this kingdome to the fundamentall constitutions and priviledges thereof, and in some other points speaking irreverently of the common law of England, and of the workes of some of the most ancient and famous judges therein; it being a thing utterly unlawfull to any subject to speak or write against that lawe under which he liveth, and which we are sworne and are resolved to maintaine."

Ithuriel.

A Note to the "Voyages of Sir Francis Drake and Sir Thomas Cavendish." — In the *Journal* of the first voyage of the Dutch, as a nation, to the East Indies, under the command of Jan Jansz. Molenaer and Cornelis Houtman, from April, 1595, to August, 1597, there occur the following passages: —

"As our fleet was lying off Balembuang on Jan. 22, 1597, a nobleman of the insularies came on board; and informed us, amongst other particulars, that the father of the present King of Balembuang was still living (a very old man), and then residing in the interior. Now, as our informant furthermore remembered a ship of the same shape as ours, which had visited the port some ten years before, we concluded that this old man was the identical person spoken of by Sir Thomas Candish, in his *Voyages, as then past 150 years of age.*"

And further: —

"Between whiles (on the 9th of February 1597) our ship Mauritius had anchored in the bay of Padang,

where we were told by the natives that, eighteen years ago, just such men as we had been on shore, *who had cut a piece of cable in five or six parts, and afterwards had joined them again into a whole.* We conjectured these to have been Sir Francis Drake and his fellows."

John H. van Lennep.

Zeyst, near Utrecht.

The Saturday Half-Holiday. — Some of the advocates of the Saturday half-holiday may not be aware that they have in their favour an unrepealed law of King Canute: —

"Let every Sunday's feast be held from Saturday's noon to Monday's dawn." ("Healde mon ælus Sunnandages freolsunge fram Saternesdages none oð Monandages lihtinge.") — See Thorpe's *Ancient Laws and Institutes of England*, "Laws of Cnut," i. 14.

F. M. N.

Petronius Arbiter. —

1. "Heu, Heu, quotidie pejus: hæc Colonia *retrouersus crescit, tanquam coda vituli.*"—*Satyr.* c. xliv. p. 125, edit. Anton.

Is our vulgar expression, to "grow downwards like a cow's tail," fetched from this passage; or is it merely a curious undesigned coincidence?

2. "Trimalchio . . . basiavit puerum, ac iussit supra dorsum ascendere suum. Non moratur ille, usus equo, manuque plena scapulas eius subinde verberavit, interque risum proclamavit: (Crœsus) buccæ! buccæ! quot sunt hic?"—*Satyr.* c. lxiv. pp. 191, 2, edit. Anton.

Is this the original of our nursery game, where one child stands behind another who shuts his eyes, while the former holds up some of his fingers, and cries, "Buck! buck! how many horns do I hold up?" and repeats the performance until the number is guessed? Defniel.

Armorial Glass, *temp.* James I. — In Sir William Heyrick's accompt book, under the year 1612, I find the following item: —

"Paid to Butler for the King's armes, the Goldsmith's armes, and the Citties armes, and my Wife's 3*l.* 5*s.* 0*d.*"

Sir William Heyrick then had houses at Beaumanor in Leicestershire, at Richmond in Surrey, and in Cheapside. I imagine these arms were for the last: and that they were probably in stained glass for his windows. The entry furnishes only another example of a very common usage in the erection by a citizen of the arms of his sovereign, his company, and the city; but as little is known of our old glass-painters, it may be worth while to note the name of Butler.

J. G. N.

Queries.

WELLS CITY SEALS AND THEIR SYMBOLS.

The city of Wells is well known to have derived its name from the remarkable springs near the eastern end of the Cathedral there. The principal spring has been, from the earliest times, known as "St. Andrew's Well." The quantity of water rising in these springs is very large, the whole of which is discharged into the moat which surrounds the Bishop's Palace, except that portion which flows through pipes to the great conduit in the market place, near the site of the ancient high cross. This right to the water, as well as the conduit, was the gift of Bishop Thomas Beckington, A.D. 1451. The town was incorporated by Bishop Robert (1135—1165), whose Charter was confirmed, and the privileges granted by it increased by Bishops Reginald Fitz Jocelyne and Savaric. King John gave the city its first royal Charter, Sept. 7th, in the third year of his reign. There were numerous other charters granted by succeeding kings and queens; one of the latest and most important and valuable was by Queen Elizabeth in the thirty-first year of her reign.

There are three different seals belonging to the Corporation. The earliest is circular in form, and of silver; in size about the same as the half-crown piece. On it is a tree, which appears to be standing on a spring of water, and at the root is a fish, which a bird seems about to seize. In the branches of the tree are other birds, apparently of a smaller kind. On each side of the tree is a figure of a human head, one of which, I believe, is intended to represent St. Peter, and the other St. Andrew, the latter being the patron saint of the cathedral. The legend on the seal is much worn, but may be read thus, — "Sigillvm Seneschalli Comvnitatis Bvrgi Welliæ." Among the Corporation records is a document with an impression of this seal appended to it, dated in 1316. This, until about a hundred years ago, was used by the mayor for the time being, and was called the mayor's seal. After this it was used by the "Justice," *i. e.* the person who had served the office of mayor, and as such is justice of the peace for one year after he ceases to hold office.

The second seal is in two parts, obverse and reverse, and nearly two inches in diameter. The material is a kind of bell-metal, sometimes, in early documents, I believe, called Laten. On one of the sides, a tree is represented as growing over a spring of water, in which is a fish about to be seized by a large bird. Another bird appears to be flying down from the tree, and a third at the edge of the spring, both seeming also to be looking towards the fish. In the branches of the tree are other smaller birds. On the other side of the seal, an ancient building with three gables, apparently a church, is represented. In the centre under an arch, is the figure of a man. On the centre gable is a head surrounded by a nimbus, and on the other gables are other heads, one apparently intended to represent the sun, and the second the moon. The building is raised on three arches, under which a stream of water seems

to be running. Round the edge of the last mentioned side of the seal is the following legend:—"Sigillvm Commvne Bvrgi Wellie," and on the other side, "Andrea Famvlos More Tvere (Tuere) Tvos (Tuos)." There is an existing document, with this seal attached, dated in 1315. The third seal is also of silver, and oval in shape. This is modern, having been given to the corporation for the use of the mayor, in the year 1754, soon after which the use of the first-mentioned seal was abandoned by the mayor, as before stated. The legend on this seal is "Hoc Fonte derivata in Patriam Populumque fluit" (probably suggested by two lines in Horace) —

". . . Hoc fonte derivata clades
In Patriam, populumque fluxit."

The armorial bearings of the city are described by Edmondson as follows:—"Per fess argent and vert, a tree proper, issuant from the fesse line: in base three wells, two and one, masoned, gules." The same authority, in speaking of the ancient arms of the city, says: —

"I am doubtful whether the arms of this city are such as are here blazoned; as on a strict inquiry made in that city, I could not find the blazon or description of any arms that belonged thereto. The Corporation seal, which is very ancient, represents a tree, from the root whereof runs a spring of water: on the sinister side thereof stands a stork, picking up a fish; on the dexter side of the tree is another bird, resembling a Cornish Chough."

The arms, as blazoned by Edmondson, were obtained, I believe, at the time when Queen Elizabeth's Charter was granted, as they are not noticed in the city records before that date.

Probably some light would be thrown on the subject by referring to the Heralds' Visitations, one of which is thus noticed in the Corporate proceedings, 23rd August, 21 James I.:—

"This day motion was made by Mr. Maior that the King's Majesties Heralds have required this Corporation to show their antient Charters and liberties, and the Armes of this citie, and to have the same entered into theire booke made for that purpose: whervppon it is condiscinded that the saide Heralds shall see the Charters and both the Seales, viz. the Corporacõn Seale, and the Maior's; and it is agreed that the Receiver shall pay vnto them xl^{s}, whiche was taken out of the Chest in the little purse, in whiche ther is left £xii xviii^{s}."

If any of the readers of "N. & Q." can give any particulars from the *Heralds' Visitation* just referred to, I shall be obliged, and particularly I am most desirous of knowing the real meaning of the symbolical representation on the old seals of the fishes and birds. I may observe, that it has been suggested by a gentleman learned in such matters, that the fish is symbolical of the Saviour, and the birds of souls of the departed.

Ina.

Avignon Inscriptions. — Avignon was twice the residence of the exiled Royal family of England. James III. (the old Pretender) held his court there for some time, and thither his son Charles retired after the defeat of Culloden. It is probable that in the burial grounds of that city, and its neighbour hood, are to be found memorials of some of their followers. Any reader of "N. & Q." who happens to wander thus far, would be doing good service by transcribing these remains, if such there be. Edward Peacock.

Passage in Bossuet. — In one of Alexis de Tocqueville's letters to Mad. Swetchine, dated Sept. 1856, he refers to a passage from Bossuet quoted by the latter—at the same time expressing his surprise at his never having met with it. I have searched in vain to find it, but without success. Perhaps some of your readers can give me the reference? The passage is as follows: —

"Je ne sais, Seigneur, si vous êtes content de moi, et je reconnais même que vous avez bien des sujets de ne l'être pas. Mais pour moi, je dois confesser à votre gloire que je suis content de vous, et que je le suis parfaitement. Il vous importe peu que je le sois ou non. Mais après tout, c'est le témoignage le plus glorieux que je puisse vous rendre; car dire que je suis content de vous, c'est dire que vous êtes mon Dieu, puisqu'il n'y a qu'un Dieu qui puisse me contenter."

Lionel J. Robinson.

Audit Office.

English Ambassadors to France. — I request to be informed who were our ambassadors to France during a part of the reign of George III. (with the exact date of their several appointments), beginning with John Frederick Sackville, Duke of Dorset, K.G., till the time when M. Chauvelin, the minister from France, was *chassé* by our government early in 1793, and when, I conclude, our ambassador, Granville Leveson, Earl Gower, K.G. (*postea* Marquis of Stafford), withdrew, and all amicable relations between the two countries ceased for the time. My principal object is to ascertain who was our minister-resident-tiary in Paris on the 14th July, 1789, the epoch from which all the French date their Revolution (*la prise de la Bastille*). Permit me to add, I have consulted Beatson's *Political Index*, and have not succeeded in the object of my inquiry. His list, I suspect, is incomplete for the above period.

Secundum Ordinem.

Epigrams on the Popes of Rome, etc. — A friend lately mentioned to me that there was published about six years since a collection of epigrams on the Popes of Rome, including both the *pre-* and *post-* reformation ones. What is the title of the collection, and publisher's name? Is there any list of similar works? Aiken Irvine.

Fivemiletown.

A Giant found at St. Bees. — In Jefferson's *History and Antiquities of Allerdale Above Derwent*, I find the following curious account of the discovery of the remains of a giant at St. Bees

Cumberland, extracted from a MS. in the library of the Dean and Chapter of Carlisle: —

"A true report of Hugh Hodson of Thorneway, in Cumberland to Sr Rob. Cewell (qy. Sewell) of a gyant found at St. Bees in Cumberland. The said Gyant was buried 4 yards deep in the ground, wch is now a corn field. It was 4 yards and a half long, and was in complete armour: his sword and his battle axe lying by him. His sword was two spans broad and more than two yards long. The head of his battle axe a yard long, the shaft of it all of iron, as thick as a man's thigh, and more than two yards long. His teeth were 6 inches long and 2 inches broad?; his forehead was more than two spans and a half broad. His chine bone could containe 3 pecks of oat meale. His armour, sword, and battle-axe are at Mr. Sands of Redington (Rottington), and at Mr. Wybers of St. Bees."—*Machel MSS.* vol. vi.

Can you or any of your correspondents give any further information upon the subject? Is any of his armour still in existence? Or did the information exist only in the imagination of "Hugh Hodson." HENRY.

Cumberland.

ITALIAN PROVERBS. — I shall feel obliged if any of your readers will explain the allusions to local or national peculiarities referred to in the following proverbs: —

1. "All' amico mondagli il fico,
All' inimico il persico."

2. "A Lucca ti vidi, a Pisa ti connobbi."

3. "Egli ha fatto come quel Perugino, che subito che gli fa rotto il capo, corse a casa per la celata."

4. "Più pazzi che quei da Zago, che davan del letame al campanile perchè crescesse."

And the probable date of this one: —

5. "L' Inglese italianizzato
Un diavolo incarnato."

With regard to proverb 1, I can suggest two explanations: —

1. In Italy the fig *is considered* the most wholesome and the peach the most unwholesome fruit.

But, *quære*, is this the fact? or

2. It is easy enough to peel a peach, but very difficult to perform the same operation on a fig.

And perhaps proverb 2 may have some connection with a story that is told by Horace Walpole, of a person recognizing in London an acquaintance which he had made in Bath, much to the other's disgust: —

"'Why, my lord,' said he, 'you knew me in Bath.'
"'Possibly in Bath I might know you again,' replied his lordship."

But was Pisa so deserted at the birth of this proverb as now? LIONEL G. ROBINSON.

Audit Office.

SIR HENRY LANGFORD, BART. — Will some of your numerous readers favour me with any genealogical particulars respecting this gentleman, who was sheriff of the county of Devon, *temp.* George I. G. A. A.

LEE OF QUARENDON. — Are there any existing monumental memorials of the family of Lee, a branch of the Quarendon Lees, which flourished at Warwick in the middle of the sixteenth century, one member of which married Alice, daughter of Richard Dalby, Esq., of the same county? If so, where are they to be found? F. G. L.

Aberdeen.

MRS. MURRAY. — In Mr. C. Redding's *Fifty Years' Recollections*, there is some notice (vol. i. p. 6), of Mrs. Murray, author of a work called *The Gleaner*, three vols., and some dramatic pieces. Mrs. Murray was the wife of the Rev. J. Murray, a Universalist preacher in America about the end of last century, who was known by the name of "Salvation Murray." Can you give me any account of Mrs. Murray, the titles and dates of her works, &c.? R. INGLIS.

PAPER MONEY AT LEYDEN. — Mr. Dineley, in his MS. account of the Low Countries, written in 1674, describes the paper money made at the siege of Leyden in 1574, in these words: —

"During the siege of this city (Leyden), which held even almost to the famishment of many, they made money of paper, with these devices — *Hæc libertatis ergo; Pugno pro patriâ; Godt behoed Leyden.* Some of their pieces remain to this day in the hands of the curious of the University. This siege began a little after Easter, and was raised, and ended the 3rd of October, 1574."

Paper in this description must mean pasteboard, for pen-and-ink drawings of these coins are shown in Mr. Dineley's book, about the size of crown-pieces, with a lion crowned, and cross-keys as devices.

Is there any instance of this kind of money in use in any other country than Holland?

THOS. E. WINNINGTON.

PASCHA'S PILGRIMAGE TO PALESTINE. — I have a small volume, edited by Peter Calentijn at Louvain in 1576, as a posthumous work by Ian Pascha. The title is *Een deuote maniere om Gheestelyck Pelgrimagie te trecken, tot den heyligen lande*," *&c.* The book is in Flemish, and consists of two portions: the former preliminary instructions and prayers for the pilgrim; the latter, a daily itinerary, and directions for the accomplishment of the pilgrimage in a year. There are some curious details respecting the places visited, and a number of rude cuts, of which some are remarkable. The letter-press consists of 159 leaves, and is followed by a MS. which is mainly a copy of part of the text. I want to know if anything is recorded of the author, or if any importance attaches to the book. The title-page says that Pascha was a doctor in divinity, and a Carmelite in the Convent at Mechelen or Malines. Among the cuts the "Sacri sepulchri templum," and the "Interius sacellum sepulchri Christi," seem to merit attention B. H. C.

Peace Congress proposed in 1693. — Who is the author of a little book, of which the following is the title: —

"An Essay towards the Present and Future Peace of Europe, by the Establishment of an *European* Dyet, Parliament, or Estates. *Beati Pacifici. Cædant Arma Sogæ* (sic). London: Printed in the Year 1693. 24mo, 67 pp., and 3 pp. "To the Reader."

The writer proposes that the sovereign princes of Europe should meet by their stated deputies in a General Diet, Estates, or Parliament; and then establish rules of justice for sovereign princes to observe one to another. The volume has the appearance of having been privately printed, and the copy which is here described belonged to Bindley and Heber, having been formerly in the possession of an Earl (Qu. the name), whose coronet is on the side of the book.

P. C. P.

Prayer Book of 1604. — What are the special peculiarities of the celebrated and rare edition of the Book of Common Prayer, published in 1604?

F. S. A. Clericus.

Dr. Richard Sibbes. — *Unknown* book or tractate by Dr. Richard Sibbes. My attention has been called by a book-loving friend to the following quotation from a book or tractate of Dr. Sibbes's, hitherto unheard of: —

"Dr. Sibbs thus [in the margin opposite *Gospel Anointings*, p. 94] . . . . Particular visible churches are now God's Tabernacle. The church of the Jews was a National Church; but now God hath erected particular tabernacles," &c.

This paragraph (which it is not necessary to my purpose to give in full) occurs in a tract by Philip Nye, entitled *The Lawfulness of the Oath of Supremacy and Power of the King in Ecclesiastical Affairs* [4to, 1683, p. 41]. I never had heard before of *Gospel Anointings*, and since have failed to trace it to any public or private library, or even catalogue; and yet the name of Philip Nye carries authority with it inasmuch as he (in conjunction with Dr. Goodwin) was one of the publishers of Sibbes's numerous posthumous works. May I ask readers of "N. & Q." to kindly aid me in recovering a copy of *Gospel Anointings?* I would take the opportunity of adding that I am still without a copy of Sibbes's *Saints' Comforts*, 12mo, 1638. As the new collective edition of Sibbes's Works must be put to press immediately, I venture to say *inopi beneficium bis dat, qui dat celeriter.*

Alexander B. Grosart.

1st Manse, Kinross, N. B.

Standgate Hole. — I have heard Standgate Hole mentioned among the most notoriously dangerous localities in the neighbourhood of London for highway robbery in the last century. Where was Standgate Hole? I do not find it mentioned in Cunningham's *Handbook for London.* S.

Stonehenge. — Can Sir Roger Murchison, or any other authority, favour the Antiquarian Republic with the proper geological term for the stones of which Stonehenge is composed? Many of the common people insist that they are artificial. Geoffrey affirms that they were brought from the plain of Killara in Ireland (Tara); and a friend tells me he believes the stones there are of the same character as those of Stonehenge. The altar is said to be porphyry, which also is the geological character of the famous London stone, now enclosed in another stone with a circular aperture, on the north side of Cannon Street, city. It was, we know, the milliarium from which the Romans measured all the mileages in the kingdom. It was also the altar of the Temple of Diana, on which the old British kings took the oaths on their accession, laying their hands on it. Until they had done so they were only kings presumptive. The tradition of the usage survived as late at least as Jack Cade's time, for it is not before he rushes and strikes the stone, that he thinks himself entitled to exclaim —

"Now is Jack Cade Lord Mayor of London!"

Tradition also declares it was brought from Troy by Brutus, and laid down by his own hand as the altar-stone of the Diana Temple, the foundation stone of London and its palladium —

"Tra maen Prydain
Tra lled Llyndain."

"So long as the stone of Brutus is safe, so long will London flourish," which infers also, it is to be supposed, that if it disappears London will wane. It has from the earliest ages been jealously guarded and imbedded, perhaps from a superstitious belief in the identity of the fate of London with that of its palladium. At any rate it is a very famous stone, and it is desirable we should get all the knowledge about it we can.

Mor Merrion.

St. Napoleon. — Napoleon is, I believe, a proper name of ancient standing among the Italians. Thus Napoleone Orsino (what a conjunction!), Count of Monopello, appears about 1370, under Urban V. (Pope), as one who had devised property for the erection of a monastery at Rome. The name is connected with the history of the church and monastery of Holy Cross. I wish to know who *Saint* Napoleon was, and where I can find his biography? B. H. C.

Queries with Answers.

Sir Francis Page. — The character of this "hanging judge" is rendered memorable by Pope, the Duke of Wharton, Savage, Fielding, and Johnson; but little is told of the incidents of his life, his lineage, or his death. Can any of your

correspondents enlighten me in reference to these particulars? I shall be grateful for any information.

Edward Foss.

[Sir Francis Page was the son of the Vicar of Bloxham in Oxfordshire. He assumed the coif Dec. 14, 1704; became king's sergeant Jan. 26, 1714–15; a baron of the Exchequer May 22, 1718; a justice of the Common Pleas Nov. 4, 1726, and a justice of the King's Bench Sept. 27, 1727. He always felt a luxury in condemning a prisoner, which obtained for him the epithet of "the hanging judge." Treating a poor thatcher at Dorchester with his usual rigour, the man exclaimed after his trial —

"God, in his rage,
Made a Judge Page."

Page was the judge who tried Savage for murder, whom he seemed anxious to condemn; indeed, he owned that he had been particularly severe against him. When decrepid from old age, as he passed along from court, a friend inquired particularly of the state of his health. He replied, "My dear Sir, you see I keep hanging on, hanging on." He died on Dec. 18, 1741, aged eighty, at his seat at North Aston in Oxfordshire. — *Vide* Noble's *Biog. History of England*, iii. 203. Perhaps some of our genealogical friends may be able to supply our correspondent with an account of the "birth, parentage, and education" of this notorious judge.]

The Ass and the Ladder. — In Biblia Sacra Hebraica (*Bibliotheca Sussexiana*, vol. i. p. xi.) is the following expression, "May this book not be damaged, neither this day nor for ever, *until the ass ascends the ladder*." Query, the legend?

A. W. H.

[The passage at the end of this manuscript (Sæc. xiii.) reads as follows: "I, Meyer, the son of Rabbi Jacob, the scribe, have finished this book for Rabbi Abraham, the son of Rabbi Nathan, the 5052nd year (A.D. 1292); and he has bequeathed it to his children and his children's children for ever. Amen. Amen. Amen. Selah. Be strong and strengthened. May this book not be damaged, neither this day nor for ever, until the Ass ascends the Ladder." Like the Latin phrase of Petronius "asinus in tegulis" (an ass on the housetop), which is supposed to signify something impossible and incredible, the saying "until the ass ascends the ladder," is a proverbial expression among the Rabbins, for what will never take place; e. g. "*Si ascenderit asinus per scalas*, invenietur scientia in mulieribus;" — a proposition so uncomplimentary to the superior sex, that we leave it in Buxtorf's Latin.]

Legends of the Wandering Jew. — Would you kindly inform me whether there are in the English language many versions of the legend of the *Wandering Jew*, what these are, and where they are to be met with?

A French Subscriber.

24, Avenue de la Porte Maillot, Paris.

[The earliest mention of this legend is in Matthew Paris, or rather in Roger of Wendover's Chronicle, *s. a.* 1228. See vol. iv. p. 176, of English Historical Society's edition, or vol. ii. p. 512, of the edition published by Bohn. A ballad of *The Wandering Jew* is printed by Percy, *Reliques*, ii. 301 (edit. 1794). Brand, in his *Popular Antiquities* (Bohn's edition), iii. 309, makes reference on this subject to Calmet's *Dictionary of the Bible* and *Turkish Spy*, vol. ii. book iii. let. 1.; and there is an article in *Blackwood's Magazine*, vii. 608, entitled "The Legend of the Wandering Jew from Matthew Paris." The fullest particulars of the legend will however be found in Grässe, *Die Sage vom Ewigen Juden, &c.*, Dresden und Leipsig, 1844.]

Quotation.—Whence are the two noble lines:—

"Of this blest man, let this just praise be given,
Heaven was in him before he was in heaven."

J. C.

[This couplet was written by Izaak Walton in his copy of Dr. Richard Sibbes's work, *The Returning Backslider*, 4to. 1641.]

Replies.

EPITOME OF THE LIVES OF THE KINGS OF FRANCE.

(2nd S. xii. 457.)

R. B. The curious in books for the people of the latter part of the seventeenth century are familiar with the initials "R. B.," said by Dunton to be assumed by Nat. Crouch, and affixed by him to the marvellous books which issued from his shop, the *Bell* in the Poultry, for the delectation of the million.

Turning over a lot of these, I have singled out one of early date, which, I would submit, may be the father of the race, and that which probably suggested to the cunning bookseller that successful series of chapman's books which must have enriched him and his successors for some generations. My book is —

"An Epitome of all the Lives of the Kings of France, from Pharamond the First to the now most Christian King Lewis the 13th, with a delation of the Famous Battailes of the two Kings of England, who were the first Victorious Princes that Conquered France. Translated out of the French Coppy by R. B., Esq., 12mo. London: P. by I. Okes, and are to be sould by I. Beckit." &c. 1639.

This little book has an emblematical frontispiece by, or in the style of, Marshal, and the effigies of the sixty-four kings, whose lives it professes to give, in a bold cut upon the page, which fashion of illustration was one of the great attractions of the people's library under remark. Although claiming for this book the credit of having originated the *Burton Family*, my belief is that the R. B. upon the title indicates *Richard Brathwait;* and that, consequently, to him rather than to the mythic R. Burton, are the people indebted for the example so successfully followed up by Nat. Crouch, *alias* R. B., of abridging or melting down the standard literature, popular stories, and folk lore of the day into a racy vernacular, which suited their capacities, and at a price which came within their means. R. B., the imitator, did not come before the public until 1678: the oldest of the Burton books in my possession is *The Surprizing Miracles, &c.*, which professes to be by "R. B., author of the *History of the Wars, &c.*

Lond., printed for N. Crouch, 1683." At the end is "an Advertisement of books lately printed by R. Burton, and sold by N. C." Here would seem to be two distinct persons, so that it was not until a later period that Crouch assumed the initials either to put himself into the shoes of a defunct *digestor*, or to identify himself with a *Mr. Harris* of his own creating; for it is evident that whoever was the compiler of these books, he had no fixed idea of the meaning of his own initials, sometimes when he extended them, calling himself Richard, and sometimes Robert Burton; and my theory is that Brathwait, to veil his eccentricities, often put forth books with his initials only, and that Crouch, falling in with *The Epitome*, took it for the model of his "swelling shilling books;" and either through ignorance or design, gave a new interpretation to the R. B. he found upon the title.

The foregoing *scribble* about R. B. I intended for "N. & Q." a long time back, and the Query of Regulus has just reminded me of it. Certainly there is no doubt about *The Epitome* being by Brathwait, and its omission in Haslewood's list could only arise from his not having seen it. As it lies on my table beside *The Lives of all the Roman Emperors*, by R. B. G. 1636 (included by him in said list), there can be but one opinion, for the same family features are unmistakably upon the face of both. My attention having been again drawn to the subject of R. B., I have taken a look at the small book in the Grenville library, bearing the date 1678, and apparently the first of the series of the *Burton books*. It bears the title: —

"Miracles of Art and Nature, or a Brief Description of the several Varieties of Birds, Beasts, Fishes, Plants, and Fruits of other Countries. Together with several other remarkable things in the World." 12mo, pp. 120,

with seventy-one short chapters treating of the said miracles, but in a more sober style than its followers. It purports to be by *R. B., Gent.*, and is "printed for W. Bowtel." Brathwait was then dead, but here are his initials as in *The Lives of the Romans*, and no shadow of the coming Crouch, *alias* Burton, unless it can be discovered in the homely address "To the Ingenious Reader." I have no doubt, however, that this is the first book of the popular series; and as it forms a kind of epoch in our literary history, perhaps you will agree with me that this address is worth reprinting in "N. & Q.": —

"Candid Reader," says R. B., "what thou findest herein are collections out of several ancient authors, which (with no small trouble) I have carefully and diligently collected, and compressed into this small book at some vacant hours, for the divertisement of such as thyself who are disposed to read it; for, as the several climates of the world have not only influenced the inhabitants, but the very beasts with natures different from one another, so hast thou here, not only a description of the several shapes and natures of variety of birds, beasts, fishes, plants, and fruits, but also of the dispositions and customs (though some of them barbarous and inhumane) of several people who inhabit many pleasing and other parts of the world. I think there is not a chapter in which thou wilt not find various and remarkable things worth thy observation, and such (take the book throughout) that thou canst not have in any one author, at least modern, and of this volume. And if what I have done shall not dislike thee, I shall possibly proceed and go on to a further discovery in this kind, which doubtless cannot (as all variety doth) please thee. 'Tis probable they are not so methodically disposed as some hands might have done; yet for variety and pleasure's sake they are (I hope) pleasingly enough intermixed. And as I find this accepted, so I shall proceed. — Farewell, R. B."

I have only to say, in conclusion, that this book of *The Miracles of Art and Nature*, bears no resemblance to R. B.'s *Surprizing Miracles* of 1683.

J. O.

EARTHQUAKES IN ENGLAND: URICONIUM.

(2nd S. xii. 397.)

Philips's statement is very curious, and deserves investigation, though there can be little doubt that it will prove to be groundless. "Fires, and the frequent fall of houses," symptomatic though they may be of earthquakes, are especially mentioned by Juvenal as among the causes which rendered even the wretched loneliness of the country preferable to a residence in the Roman cities.

As regards earthquakes in England, I can see no improbability in the statement of Col. Wildman, such shocks being far more common than is generally supposed. Some of these shocks have been sufficiently violent to throw down buildings, to divert rivers, and to open large fissures in the earth; and, but for their limited extent, would no doubt have been regarded as very serious earthquakes.

A picturesque and interesting account of that which occurred in London and its neighbourhood in 1750, is given by the author of *Mary Powell*, in her *Old Chelsea Bun House*. There were two shocks, at a month's interval; and such was the predisposition for something dreadful in the public mind, that the drunken ravings of pseudo-prophets actually led many to believe that a third, far more destructive, would take place after a similar interval. As the details of this event are too well known to need repetition, I shall content myself with noting such particulars only as are not likely to have come under the notice of the readers of "N. & Q." The Methodists, at that time exceedingly zealous and active, declaimed fearfully on the subject out of doors; and the celebrated George Whitefield ventured into Hyde Park *at midnight* and preached a sermon; which has been described as "truly sublime," and "strikingly terrific." Mason, the author of a well-known treatise on *Self Knowledge*, says that there were four remarkable circumstances attending

these concussions: that the shock was repeated—that the last shock was strongest—that both were much more violent in the cities of London and Westminster than in any place beside; and that both happened when there was the greatest concourse of people there out of the country.

It is far from easy, however, to obtain a consistent account of this occurrence; almost every record of it being more or less coloured by theory, superstition, or a desire to "improve the occasion." The theologian, who had made up his mind to doom our metropolitan Babylon, discovered that it was confined to London and Westminster; whilst "such an honest chronicler as Griffith," would find out that it did most mischief at Lambeth, Limehouse, and Poplar; and was sensibly felt all the way from Greenwich to Richmond! The Methodists generally tracked it eastward and westward—from Whitechapel to Charing Cross—in order that it might make a clean sweep of "guilty London"; whilst another account says, that "it seemed to move in a north and south direction," and was sensibly felt at Highgate and Hampstead!

A very remarkable earthquake, on a small scale, occurred at a place called the Birches, between Buildwas and Madeley, in Shropshire, on the 27th May, 1773; and is minutely described in a small volume, the title of which I have forgotten, by the celebrated John Fletcher, vicar of the latter place. It opened large fissures in the earth, transported trees and fields, destroyed a bridge, towed the river out of its proper channel, strewing the adjoining lands with fish, removed a barn entire a considerable distance, and broke up the hard-beaten road into fantastic forms resembling the shattered lava of Vesuvius. As the work referred to is now rare, A. A. may consult *The Youths' Magazine* for 1846 (p. 208), where he will find further particulars.

On the 15th Nov. 1844, a somewhat similar disturbance took place at St. Peter's Quay, about three miles from Newcastle; breaking up a large dry dock, and opening several considerable fissures in the earth. Such occurrences are apparently not unusual, as the residents in those parts have a name for them, and call them "*Creeps*."

DOUGLAS ALLPORT.

Illness has prevented me from searching sooner for the following extract from the journal which I was in the habit of keeping in bygone years. Since your correspondent A. A. says that his "object is to collect any evidence as to earthquakes in England," I presume it will have some interest for him.

March 17th, 1843 (near Liverpool).

"Shortly before 1 o'clock A.M., not having yet fallen asleep, I was suddenly and most effectually roused by a sharp shock of an earthquake. I *instantly* felt assured that it was one; for it was too peculiar to suggest (to me) any other idea, though I find that some others who felt it were at a loss.

"There were ten or twelve distinct vibrations: the first very strong, shaking the bed and the whole house, and *rattling* the slates and chimney-pots, accompanied too by a *rumbling* sound; and they gradually subsided thus. The whole may have lasted from twenty to thirty seconds.

"If not positively alarming, for I certainly did not look for any *harm*, it yet was awful and highly startling. I *heard* my heart beating for many minutes afterwards, and had some trouble in inducing myself to walk to the window to examine the night. It was light, and perfectly calm. To-day has been unnaturally warm: I went to town and returned, with burnt face and quite oppressed, as in the dog days."

Thus far my extract; to which I may add, that a man-servant, awake on the ground floor of the house, felt nothing; but his canary beat itself frantically about its cage, so that he struck a light, thinking that a cat must be frightening it. He looked too at his watch, and the hour corresponded with that of the earthquake. The cage was full of feathers, and the bird seemed sick for several days.

Two children, brought up in a high degree of religious excitement in the same neighbourhood, were greatly terrified. A nervous girl, of twelve, thought the vibrations were the steps of an angel crossing the room, and believed it a warning that she must die. A delicate boy, of five, was so terrified, that he had a fever. Policemen, on duty at the Liverpool docks, said that the barrels on the quay rolled about and knocked against each other; and one thought he heard a heavy cart passing over the wooden bridge. They had no thought of earthquake.

The papers recorded that a lone house in Yorkshire was thrown down with the shock. It was felt also in Dublin.

I have since felt severe shocks of earthquake in Italy, which caused me no greater personal sensations than this one in England. M. F.

Shanakiel.

A brother of mine, who had passed many years in the West Indies, and was at St. Vincent's at the time of the eruption of the Souffrière mountains, was on a visit at Mansfield at the time of the earthquake in Notts, referred to by A. A. He was instantly aware what the shock meant; and, in much alarm, rushed out of doors. Although the shock, or shocks, were severe, and accompanied by shaking of doors and windows, &c., no mischief was done in the town. Mansfield is some six or seven miles from Newstead.

If I am not mistaken, it occurred in 1825; and, I think on Sunday, just before or after church.

R. W.

The derivation of Wreckenceaster, Wreckceter, or Wroxeter, from *wræced*, "wrecked or de-

stroyed," will not hold water. The word *wrecken* is evidently a corruption of "Uriconium" itself. Uriconium, in Ptolemy Viroconium — found written Vivecinum and Virecinum, and called by Nennius, Caer Vruach — is, without doubt, merely the Latin form of its original British name; which it may have had from its situation at or near the confluence of the Tern (which I take to have been what is now called the "Bell Brook") with the Hafren, *i. e.* the Sabrina, or Severn. If so, the word Uriconium may be derived from the Brit. *Uar-i-con-ui*, i. e. "upon or near the head of the river or water." Indeed, Ariconium, by corruption Sariconium, may be the same word: for Camden tells us that the latter stood on "a little brook called the Ine, which, thence encompassing the walls of Hereford, falls into the Wye." There was also a place called Uricona at Sheriff-Hales. The initial letter in Sariconium has doubtless crept in, in the same way that it has in Sabrina from Hafren, and in many other names.

R. S. Charnock.

Biblical Literature: William Carpenter (2nd S. xii. 521.) — Regard for an old friend, and sympathy with a hardworking literary man under a sad calamity, induce me to ask permission to add one remark to your editorial answer to Mr. Bartlett. Mr. William Carpenter is still living, rather advanced in years, and has been recently visited with the affliction of blindness. The sight of one eye has left him, and the other is so weak as to be useless for literary labour.

I do not know what was his reply (if any) to the accusations of the *Christian Remembrancer* in 1827; but he has ever since then been an active member of the "fourth estate." He once had the honour of a state prosecution for political libel.

I am violating no confidence (I regret to say) in revealing his present misfortunes, for a public subscription was set on foot for his relief.

Job J. Bardwell Workard, M.A.

Article "Use and Have" (not *Have and Use*) (2nd S. xii. 456.) — This article appeared in *Chambers' Journal* for February 28, 1835. C.

Representations in Sculpture of the First Person of the Holy Trinity (2nd S. xii. 348, 443, 483.) — In the Church of the Jesuits, at Rome, is a colossal group of this subject. The foot of the First Person is planted upon a globe of lapis lazuli, perhaps the largest in the world. The group is in white marble. A carved oak panel, in my possession, represents the baptism of our Lord. His head is surrounded by a glory of a lozenge form. The Holy Ghost, as a dove, with wings expanded, is descending in the centre of a round nimbus; whilst, in clouds above, the First Person is represented as an old and bearded man, without nimbus or tiara, but holding a mound in his right hand, and pointing downwards with his left.

W. J. Bernhard Smith.

Temple.

Enthusiasm in favour of Hampden (2nd S. xii. 232, 277.) — The following entry is copied from a catalogue just issued by Mr. J. C. Hotten of Piccadilly: —

"75. Two most curious petitions from the inhabitants of the county of Buckingham to the parliament, relative to Popish lords and bishops. Folio, fine copy, 7*s.* 6*d.* Printed by R. C. 1642."

From Col. Whalley the regicide's curious library. At the foot it says: —

"These petitions were brought by thousands of the inhabitants of the co. of Buckingham, riding orderly by three in a ranke, thorow London, on 11th Jan. to the Houses of Parliament."

W. D. Macray.

Mutilation of Sepulchral Memorials (2nd S. xii. 12, &c.) — I have the fragments of eight stone coffin slabs, decorated with crosses tastefully designed, from 1250 to 1490. The fragments were found forming the sells and jambs of apertures for the admission of light (instead of the old Norman loophole) in the south wall of the church of this parish, and of a "perpendicular" window in the east wall; the wall and its window being in the place of the original apse and its centre light.

C. E. B.

Wiston, Colchester.

Newtons of Whitby (2nd S. xii. 237, 352, 444.) — The pedigree given by Dugdale shows that I was right in supposing that Isaac Newton, who purchased Bagdale Hall, was the Isaac, the son of Christopher, baptized in 1608.

The second Isaac, mentioned in that pedigree as aged thirty-two in 1665, may have been, and I think was, the Isaac first mentioned in the abstract referred to in my former note. The latter, and his second son Ambrose, were dead before 1739; and Ambrose's son Richard was then more than twenty-one, as he executed a deed of that date. It is, therefore, very probable that the last Isaac of the pedigree, and the first Isaac of the abstract, were the same person; and, if so, the pedigree is completed from George Newton.

I have never seen three pairs of crossbones.

C. S. Greaves.

I beg to inform E. Conduitt Dermer, that Sir David Brewster is perfectly correct in speaking of Sir *Richard* Newton, of Newton; and that he was quite a different individual from Sir *Michal* Newton. Sir Richard was the last heir male of a family of considerable antiquity seated at Newton, in East Lothian, or Haddingtonshire. An account of the grounds, such as they are, for supposing that Sir Isaac Newton might have been a cadet of his family will be found in Burke's

Commoners (vol. iii. p. 28, note), under the title of "Hay Newton, of Newton." Sir Richard was *knighted* by William III.; and having no issue, entailed his estate on a younger branch of the noble house of Tweeddale, by whom it is now possessed, without the infusion of Newton blood.

R. R.

Dr. Arne's Father (2nd S. xii. 364.) — The *Post-Boy*, London newspaper, of Dec. 15th, 1698, contains the following announcement: —

"Thomas Arne, Upholsterer, who lately lived at the George and White Lion, in the Great Piazza, Covent Garden, is now removed to the George in Bedford Court, near Bedford Street."

The circumstances of the surname, trade and place of abode of the advertiser and those of Arne's father corresponding so closely, have always led me to believe in the identity of the parties. It does not appear from the statement of my friend Dr. Rimbault, where the Edward Arne, who perished so miserably in the Fleet Prison in 1728, resided; and so far there is nothing beyond the name and trade to identify him with the father of the composer. Can it be likely that he was the elder son, and successor in the business of the Thomas Arne mentioned above? It would be very interesting to learn something more of the family of one of our most gifted native composers, than is to be gathered from the very meagre information in the general biographical notices of him. The Arnes were Roman Catholics, which may in some measure account for the scanty particulars of them to be gleaned from the parish registers, but perhaps something respecting them might be found in the rate-books. Can any reader of "N. & Q." supply from these, or other sources, any accurate information on this subject?

W. H. Husk.

Clergyman's Right to take the Chair (2nd S. xii. 454.) —

"The minister has a right to preside at all vestry meetings: for a minister is not a mere individual of vestry; on the contrary, he is always described as the first, and as an integral part of the parish, the form of citing a parish being 'the minister, churchwardens, and parishioners; and putting any other individual in competition with him for the office of chairman, would be placing him in a degraded situation, in which he is not placed by the constitutional establishment of this country. He is the head and *præses* of the meeting. Thus it has been held, that at a vestry meeting summoned by the churchwardens for the purpose of electing new churchwardens in a parish, regulated by stat. 58 Geo. III. c. 69, the rector has a right to preside. But the minister is not an integral part of the vestry.'

"Stat. 58 Geo. III. c. 69, s. 2, directs that if the rector or vicar, or perpetual curate, be not present, the persons assembled must forthwith nominate by plurality of votes, to be ascertained as therein directed, one of the inhabitants to be chairman; which is nearly tantamount to a declaration, or by necessary implication declares, that if the rector, vicar, or curate be present, he shall preside; and the legislature must evidently have considered that by law and usage he was entitled to preside." — *Stephens on the Laws relating to the Clergy*, vol. ii. p. 1328.

The stipendiary curate is *not* an integral part of the parish. He is only the representative of the minister, and consequently not entitled to preside.

S. L.

At every vestry meeting, "the incumbent presides by right, whether rated or not; and whether rector, or vicar, or perpetual curate. If he be absent, the meeting elect a chairman." The right to preside, therefore, does not extend to his stipendiary curate. I imagine that no meeting, except a vestry, could transact parochial business: and that the incumbent could not demand the chair at any unauthorised meeting, assembled merely for discussion, whether of church matters or otherwise. See Dale's *Clergyman's Legal Handbook*, 1859, p. 80, 81; and Harding's *Handy Book of Ecclesiastical Law*, 1860, p. 90, 91.

Job J. Bardwell Workard, M.A.

St. Benigne, Dijon (2nd S. xii. 168, 402.) — From the information given by Mr. Corney, it would certainly appear that Fergusson, in his *Handbook of Architecture*, has fallen into error. There is a want of precision in his statements that makes it rather difficult to ascertain where the error really lies. But it is clear that he has not been guilty of so mere a blunder as Mr. Corney imputes to him, of confounding the church of *Ste. Madeleine* with the church of *St. Benigne*.

I find that, in p. 684, he describes the *cathedral* as belonging to the latter half of the thirteenth century. At p. 652 he speaks of *St. Benigne* as having been one of the oldest churches in Burgundy, and probably an excellent type of the style of the country; but in p. 619 it is stated that, in the year 1271, the nave was rebuilt in the perfect pointed style of that day. So far as regards the nave, therefore, St. Benigne could be no type of the older style of the country: and it is worthy of remark, that the time when the nave was rebuilt agrees precisely with the date attributed to the cathedral.

In p. 619, Fergusson gives a plan of St. Benigne, taken (apparently with some modifications) from *Dom Plancher;* and in this plan is shown the singular *Rotonde*, or circular choir, mentioned by Mr. Corney.

Does this *Rotonde* now exist? I have seen the cathedral, but have no recollection of anything of the sort. Is it not possible that, during the Revolution, the circular choir may have been destroyed, while the rest of the church was left standing to form the present cathedral?

Perhaps some correspondent at Dijon may be able to state whether this supposition is correct.

P. S. C.

Neil (not *Niel*) Douglas (2nd S. xii. 472.) — A. G. will find "biographical particulars" of this

mistaken, but in many respects excellent and remarkable man, in Dr. Struther's well-known *History of the Rise, Progress, and Principles of the Relief Church* (Glasgow, Fullarton & Co., 1843, 1 vol. 8vo), of which at one time he was a minister.—See chap. xxii. and note x. in Appendix. A. G. will also do well to consult the (now extinct) "Universalist" periodicals of Scotland of the period, edited by, and containing many of the ablest productions of Douglas. A curious squib (in verse) concerning him may be seen in the letter-press attached to Kay's *Caricature-Portraits* (2 vols. 4to). A. G. is correct in his identification of the heterodox divine with the seditionist (so-called) of 1817—one of the blood-red pages of the anarchic political times of Scotland. I.

Mr. Neil Douglas, Universalist preacher of Stockwell Street, Glasgow, was tried on the 26th of May, 1817, before the Court of Justiciary in Edinburgh, on a charge of having used scandalous expressions regarding the King, Prince Regent, and Royal family, in his prayers before his congregation. Mr. Jeffrey was his counsel. The jury brought in a verdict of *not guilty*.

I remember seeing this old gentleman in the Old Tolbooth of Edinburgh, at the time of his trial. The evidence there given shows strong traces of eccentricity, but none of rancour or spite. It would be interesting to many in Scotland if A. G. would give in "N. & Q." a few snatches of the literary curiosities attributed to Mr. Douglas. C.

James Glassford (2nd S. xii. 397, 429.)—Mr. Glassford had no claim to the prefix of "Rev.," given him by M. H. R., who might have ascertained this by looking at the title-page of both editions* of *Lyrical Compositions selected from the Italian Poets*, with Translations, by James Glassford, Esq., of Dougalston. He was an advocate at the Scottish Bar, and the author of various legal and literary works. The following is his version of Guarini's madrigal:—

> "This mortal life,
> Seeming so fair, is like a feather tossed,
> Borne on the wind, and in a moment lost.
> Or, if with sudden wheel, it flies
> Farther sometimes, and upward springs,
> And then upon its wings
> Sustained in air, as if self-balanced lies,
> The lightness of its nature is the cause;
> And swiftly, after little pause,
> With thousand turns, and thousand idle stops,
> Because it is of earth to earth it drops."

R. R.

Peter Watkinson Owtrem (2nd S. xii. 485.)—It seems not unlikely, from the connexion of Peter Watkinson of Wirksworth with the Heathcote family, then of Chesterfield, that he belonged to the Watkinsons of Brampton, near Chesterfield. One of these Watkinsons was high sheriff for Derbyshire in the earlier half of the last century, but I do not find that they ever bore arms. Nor have I discovered that any arms are attributed to the Derbyshire family of Outram, from whom I believe Sir James Outram to be descended. A Thomas Owtram, of the parish of Dronfield, died in 1811. If I can afford your correspondent any information relative to North Derbyshire families, I shall be glad to do so, and accordingly subjoin my address. J. H. Clark.

Whittington, near Chesterfield.

Sir Richard Shelley (2nd S. xii. 470.)—Eric will find a long account of this eminent person, Grand Prior of England and Turcopolier, in "N. & Q." 1st S. xi. 179.

The following extract from Moule's *Heraldry of Fish* (p. 227) will answer his other queries:—

> "Sable, a fess engrailed between three wilks, or; are the arms of Sir John Shelley, Baronet, of Maresfield in Sussex, the representative of one of the heiresses of the Barony of Sudeley.
>
> "Of the same lineage was Sir Richard Shelley, Prior of the Order of Saint John of Jerusalem; who, in 1561, was ambassador from the King of Spain to Venice and Persia.
>
> "The same arms are also borne by Sir Timothy Shelley, Baronet, of Castle-Goring in Sussex, father of the late Percy Bysshe Shelley, the poet."

See also the *History of the Rape of Bramber*.

J. Woodward.

Shoreham.

Sir James Pemberton (2nd S. xii. 474.)—The armorial bearings assigned in Heylin to Sir James Pemberton, Lord Mayor of London, 1611, are those of his successor Sir John Swinnerton, Lord Mayor in 1612. Pemberton's arms were, "Argent, a chevron between three buckets sable, hoops or" (*vide* Burke's *Armory*). H. G.

Churchwardens (2nd S. xii. 471.)—Ina will find in my *History of Henley*, 1861 (pp. 50, 319), that the churchwardens have been appointed by the corporation of Henley, for nearly six centuries. John S. Burn.

The Grove, Henley.

Time out of mind it has been customary for the Vicar of Doncaster to appoint one of the churchwardens, and the mayor the other, styled respectively the Vicar's churchwarden and the

Mayor's Churchwarden.

The Sleepers (2nd S. xii. 457.)—The verses inquired for are by Mary Anne Browne. She published six small volumes of poems, in London and Liverpool, between the years 1827 and 1838. Many of her minor pieces are marked by the same delicacy of feeling and grace of expression as "the sleepers." M. A. E. G.

* 1834 and 1846 (the latter posthumous).

WOLVES EATING EARTH (2nd S. ii. 328.)—

"Quelques-uns ont crû qu'il se nourissoit de terre: cette vieille erreur vient de ce que le loup est extrêmement économe, et *qu'il cache sous terre une partie de sa proie* pour s'en servir dans le besoin."—*Traité Historique et Moral du Blazon*, par J. B. du Puy Dempostes, tom. ii. ch. xii.: à Amsterdam et à Berlin, chez Jean Neaulme Libraire, 1754.

J. SAN.

JOURNAL OF LOUISE DE SAVOIE (2nd S. xii. 233.)—May I be permitted to answer my own Query, as I have since discovered that this curious document has been printed in Guichenon's *Histoire de Savoie*, tom. v. p. 461. I have *not*, however, succeeded in finding the account of the exhumations at St. Denis, concerning which I beg leave to repeat my Query. HERMENTRUDE.

ROUSSEAU ON THE REARING OF INFANTS (2nd S. xii. 394.)—See Jean Jacques's *E'mile*, liv. i.

R. S. CHARNOCK.

Miscellaneous.

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LONDON, SATURDAY, JANUARY 11, 1862.

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Notes on Books.

Notes.

MEMOIR OF WILLIAM OLDYS, ESQ.,

NORROY KING-AT-ARMS.

(*Continued from* 3rd S. i. 3.)

In October, 1728, Mr. Henry Baker, the naturalist, under the assumed name of Henry Stonecastle, projected *The Universal Spectator*, to which periodical Oldys, in 1731, had contributed about twenty papers.* On his return to London, in 1730, he found Samuel Burroughs, Esq. and others engaged in a project for printing *The Negotiations of Sir Thomas Roe.* To assist in so desirable an undertaking, Oldys drew up "Some Considerations upon the Publication of Sir Thomas Roe's Epistolary Collections."†

It was about the year 1731 that Oldys became acquainted with that noble patron of literature and learned men, Edward Harley, the second Earl of Oxford. It has been wisely and beautifully said, that "those who befriend genius when it is struggling for distinction, befriend the world, and their names should be held in remembrance." We learn from his *Autobiography*, that Oldys must already have become, to some extent, a collector of literary curiosities. He says,

> "The Earl invited me to show him my collections of manuscripts, historical and political, which had been the Earl of Clarendon's; my collections of Royal Letters, and other papers of State; together with a very large collection of English heads in sculpture, which alone had taken me some years to collect, at the expense of at least threescore pounds. All these, with the catalogues I drew up of them, at his Lordship's request, I parted with to him for 40*l.*; and the frequent intimations he gave me of a more substantial recompense hereafter, which intimations induced me to continue my historical researches, as what would render me most acceptable to him."—*Autobiography.*

Oldys likewise informs us, in a note on Langbaine, that he had bought two hundred volumes at the auction of the Earl of Stamford's library in St. Paul's Coffee-house, where formerly most of the celebrated libraries were sold.

That Oldys has already become a diligent student at the Harleian Library is evident from the publication at this time of his very curious work on Pamphlets. It first appeared with the following title: *A Dissertation upon Pamphlets. In a Letter to a Nobleman* [probably the Earl of Oxford]. London: Printed in the year 1731, 4to. In the following year it re-appeared in Morgan's *Phœnix Britannicus*, Lond. 1732, 4to; and has since been reprinted in Nichols's *Literary Anecdotes*, iv. 98—111. Oldys also contributed to the *Phœnix Britannicus*, p. 65, a bibliographical history of "A Short View of the long Life and Raigne of Henry the Third, King of England: presented to King James by Sir Robert Cotton, but not printed till 1627."

It is stated by Dr. Ducarel that Oldys was one of the writers in *The Scarborough Miscellany*, 1732–34. This appears probable, as John Taylor, the author of *Monsieur Tonson*, informed Mr. Isaac D'Israeli that "Oldys always asserted that he was the author of the well-known song—

'Busy, curious, thirsty fly!'

And as he was a rigid lover of truth, I doubt not that he wrote it." The earliest version of it discovered by Mr. D'Israeli was in a collection printed in 1740; but it had appeared in *The Scarborough Miscellany* for 1732, eight years earlier. As it slightly varies from the version quoted by D'Israeli, we give it as originally printed:—

"THE FLY.

"*An Anacreontick.*

"Busy, curious, thirsty Fly,
Gently drink, and drink as I;
Freely welcome to my Cup,
Could'st thou sip, and sip it up;

* *The Universal Spectator* continued to appear weekly until the latter end of the year 1742. In 1736 a selection from these papers was first printed in 2 vols. 12mo; a second edition appeared in 1747, in 4 vols. 12mo; and a third in 1756, in 4 vols. 12mo. John Kelly, the dramatic poet, and Sir John Hawkins, were occasional contributors.

† Only one volume of the *Negotiations* was published in 1740. Oldys's "Considerations" for their publication is in the British Museum, Addit. MS. 4168. Vide "N. & Q." 2nd S. xi. 102; and Bolton Corney's *Curiosities of Literature Illustrated*, second edition, 1838, p. 165.

Make the most of Life you may,
Life is short and wears away.

"Just alike, both mine and thine,
Hasten quick to their Decline;
Thine's a Summer, mine's no more,
Though repeated to threescore;
Threescore Summers when they're gone,
Will appear as short as one." *

The London booksellers, having decided on publishing a new edition of Sir Walter Ralegh's *History of the World*, enlisted the services of Oldys to see it through the press. To this edition is prefixed "The Life of the Author, newly compil'd, from Materials more ample and authentick than have yet been publish'd, by Mr. Oldys." The Life makes 282 pages, and from the authorities quoted in the numerous notes must have been a task of considerable labour and research. The complete work is in two volumes, fol. 1736, and contains a very copious Index. Gibbon meditated a Life of Ralegh; but after reading Oldys's, he relinquished his design, from a conviction that "he could add nothing new to the subject, except the uncertain merit of style and sentiment."

While engaged on this great work, Oldys was permitted to consult the valuable library of Sir Hans Sloane, as we learn from the following letter to the worthy baronet, dated Sept. 29, 1735:—

"Most honoured Sir,

"When I was last favoured, through your noble courtesy, with a sight of some curious Memorials relating to Sir Walter Ralegh, I said there would be one or two little printed pieces which I should have occasion to make more use of than I could take the liberty of doing in your house. One of them, however, which is the *Life of Mahomet*, I have been since provided with; but the other, called *News of Sir Walter Ralegh*, &c., printed 4o, 1618, and marked among the MSS. B. 1288, is now, that I am arrived (through above forty sheets) at the last two years of his Life, immediately wanting.

"As a troublesome cold confines me a little at present, I shall take it as the greater favour if you will let me have it, when it may be most convenient, by the bearer; and I shall, in two or three weeks, wait on you with it again; as also, with an entire copy from the press, of that Narrative which it will help to illustrate. If it may not be too ambitious in me to make so much addition to your library, it may exalt the fame of my Worthy, or extend the date of it, to have his Life preserved in such a magnificent repositary, notwithstanding the defects of

"Honoured Sir,

"Your most obliged and obedient Servant,

"William Oldys." †

Soon after the publication of the *Life of Sir Walter Ralegh*, some booksellers thinking Oldys's name would tend to sell a work then in the course of publication, offered him a considerable sum of money, if they would allow him to affix it; but he rejected the proposal with the greatest indignation, though at the time he was in the greatest pecuniary distress.

At the commencement of the last century Bibliography as a science had not been cultivated in England. Sale-catalogues and lists of books, especially when interspersed with remarks of their rarity and value, were collected and prized by bibliographers; but Oldys was among the first in this country to make an attempt to divert the public taste from an exclusive attention to new books, by making the merit of old ones the subject of critical discussion.* His *Life of Ralegh* had not only brought him into closer ties of friendship with the Earl of Oxford; but the knowledge of our earliest English literature displayed in that work had so increased his fame, that he was now frequently consulted at his chambers in Gray's Inn on obscure and obsolete writers by the most eminent literary characters of the time. It redounds to the honour and memory of William Oldys that he was ever easy of access to all who sought or desired his assistance, and free, open, and communicative in answering the inquiries submitted to him. His friendly aid and counsel were not only cheerfully rendered to Thomas Hayward for his *British Muse*, and to Mrs. Cooper for *The Muses' Library*, but even his jottings for a Life of Nell Gwyn were freely given to the notorious Edmund Curll, whose fame will never die, gibbeted as he has been to immortality in the full blazon of his literary knavery.

In 1737 Oldys published anonymously his celebrated work, entitled

"The British Librarian: exhibiting a Compendious Review or Abstract of our most scarce, useful, and valuable Books in all Sciences, as well in Manuscript as in Print: with many Characters, Historical and Critical, of the Authors, their Antagonists, &c., in a manner never before attempted, and useful to all readers. With a Complete Index to the volume. London: Printed for T. Osborne, in Gray's-Inn, 1738, 8vo."

It was published as a serial in six numbers; No. I. is dated for January, 1737; and the last, No. VI. for June, 1737; but yet the Postscript at the end of it is signed "Gray's Inn, Feb. 18, 1737 [1737–8]. Some copies have separate titles to the six numbers. The work is highly valuable as containing many curious details of works now excessively rare. Had it been continued, it would, in all probability, have contained

* Ritson has printed "The Fly" in his *English Songs*, and added the following note: "Made extempore by a gentleman, occasioned by a fly drinking out of his cup of ale." In Park's edition of Ritson's *Songs*, ii. 19, edit. 1813, a third verse is added from the Rev. Mr. Plumptre's *Collection of Songs*, i. 257; and in Hone's *Table Book*, ii. 592, it appears with five additional verses. Vincent Bourne's translation was first printed in the Appendix to the third edition to his *Poems*, 1743. After all, there is an uncertainty respecting its authorship.

† Addit. MS. 4054, p. 250, Brit. Museum.

* The only treatise on Bibliography which had appeared in this country, was the erudite work of Sir Thomas Pope Blount, entitled "Censura Celebriorum Authorum: sive Tractatus, in quo varia Virorum Doctorum de clarissimis cujusque Sæculi Scriptoribus judicia traduntur." Lond. 1690, fol.

an accurate account of a very curious and valuable collection of English books: it ceased, however, at the end of the sixth monthly number, when Mr. Oldys could neither be persuaded by the entreaty of his friends, nor the demands of the public, to continue the labour. Dr. John Campbell, in his *Rational Amusement*, 8vo, 1754, says, that no work of the kind was so well received; and adds, "If its author, who is of all men living the most capable, would pursue and perfect this plan, he would do equal justice to the living and to the dead."

It may seem to many a very meagre and unsatisfactory labour to compile a chronological Catalogue of standard works, intermixed with remarks and characters. But (as Oldys cites from Lord Bacon) "learned men want such inventories of every thing in art and nature, as rich men have of their estates." When we first enter on any branch of study, it is palpably useful to have the authors to whom we should resort pointed out to us. "Through the defect of such intelligence, in its proper extent," says Oldys, "how many authors have we, who are consuming their time, their quiet, and their wits, in searching after either what is past finding, or already found? In admiring at the penetrations themselves have made, though to the rind only, in those very branches of science which their forefathers have pierced to the pith? And how many who would be authors as excellent as ever appeared, had they but such plans or models laid before them as might induce them to marshal their thoughts into a regular order; or did they but know where to meet with concurrence of opinion, with arguments, authorities, or examples, to corroborate and ripen their teeming conceptions?"

In the Postscript to this valuable work Oldys thus acknowledges his obligations to his literary friends for the loan of manuscripts and other rare books: —

"Among the books conducive to this purpose, those for which gratitude here demands chiefly the publication of our thanks, are the manuscripts. Such, in the first place, is that here called Sir Thomas Wriothesly's Collections; containing the arms and characters of the Knights of the Garter, and views of the ancient ceremonies used in creating the Knights of the Bath, &c. For that sketch which the Librarian has here given the publick of it, they are both beholden to the permission of his Grace the Duke of Montagu, the noble owner of that valuable volume; and to some explanations thereof, which were also courteously imparted by John Anstis, Esq., Garter, principal King of Arms, whose extensive knowledge in these subjects, his own elaborate publications, in honour of both those Orders, have sufficiently confirm'd. Nor will it be thought a repetition unnecessary, by grateful minds, that the Librarian here renews his acknowledgments to Nathaniel Booth, Esq. of Gray's Inn, for his repeated communications; having been favour'd not only with that curious miscellany, containing many of the old Earl of Derby's papers, which, in one of the foregoing numbers is abridg'd; but others out of his choice collections, which may enrich some future numbers, when opportunity shall permit the contents thereof to appear. Other manuscripts herein described, were partly the collection of Mr. Charles Grimes, late also of Gray's Inn, and in the bookseller's possession for whom this work is printed; except one ancient relique of the famous Wicklife, for the use of which, many thanks are here return'd to Mr. Joseph Ames, Member of the Society of Antiquaries. The author of this work is moreover obliged to the library of this last worthy preserver of antiquities, as also to that of his ingenious friend Mr. Peter Thompson, for the use of several printed books which are more scarce than many manuscripts; particularly some, set forth by our first printer in England; and others, which will rise, among the curious, in value, as, by the depredations of accident or ignorance, they decrease in number. We must take some further opportunity to express our obligations to other gentlemen who have favour'd us with such like literary curiosities; and to some hundreds unknown, who have shewn a relish for the usefulness of this performance, by encouraging the sale of it."

(*To be continued.*)

THE WORD "ANY."

The following remarks arise out of logical controversy: but the inquiry I want to provoke will be most satisfactory to your readers in a perfectly detached form. High authority has declared that the word *any* is "exclusively adapted to negation." I try this point in my own way, and I hope to induce others to attend to it. Very little has been done towards exposition of the actual uses of our terms of logical quantity.

My conclusion is that, so far from being exclusively adapted to negation, *any* is in negatives as ambiguous as a word can well be, and in affirmatives nearly as precise. So it is in the instances which suggest themselves to me: how will it be in those which suggest themselves to others?

Certainly the word is not *exclusively* adapted to negatives: any one may see that; any one will admit it. *Any* has the force of *each*, *every*, *all*, at least in affirmatives. What any one can do, all can do; what all (distributively used) can do, any one can do. The qualifying parenthesis is wanted by *all;* not by *any*, which is as definite in affirmatives as *each* and *every*.

Even if we choose to use the word *any* in the predicate of an affirmative, we cannot by straining escape the meaning which grammar imposes. He who should say that "Any man is any biped," may be forced to acknowledge that he has affirmed that there is but one man, but one biped, and that *the* man is *the* biped.

When we come to negatives, we find that *any* may have either of two senses: *universal*, or *particular*. It may be "any one of all," or "any one of some." For instance, some persons hold, in all its rigour, the stern maxim that "a healthy person who cannot eat *any* wholesome food, does not de-

serve to have *any* food to eat." The first "any" is particular, the second is universal: the maxim lays down that he who refuses some one wholesome food, were it that one only, does not deserve to have any of all possible eatables. But if we state affirmatively that "he who can eat any wholesome food may be allowed any food," we see that both the words are universal. Under the first law a refusal of cold mutton alone would infer the penalty: under the second a person must be ready for cold potatoes with it before he can claim to be qualified.

I cannot find any trace of the double meaning in affirmatives: but I wait for others. I have clearly shown that the word *any* is ambiguous in negatives; but I will not say that it is not so in affirmatives.

In negatives, context must often determine the meaning. "A person who cannot do anything"—the meaning of this commencement is ambiguous. If the ending be "ought not to have anything to do," the first *any* was universal: if it be "had better to let it alone," the first *any* was particular. But, "a person who can do anything," is not ambiguous. The explanatory additions in "any—whatsoever," "any—at all," are evidences of the ambiguity. In affirmatives, they are but tautology: in negatives, they distinguish. Thus, "he may have any," and "he may have any whatsoever," only differ in that the second gives stress to the meaning already in the first. No one would say that the "whatsoever" of the second may destroy some reserved exceptions in the first. But "he may not have any," may mean that there are some which he must not have, though he may have others: "he may not have any whatsoever," makes the word universal. Notice of bail must be given, because the magistrate cannot accept *any* man; but when he cannot accept any man whatsoever, the notice need not be given.

Among the proposals of our day, founded on the assumption that *any* is peculiarly adapted to negatives, is that of expressing the proposition "No x is y," by "*Any* x is not *any* y." No objection could be taken to this, if the universal sense were expressly postulated: but when the proposal is based upon the assertion of its self-evident propriety, there is something to say against it. When a sentence is ambiguous, the mind takes the true sense, if there be one. For example: "I thought this room was higher than it is." A room higher than it is would be difficult to find: so we always accept the phrase as meaning higher (in thought) than it is (in reality). Now let us take the proposition, "No fish is a fish," which we may deny. If we say, "Any fish is not any fish," we can only deny when the universality of the second *any* is noted: prior to which, the mind would go, for truth's sake, to the particular meaning. Surely any fish is not *any* fish: turbot is not salmon, for instance. But even here the *any* of the subject, that which precedes negation, is unambiguous: in "Any x is not any y," we can make nothing of the first "any," except *each* or *every*. A. De Morgan.

NEWTON'S HOME IN THE YEAR 1727.

Since April last, endeavours have been made to identify the house in which, as different histories record, Sir Isaac Newton died.

"Newton died at his home in Orbell's Buildings, near Pitt's Buildings, Kensington, between one and two o'clock in the morning of Monday the 20th of March, 1727, in the eighty-fifth year of his age."

This extract is from the *Penny Magazine*, 22nd Dec. 1832, and agrees with other accounts that have been published. No one, however, who has been seen or heard of, identifies the house.

The name "Orbell's" has long been disused, and also "Pitt's Buildings," for the houses to which they were once applied. The houses that were formerly known to the inhabitants of Kensington by such descriptions, have been since, and are now, called by different names. And the same, a later name, has been moved from one house to another still more recently. Of all this the new and vastly increasing inhabitants of Kensington have no knowledge, and comparatively few of the old inhabitants remain to relate correctly to recent residents what they may have heard respecting Sir Isaac.

A house, now called "Woolsthorp House," is pointed out as a residence of Sir Isaac's. Its present name is comparatively recent. It was formerly called "Carmarthen House." But this now is certain, that whether Sir Isaac ever occupied that as a summer's retreat from St. Martin's, Leicester Square, or sat under the mulberry-tree in that garden or not, he did not die there.

As Sir Isaac's remains were removed from Kensington, and laid in state in Jerusalem Chamber, Westminster, it was at an early period of this inquiry conjectured that some parochial account of the removal, and from what house, might be found. Any such information from Mr. Hall, Vestry Clerk, whose father was vestry clerk before him, and who had furnished many particulars to Faulkner, the historian of Kensington, or from the Rev. Archdeacon Sinclair, could not be obtained. Mr. Hall, in looking over the names in Pigott's *Directory* for Kensington for 1822, observed, that now almost all the names there given of the inhabitants were names of persons not only removed but dead! It was then supposed that, as Sir Isaac's funeral was public, some other record might be got at. Mr. Banting was then applied to, who kindly undertook to make inquiry at the office of the Lord Chamberlain; but

there were no records there, for although a public funeral, it was not made at government expense. Mr. Banting made many other inquiries and researches, and at his suggestion, the Royal Society, and also the Royal Astronomical Society were written to, and subsequently calls have been made.

As it would be useless to enumerate all that has been done, where nothing satisfactory could be found, it will be better at once to relate those steps which have led to the discovery of "Newton's Home in 1727" as they have been developed. It was thought that possibly some of the old inhabitants, however few may be remaining, might be able to remember something that would elicit further inquiry.

Having occasion to call on Mr. George Goodacre in Church Lane, who repairs broken china, glass, umbrellas, &c. &c., and seeing that he was aged, but by no means an old man, Mr. Goodacre was asked how long he had resided there? He replied "thirty years, and that his wife was born in Kensington." He was then told that an effort was being made to ascertain where Sir Isaac Newton died. Mr. Goodacre then said that he is a descendant of a niece of Sir Isaac's; that he had made inquiries respecting some property; and that a very old man of the name of "Jones," who was born, lived, and died in Kensington, had pointed out the house, now called "Bullingham House," as the house where his mother, or his grandmother, assisted to *lay out* Sir Isaac after his death.

All this was confirmed by Mrs. Goodacre, who came in at the time; and they stated that a son of this old person, "Jones," is still living in Charles Street, Kensington; whom, with his wife also, the inquirer has visited. They both further confirmed what their very aged relative had frequently said, respecting the laying out of Sir Isaac after his death, in the *now* "Bullingham House."

The "Joneses" trace their connexion with Kensington for some one hundred and seventy years back. The ancestor "Jones" they refer to was gardener to a gentleman, and he took premises in High Street for his wife to sell fruit. In the *Directory* already referred to, the aged "Jones" is described as a builder and fruiterer; and there are still several inhabitants who remember him.

Mrs. Jones, now in Charles Street, stated that *her* father was servant to Capt. Pitt, and travelled with him throughout England, Ireland, and Scotland; and that she remembers some of the older branches of the Pitt family.

Having got so much information outside, it was thought desirable to make inquiry of Miss Blair, who has resided some thirteen years in "Bullingham House." Although it was called "Bullingham House" before Miss Blair became tenant, it had not that name when Mr. Saunders, the Secretary of the Great Western Railway, lived there about twenty years ago.

A house in Vicarage Place, Church Street, was at some time before called "Bullingham House." When and how it was discontinued has not been ascertained, but that house and ground are now divided.

Miss Blair states that her late landlady Mrs. Pitt, widow of —— Pitt, who had long lived in the adjoining house, and continued to reside there for some years after Miss Blair became tenant of "Bullingham House," repeatedly stated that the now "Bullingham House" is the identical house where Sir Isaac Newton lived and died. After Mrs. Pitt left, the adjoining house, where she had so long resided, received the name of "Newton House," which has produced error and confusion. Mrs. Pitt recently died, at a great age, in Somersetshire.

Miss Blair has a small flint or agate, with a white vein in it, that was found in the garden. It has been ground into a spherical form; thus giving an appearance of Jupiter with a belt. A small plane at one part allows it to stand on a table, with the *belt* in a vertical position. It does not appear improbable that this spherical stone may not only have been Sir Isaac's, but also that it may have been of his own grinding. Sir Isaac not only ground glass, but he investigated the degrees of transparency of different substances; and flint or agate may have been included in his experiments. Such appear to be as likely substances for such examinations as the transparency of "melted pitch"!

So much having been ascertained of the home of Newton, Mr. Downes, Photographer to Her Majesty, took a view of the front, and purposes to take others both inside and out. The house still remains, mostly in its ancient state. Next, ascertaining that the property is "copyhold," the inquirer called on Mr. Brown, Lady Holland's agent, who at once undertook to search the records. The name "Orbell" was suggested, which Mr. Brown ultimately found. Orbell died seven years after Sir Isaac (1734). Orbell had a daughter, who had become Mrs. Pitt. Mrs. Pitt was admitted tenant to five messuages, stables, &c. on payment of eighteen pence!

Mr. Brown observed the names "Newtin" and "Newtinet" in the records; but as the object of the inquiry was accomplished in finding how the property passed from "Orbell" to "Pitt," which family has ever since retained it, and given the name "Pitt" to the adjoining street, further research was not for that purpose needed. Having thus identified Sir Isaac Newton's home in 1727, the next object was to consider, how to prevent the place being again lost sight of. This may very soon take place without some permanent record.

As copyhold can now be enfranchised, such a valuable position as "Campden Hill," the very best part of Kensington left for improvement, will not be overlooked, so immediately connected as it is with the very inadequate and only opening between Notting Hill and Kensington High Street.

On the western front of Bullingham House is a long garden, adjoining another, and that by a third, to the north. On the south side of the garden to Bullingham House is a wall; the principal entrance being at the east end, and a return southward has a small door and coach gates to the back yard past the side of the house. There are many old trees in these gardens. The north and west sides of the gardens referred to have been paved outside; but as the paving ceases abruptly at the south-west corner, it was suggested that the parish should also pave from thence along the south wall past the entrances. This, after having been viewed by the Committee of Works, has been ordered to be done.

While the Committee were at the place, the words "Newton's Home, 1727," were shown to them; but that, they appeared then to think, was not for them, as a "Works Committee," to entertain. However, Mr. Banting, who was one, said that he would find a stone. Subsequently the idea advanced, and the inquirer applied to the Vestry for permission for a memorial to Sir Isaac Newton to be placed against the Garden Wall of Bullingham House. This having been granted, it has been suggested that a chamber for deposits should be formed underground, and to be opened every half century for examination, and to report or make additions, as may then be thought desirable, to perpetuate Newton and his discoveries.

Photographs of the front and other parts, on glass, burnt in and enamelled, have been suggested. Sir Isaac's town house may there also be thus recorded.

A slate slab has been temporarily fixed against the garden wall, on which the design for the memorial has been sketched. An effort will now be made to obtain the requisite assistance and suggestions, so as to have the memorial placed on the 20th March, 1862, — the anniversary of the day of the death of the great Sir Isaac Newton.

This is a very brief statement of inquiries made and facts obtained up to this time. When the object is accomplished, it is hoped something more may be added for record in a subsequent paper.

Joseph Jopling.

Vassall Terrace, Kensington, W.

ANNA SEWARD AND GEORGE HARDINGE.

Celebrities in their day: the lady, with little vitality of her own, but consigned to "a lasting tomb" in Doctor Johnson's *Biography;* the gentleman with even less, — eighty years ago a Welsh judge, a humorist, and a small essayist, but still disinterrable from the dust of four octavo volumes. My father, who died in 1815, a septuagenarian, told me a pleasant anecdote wherein they figured, as related to him by the lady herself; and, having now overlived his date by fourteen years, I begin to think it should no longer be trusted to so frail a tradition. Let me premise that he knew both its actors, as he did most of the *literati* and *æ* of his time; that he was an accomplished scholar, and no mean poet. But to his story: —

One afternoon Miss Seward received a card, to the effect that Mr. Hardinge, in passing through Lichfield, desired to pay his respects to a lady so distinguished, &c. &c., which was as complimentarily acknowledged by an invitation to "a dish of tea." Mr. Hardinge presented himself accordingly; and, the souchong being removed, abruptly, and *à propos de rien*, asked her *had she ever heard Milton read?* The *Paradise Lost* was produced, and opened at a venture; the judge jumped upon the table, and read some pages, not to her astonishment only, but to her profound admiration. "Never," said Miss Seward to my father, "never before did I hear Milton read, and never since." As abruptly, her visitant closed the volume, descended from the table, made his bow, and without a word disappeared.

But the story did not end here. The next morning a *pacquet* was transmitted to Miss Seward, enclosing an elaborate critique on the English Homer, and with it a most delicate (life-size) pattern of *a lady's shoe*, with a note attached — that Mr. Hardinge had imagined this to be the faithful model of Miss Seward's foot, and begged her to satisfy him of the correctness of his fancy. "Of *mine!*" exclaimed the poetess, disclosing to my father an inch or so of ankle, not exactly Cinderillan in its proportions.

My tradition, if admitted into "N. & Q.," is likely to induce three questions — Did my father relate it to me? Did Miss Seward relate it to him? Did it occur as she related it? To the first of these I reply — *yes*, on my own personal credit; to the second — *yes*, on my trust in my father's veraciousness; to the *third*, that I leave it with the readers of Jemmy Boswell.

Old Mem.

JACOB'S WELL AT CHESTER.

In the Groves, on the south western margin of St. John's churchyard, there is, or rather *was*, to be seen an ancient spring, called Jacob's Well. The water from this well had been for many years in great request by both rich and poor, especially in time of cholera or other serious sickness. The

late Rev. Chancellor Raikes had so high a regard for this spring that, many years before his death, he re-edified the well at his own expense, erecting an arch over the spring, and attaching a metal chain and spoon thereto for the convenience of visitors. By the way, we may fairly claim for the well that it was the first actual fountain erected in this neighbourhood since the revival of these popular institutions. In November, 1854, the good old Chancellor passed away to his rest, and Jacob's Well thereby lost its protector and friend. Sauntering past the spot some two or three months afterwards, I noticed that this favourite well was dry, and that the basin was filled up with rubbish. An old man, who seemed from his medals to be a Chelsea pensioner, was standing close by, and we fell into conversation. I asked, "How came it to pass that the well was dry?" "Ah, Sir," said he, "there's a mystery about it I can't quite get over. I used daily, for years, to fetch water from this well for the gentry hereabouts, and I never knew the spring to fail even in the height of summer. But you know, of course, that the Chancellor is dead, and that he spent a power of money in keeping up the well. Now, Sir, I tell you as a fact, that on the day the old gentleman was carried to his grave, I came here as usual to fetch water for my folks, when lo! and behold! Jacob's Well was dry; and, more than that, it has been dry ever since, I give you my word, for I've been here many a time since on purpose to see! I leave it to you, Sir, after what I've told you, to say how it came to pass: all I know is, it's a mystery to *me*, and to other sharper folks than me." The old man's experience rather puzzled me at the moment, but I have since unriddled the mystery. It seems that when the well was restored by the late Chancellor, the artificial basin was raised several inches above the natural bed, for the convenience of the public, a cemented passage being formed for conducting the water. About the date of his death this channel got radically out of order, and the spring fell away to its original level, finding an outlet elsewhere. Thus the visible well became useless and dry, while a shred of harmless folk lore has been manufactured in its stead. T. Hughes.

Chester.

Minor Notes.

London Libraries.—Vol. xi. (2nd S.) of N. & Q. contains some interesting notices of public Libraries in London and Westminster, among others of the Tenison Library, now sold and dispersed. The subjoined memorandum relates to the founding of that library, and presents a curious picture of the manners and wants of the time. It may also, by the contrast it affords to the present day, furnish some justification for the resolution taken by the Charity Commissioners with respect to Dr. Tenison's benefaction. It is an extract from the Vestry Book of St. Martin's-in-the-Fields in the year 1684. Dr. Tenison was then Vicar of St. Martin's.

"1684. 27 March. Dr Thomas Tenison, having considered that in the Precinct of the Citty and Liby of Westminster there are great numbers of Ministers and other studious persons, and especially in the Parish of St. Martin's, where, besides the Vicar and his assistants, there are severall noblemen's Chaplains perpetually residing — as also that there is not in the said Precinct (as in London) any one shop of a Stationer fully furnished with books of various learning, or any noted Library excepting that of St. James (which belongs to His Majtie and to which there is noe easy access), that of Sr Robert Cotton which consisteth chiefly of books relating to the Antiquities of England, and the Library of the Deane and Chapter of St. Peter's Church in Westminster, which is (as the two other are) inconvenient for the use of the said Precinct by reason of its remote situation, Hath been inclined upon the above considerations (if his worthy friends the Gentlemen of the Vestry, and present Churchwardens approve of this designe), to erect a Fabrick for a Public Library for the use of the Students of the aforesaid Precinct."

The Minute contains further details of the proposed building, and concludes by recording the approbation of the vestry. Francis Nichols.

Early Editions of Jeremy Taylor's "Great Exemplar."—I find a statement, in an old bookseller's Catalogue, that Dibdin seems ignorant of any edition of this celebrated work earlier than that of 1703, and that he mentions Faithorne's plates as "very secondary specimens of art."

There is much confusion elsewhere on this point, but I can affirm, from copies in my library, that the *first edition* was printed in 4to, 1649, and the second (or first with plates) in 1653, in folio. These plates do not deserve Dibdin's alleged censure. Lord Orford speaks highly of the "title plate," and of that of the Annunciation, and praises all.

Can any of your readers give a reference to the passage in Dibdin? I do not find it in any of his Indexes.*

The date of 1649 is important, as it confirms Bonney's opinion as to the greater part of this work being composed during *the lifetime of Charles I.* His death was on Jan. 30, 1648-9; and it is scarcely likely that a volume of such deep thought and elaborate argument, exceeding 600 4to pages, could have been composed and printed within the remainder of the year. Lancastriensis.

New Word.—"To manufacture by machinery" (to make *by hand* by machinery), is a contradiction in terms. As we have no word to express machine-made, I would suggest that *machifacture*

[* *Vide* Dibdin's *Library Companion*, p. 54, edit. 1824 —Ed.]

(machina, facio), analogous to *manufacture*, be used. F. W. Smith.

Dublin Library.

Pronunciation of Proper Names. — It has often been remarked that the ancient pronunciation of proper names is commonly retained in spite of all orthographical changes. Thus Castle Hedingham, in Essex, is now usually pronounced *by the natives* Heningham, which was the old way of spelling that name. W. J. D.

St. Mary's Church, Utrecht. — In Mr. Dineley's MS. tour, I find this curious account of St. Mary's Church at Utrecht: —

"The English church called St. Marie's hath one of its pillars built upon bull-hides, there being no other means to secure the foundation, by reason of the many springs, which sunk it as soon as layd. The pillar hath this inscription: —

"'Accipe, Posteritas, quod per tua sæcula narres,
Taurinis cutibus fundo solidata columna est.'

Belonging to this church is a library wherein, among other choice MSS., is one very ancient, viz. the Old and New Testament in seven volumes, wrote on skins of parchment in black and letters of gold, esteemed the finest manuscript in Europe.

"Here are also kept as rarities two Unicorn's horns (?), an horn made of an Elephant's tooth hollowed, and several Pagan Idols presented to this church by Charles V. On the door in the inside of this library are these words written —

"'Pro Christi Laude libros lege posteà Claude.'"

T. E. Winnington.

Queries.

THE FAMILY OF LLEWELLIN.

I am anxious to obtain information about the family of Llewellin, and I hope I may find some of the readers of "N. & Q." able and willing to help me. Martin Llewellin is mentioned in the *Athenæ Oxon.*, where he is said to have been the seventh son of Martin Llewellin, and that he was born 12 Dec. 1616. It also appears that he died 17th March, 1681, and was buried in Great Wycombe Church. In his epitaph the names of George, Richard, Maurice, Martha and Maria occur. He wrote some laudatory lines on the death, in 1643, of Sir Bevil Grenville, which are engraved on the monument erected to his memory on Lansdown, near Bath.

The name of Llewellyn, or Llewellin, is frequently found in the Wells City Records, as early as the sixteenth century. In 1550, Maurice Llewellin was one of the High Constables of Wells, and served the office of Mayor in 1553 and 1555. In 1553 he was M.P. for the city. In 1564 Thomas Llewellyn was admitted and sworn a "burgess" of Wells, and in 1572 he formed one of a deputation who waited on the then Bishop of Bath and Wells, in defence of the chartered rights of the city. Henry Llewellin was a resident in Wells, and by his will, dated 20th July, 1604 (in which he is described as "gentleman"), he founded one of the most valuable charities existing in the city, which is now known as "Llewellyn's Almshouse." In his will he mentions the names of his father and mother (whose names were Thomas and Mary), and his brothers Martin and William, together with a sister Maria, wife of William Moore. Three daughters of his sister Mary are also named; Elizabeth, who appears to have been then the wife of—— Cannington; Bridget Munoye; and Mary Beamon, or Beaumont. The husbands of Mrs. Cannington and Mrs. Beaumont both, I believe, lived in Wells. The testator made his brother-in-law, Wm. Moore, his executor, and John Lund and Edmund Bower, overseers of his will. He died in July, 1614, and was buried, on the 26th of that month, in the north aisle of the chancel of St. Cuthbert's Church, Wells, where his monument still remains, in which is represented a kneeling figure, clothed in the "trunk-hose" of the period.

David Llewellyn (*alias* Lewce) practised as a surgeon at Castle-Cary, Somerset, and was buried there 5th May, 1605, having left 10*l.* by his will for the use of the poor there. In 1608 there is recorded, in the proceedings of the Corporation of Wells, the receipt of 10*l.* for the poor of Wells from Richard Llewellyn (*alias* Lewce) of Newport, co. Southampton, being a gift by his father, the said David Llewellyn, of Castle Cary.

In 1604, there is a notice, in the Corporate Records, of a suit at law, and a decree against Henry Llewellyn, brother-in-law and administrator of David Cerney, for the recovery of 10*l.* given to poor infants of Wells by Dr. Philip Bisse.

In 1632, a Bill in Chancery was filed by Maurice and Martin Llewellyn, against the Corporation of Wells, respecting the money left to the poor of Wells by Henry Llewellin, as before noticed. Ina.

Anonymous. — 1. Can any of your Irish readers inform me who was Editor of *The Dublin Literary Gazette*, 1830, printed by J. S. Folds, 56, Great Strand Street, Dublin? 2. Who is author of *Horæ Germanicæ*, translations from the poetry of Germany, which appeared in this periodical, by "*Rosencranz*"? 3. Also, of *St. Leonard's Priory*, a dramatic legend, Stamford, 1838, 8vo? 4. Also, of *The Deposition*, a drama, Edinburgh, 1757? This piece was published at the time Home's tragedy of *Douglas* appeared on the Edinburgh stage. In this drama, called *The Deposition*, the principal persons for and against *Douglas* are introduced. 4. Can any Paisley correspondent tell me who is author of a curious and scarce drama-

tic piece entitled *Jack and Sue*, printed at Paisley about the beginning of this century? 5. Wm. Russel, Batchelor of Music, organist of the Foundling Hospital, who died in 1813, is the musical composer of two oratorios — *The Redemption of Israel* and *Job*. Who is the author or compiler of the words of these oratorios, and when were they performed? R. Inglis.

Authorship of MS. wished. — Among numerous similar MSS. in my library, I possess a thick quarto (pp. xxxii. 532) in a remarkably distinct and beautiful style of caligraphy, which bears this title, "Heart Treasure, or the Saints' Divine Riches: being III small Tracts on II. Peter i. 1, 4 and 10." "An Epistle Prefatory" is dated November 7th, 1684." The following are the subtitles of the separate tracts — (1.) "The Excellency of Believing, or the Riches of Faith;" (2.) "The Worth of God's Word, or the Riches of the Promises;" (3.) "The Believer's Great Prize, or the Riches of Assurance." Can any reader inform me whether any such book has been published? No name occurs throughout. r.

Mr. Serjeant John Birch, Cursitor Baron. —Will some of your correspondents kindly inform me who were the father and mother of this gentleman? I take him to have been the *nephew* of Colonel John Birch, the eminent Parliamentary Commander, who was High Steward of Hereford in 1645, and elected to represent the borough of Leominster in the Long Parliament in 1646; from which he was excluded in 1648 for voting "That the king's answers to the propositions of both Houses were a ground for peace." He of course was not one of Cromwell's Barebone's Parliament, but was member of every other during the Interregnum, either for the city of Hereford, or for Leominster. For the latter he was returned to the Convention Parliament of 1660; and for Weobly in the last three parliaments of Charles II.; and again in the Convention Parliament of January, 1689; which he continued to represent till his death in 1691. I conclude he left no issue, because Anthony Wood tells us that his *nephew* threatened to bring an action against the Bishop of Hereford for defacing the inscription on his monument, which was thought to contain words "not right for the church institution."—(Whitelocke's *Memorials*, 184; *Parl. Hist.* iii. 1428; Wood's *Ath. Oxon.*, *Life*, cxviii.)

This nephew, I imagine, was the Cursitor Baron, because he was elected Member for Weobly in the Colonel's place, and though that election was declared to be void, he afterwards represented that borough for a long continuance of years. He was expelled the House in 1732, for some corrupt dealing as a Commissioner for the sale of the Forfeited Estates. He took the degree of Serjeant in 1706, became Cursitor Baron in 1729, and died in 1735.

Any information as to his lineage and descendants will be gratefully received by

Edward Foss.

Cerigotto.—In the life of the late Professor Edward Forbes, it is mentioned that, having heard that the island of Cerigotto was slowly rising from the sea, he paid it a visit, and finding evidence that such was the case, he cut a deep score in the face of the rock and date 1841, at eleven feet above the then water-line. Can any of your readers inform me whether the island has made any appreciable upward movement since that time, now over twenty years? Carl B.

Coney Family. — Thomas Coney, of Basingthorpe, Lincolnshire, built the manor-house there in 1568. Wm. Coney, a Captain of a man-of-war in Queen Anne's service (son of Edward Coney, Esq., of South Luffenham, Rutland) was a descendant. He married Katherine, daughter of Thomas Pleydell, of Midgehill, Wilts. Any account of the posterity of Wm. Coney and Katherine Pleydell, or the present representatives, will be acceptable to John Ross.

Newland, Lincoln.

Dwelling near the Rose. — Whence comes the passage frequently quoted, to the effect that the speaker, although "not the rose, has lived beside the rose"?

There is an expression resembling it in the *Mocaddamah*, or introduction to the *Gulistan of Sadi;* where, alluding to the patronage which the poet had received from the sovereign, he illustrates its influence on his verses by the incident of his having been handed in the bath a piece of scented clay, which he thus apostrophised: "Art thou ambergris or musk, for I am charmed with thy grateful odour?" and it replied, "I was a worthless piece of clay, *but for a while associated with the rose;* thence I partook of the sweetness of my companion, but otherwise I am the vile earth I seem."

There is a somewhat similar sentence in the 47th Apologue of the 11th chapter, where the grass, with which a bouquet of roses had been tied, is made to say—"Though I have not the loveliness of the rose, am I not grass from the garden where it grew!" But neither of these passages is quite parallel with the verse so often alluded to. J. E. T.

Hendrik en Alida. — The newspapers have been discussing the case of the *Hendrik en Alida*, a Dutch merchant-vessel, bound from Amsterdam to St. Eustatia, which was captured by one of our cruisers in 1777.

In Sewell's *Dutch Dictionary*, the Dutch for

Alice is said to be *Adelaide, Alida*. Is this a correct interpretation of the proper name Alida? L.

Heraldic Query. — Whose are the following arms, which I saw some years ago emblazoned on the panel of a carriage?

Parted per pale, dexter, gules, three horses' heads argent; sinister, gules, an eagle displayed or; on a chief or, three mullets (?) argent. *Crest.* A crown (*not a coronet*). *Motto.* Virtutis gloria merces. Hermentrude.

"Husbandman." — In what sense was this word used in the beginning of the seventeenth century? Was it then synonymous with *yeoman?* Or in what way did the two terms differ? In a Lancashire will, dated 1621, I find the testator styled *Husbandman*, bequeathing property consisting of a "messuage, tenement, and freehold." Now-a-days, the word *husbandman*, if used at all, is employed in the sense of *labourer*,—one not possessed of real property, who works for a landowner. The Rev. Mr. Piccope, so well versed in all that relates to Lancashire and Cheshire wills, could no doubt resolve my Query. J.

Samuel Johnson, LL.D. — In the copy of the *Gentleman's Magazine* (vol. vi. p. 360), in the library of Trinity College, Dublin, some one (? the late Dr. Barrett, S.F.T.C.D.) has written the following words: —

"The degree of LL.D. was conferred on Samuel Johnson by the University of Dublin, which the ill-mannered savage never condescended to acknowledge."

In what year was this degree conferred?

Abhba.

The Laugh of a Child. —

"I love it, I love it; the laugh of a child,
Now rippling and gentle, now merry and wild;
Ringing out in the air with its innocent gush,
Like the thrill of a bird at the twilight's soft hush,
Floating up in the breeze like the tones of a bell,
Or the music that dwells in the heart of a shell;
Oh! the laugh of a child, so wild and so free,
Is the merriest sound in the world for me."

Some years ago I copied the above from a lady's album; but whether or not there were more stanzas, I cannot say. Who is the author? and where can I put my hands on the poem *in extenso?*

George Lloyd.

Legend of the Beech Tree. — In a little Danish poem of P. M. Möller, "De Gamle Elsker," the speaker likens his early love, now a widow, to a beech tree after rains in autumn, hiding in its bosom a corpse: —

"Dit Hoved ligner en Bög i Höst
Efter Regn og Blæst,
Du dolger et Liig af dit yndige Bryst
Med en sort Modest."

Is there any northern legend of the beech-tree to which this refers; or is it merely a fanciful view of the smooth, white round trunk, enveloped by the dark thick foliage? Meta.

William Lithgow's Poems. — At present engaged in collecting the various poems (published and unpublished) by the celebrated traveller William Lithgow, I am anxious to discover if there be any others than those which I have already procured, viz.: —

1. "The Pilgrime's Farewell to his Native Country of Scotland, 1618."
2. "Scotland's Teares in his Countreye's behalf, 1625."
3. "Scotland's Welcome to King Charles, 1633."
4. "The Gushing Tears of Godly Sorrow, 1640."
5. "Scotland's Parænesis to King Charles the Second, 1660."

I shall be obliged by any of your numerous correspondents informing me if there be in any of the public libraries copies of his Poems in manuscript or print? Also, if there be any publications of his time which contain Introductory or Laudatory Poems by him — a practice which was very common in those days? Such may exist, although I have not been able to lay my hands upon them. J. A. S.

Edinburgh.

Men Kissing each other in the Streets. — In turning over the leaves of the 3rd volume of my Diary, I find the following extract from Evelyn's *Diary and Correspondence*, vol. iv. p. 43. In his letter to Mrs. Owen he informs her —

"Sir J. Shaw did us the honor of a visit on Thursday last, when it was not my hap to be at home, for which I was very sorry. I met him since casually in London, and *kissed* him there unfeignedly."

Was the practice of men kissing each other in the streets prevalent in England in 1680?*

Fr. Mewburn.

Larchfield, Darlington.

Old Engraving of a Sea Fight. — I possess a large line engraving of a sea fight, with the signature in Roman letters, —

"I. L. MANTVANVS
SCVLPTOR. 1538."

In the right-hand corner appears to have been another inscription now cut away with the exception of the upper part of two letters in script, *A*, or possibly a script *M*. It is a very crowded scene. Low down, towards the left, are two figures struggling, one having fallen on his back, and each having *two or more fingers in his antagonist's mouth.* A third figure higher up repeats the same savage incident. Some of the combatants wear Phrygian helmets, so that it probably represents some incident in one of the Punic wars, but I should be glad to know something of its subject and history. In the foreground is a river or sea-god, and sea-horses are sprawling around. J. San.

Pius IX., Acts of Pontificate of. — I find by an entry in Battersby's *Catholic Register* for

[* See "N. & Q." 1st S. x. 126, 208.]

1856, that on the 1st of March, 1855, the Pontifical Government commenced the publication of the Acts of the Pontificate of Pius IX. under the title of *Pontificis Maximi Acta.* I will feel grateful to any reader of "N. & Q." who will give me some information respecting this publication, — its price, size, number of vols. or parts already issued, and *the precise period from which it dates*, and whether the first division, which contains the Letters Apostolical, allocutions, &c. has any documents connected with the Irish branch of the Church of Rome, and more especially any connected with the Synod of Thurles (1850), or subsequent Irish Roman Catholic Synods?

AIKEN IRVINE.

Fivemiletown.

SHAM HERALDRY. — Will any one tell me what called forth a caricature which has lately come under my notice, entitled, "A New Coate of Arms granted to the H . . ds of the U . . . . . y of C . . . . . e since their late Edict against Dinners"? The sheet displays an engraving described as follows: —

"Arms, quarterly: first, azure, a mitre and fool's cap transverse ways; second, sable, an Inn shut up; third, gules, Caput Universale, or an ass's head proper; fourth, argent, a book entitled Excerpta e Statuis; supporters, two cooks weeping; crest, a hand holding a roll of paper; motto, Impransi Juvenes Disquirite."

The roll in the hand (which together form the crest) is inscribed "Capitale Judicium," and the two pages of the open volume on the fourth quarter contain the following attempt at a calendar: —

"Moveable Feasts.	*Immoveable Feasts.*
Anniversary of Eton College.	Trinity Sunday.
„ of True Blue.	Johnny Port Latin.
St. David's Day.	Founder's Day.
Scholars' Club.	Masters' Club."

The date of publication is February 14th, 1786.

ST. SWITHIN.

TARNISHED SILVER COINS. — I have some silver coins of the last century, which are discoloured or stained from having been shut up in a drawer, excluded from the light and air. How can I clean them without damaging the impressions, and yet avoid polishing them or making them bright?

OBSCURUS FIO.

TENANTS IN SOCAGE. — Has it ever struck any of our antiquaries that "tenants in socage," "sokemen," &c., derive their name and title from being holders of enclosed lands, surrounded by a hedge of thorns? "Soch" is the Hebrew for a hedge, and it comes from the same root as thorns. (See Gesenius, p. 789 A). I put forth this Query in the hope that accomplished Hebrew scholars amongst us will be led to help in a track, the object of which is "the identification of some of the lost tribes of Israel in the British people."

Again: can any say who the god Shemir, or Husi the protector, is? He will be found entered on the slab brought by Mr. Layard from Nineveh, in the British Museum. The tribes who worshipped him as Husi the protector, lived in the neighbourhood of the Upper Euphrates. (See the same slab!)

Can we not identify Husi with Hosea or Saviour; and were not the Hosa, Hoesse, Huse, or Hussey race, a noble Norman tribe, descended from the worshippers of the god Husi, the protector?

Hebrew scholars will be able to identify the god Shemir, Shamir, or Shomer with another northern idol, called in Allen's *Father Land*, 5th edition (Copenhagen), the "Beskytter," protector or deliverer = the beloved Thor, the Saviour of the people, and destroyer of the Midgard Serpent!

SENEX.

MR. TURBULENT. — To what member of George III.'s court or household does Madame D'Arblay refer, when she speaks of "Mr. Turbulent"?

CUTHBERT BEDE.

SIR WILLIAM WEBBE, Knight, at the funeral of Prince Henry, on Monday, December 7, 1612, led a horse covered with black cloth, and carrying the Prince's "cheiffron and plumes," immediately in rear of Viscount Lisle, who bore the banner of the Principality of Wales. Who was Sir William Webbe, and was he related, and in what degree, to William Webb, M.A., one of the authors of the *Vale Royal of England?*

T. HUGHES.

Chester.

THOMAS WHITE, ESQ. — The following is transcribed from the original warrant: —

"*Wells,* } Memd. In p'rsuance of an Act of Parliam^t.
Burg. } intituled An Act for the Well governinge and regulatinge of Corporacons — Wee have displaced Thomas White, Esq^r from beinge Recorder of the City of Wells; and in his roome and steed have placed and sett John Lord Poulett, Baron of Hinton St. George, Recorder of ye City, w'ch Ellecon and choyce wee the said Comiss'rs Doe ratifie and confirme and allow by these pr'sents. In wittness whereof wee have hereunto sett o'r hands and seales. Geaven the xv^th day of October in the xiiij^th yere of the Raigne of o'r Soveraigne Lord Kinge Charles the Second of England, &c. 1662.

Hugh Smyth.	E. Phelipps.
Will. Wyndham.	George Stawell.
George Norton.	E. Phelipps, ju^r."
John Warre.	

Memd. The day and yere above-named Lord Poulett toke the oathes menconed in the said Act, and subscribed the declaracon in the presence of

E. Phelipps.
George Norton
George Stawell.

The seven Commissioners who subscribed the warrant were all gentlemen of the county: — Sir Hugh Smyth, of Long Ashton; Sir William Wyndham; Sir George Norton, of Abbot's Leigh; Sir John Warre, of Hestercombe; Sir Edward

Phelipps, of Montacute; Sir George Stowell, of Ham; and Edw^d Phelipps, jun., Esq., of Montacute.

I am anxious to obtain some further information of Thomas White, the Recorder, who no doubt obtained the office during the Commonwealth. According to Browne Willis's *Notitia Parliamentaria*, he was made M.P. for Wells on the death of Sir Lislebone Long, Speaker of Cromwell's Parliament. INA.

WILLET'S SYNOPSIS PAPISMI.—I possess an edition of this work, "Imprinted by Felix Kyngston for Thomas Man, dwelling in Paternoster Row, at the signe of the Talbot, 1600;" and stated in the title-page to be "now this third time pervsed and published by the former author, &c." What are the dates of the two former editions?*

If not out of place, I would also ask your worthy correspondent SEXAGENARIUS (see 2nd S. xii. 258) in what respect Dr. Cumming's edition of this book is an "atrocious modern reprint"? I trust it is a *faithful* one, at all events.

A crabbed hand (writing) has inscribed on the title-page of my copy: —

"Hic liber auro contra, et si quid auro pretiosius, haud carus."

GEORGE LLOYD.

Queries with Answers.

THE TRIAL OF THE PRINCESS OF WALES: "A DELICATE INVESTIGATION."—The late Mr. Whitbread stated in his place in the House of Commons in 1812, that this book was suppressed immediately on publication, and bought up at an immense expense, some holders receiving 500*l.*, and some as high as 2000*l.* for their copies. A correspondent of "N. & Q." (H. B.) states in No. 128, 1852, that he was present when the sum of 500*l.* was paid for a copy, by an officer high in the service of the then government.

There is another book, a copy of which lies before me, entitled —

"The Genuine Book, an Inquiry into the conduct of H. R. H. The Princess of Wales, before Lords Erskine, Spencer, Grenville, and Ellenborough, Commissioners of Inquiry, appointed by his Majesty in the year 1806. Reprinted from an authentic Copy, superintended through the Press by the Rt. Hon. Spencer Perceval. London: Printed by R. Edwards, Craven Court, Fleet Street, and published by W. Lindsell, Wigmore Street, 1813."

Does this latter work contain the *whole* matter of the *Delicate Investigation*? DELTA.

[We have before us another copy of the same work, with a slight variation in the title-page: "The Genuine Book. An Inquiry, *or Delicate Investigation* into the Conduct .... *the Four Special* Commissioners," &c. After "Wigmore Street," follows "*Reprinted and Sold by M. Jones, 5, Newgate Street*, 1813." In the same year also appeared "Edwards's Genuine Edition. 'The Book!' or the Proceedings and Correspondence upon the subject of the Inquiry into the Conduct of Her Royal Highness the Princess of Wales, under a Commission appointed by the King in the year 1806: faithfully copied from authentic documents. To which is prefixed: A Narrative of the Recent Events that have led to the publication of the original Documents, with a Statement of Facts relative to the Child, now under the protection of Her Royal Highness. Second Edition. London: Printed by and for Richard Edwards, Crane Court, Fleet Street, and sold by all booksellers in the United Kingdom, 1813," 8vo. In the "Advertisement" prefixed, it is stated "This being the only means by which a fair and impartial judgment can be formed upon the 'Delicate Investigation'—the publisher conceives that he is merely performing an *act of justice* in delivering to the world a genuine and unmutilated copy of the *suppressed book*, as it was *printed by him* in the year 1807, under the direction of the late Mr. Perceval." This "Advertisement" is dated "Crane Court, Fleet Street, March 19, 1813." For a notice of the original work by Spencer Perceval see his *Life and Administration*, by Charles Verulam Williams, pp. 316—328.]

ISABELLA WHITNEY.—Are any particulars known of this lady, who appears to have lived in the reign of Queen Elizabeth, and to have written several poems? I do not find her name in Ritson's *Bibliotheca Poetica*. G. A. B.

[Isabella Whitney's principal work is entitled "*A Sweet Nosgay, or Pleasant Posye;* containing a hundred and ten Phylosophicall Flowers," &c. [1573?]. The only copy, we believe, known of this work, is the one sold in Mr. Bright's Collection; see his *Catalogue*, No. 6026, where it is stated, that "this volume is probably unique, as it has escaped the notice of all our poetical antiquaries, nor is the name of the authoress mentioned by bibliographers, although it appears that she had written a previous work, of which an account is given in *The Restituta*, i. 234. She was probably of the family of Whitney of Cheshire; as, at the end of the Dedication to George Manwairing, she subscribes 'Your wel-willyng Countriwoman, Is. W.' After the Nosgay follow Familyar and friendly Epistles by the Auctor, with Replyes, all in verse. The volume extends to e viii.: the last poem is 'The Auctors (feyned) Testament before her departyng,' in which is described the several professions and trades of London (to whom they are bequeathed), mentioning the localities in which they are stationed."]

MS. DRAMAS.—Can you oblige me by answering the following inquiries?

1. I have a Sale Catalogue of Messrs. Puttick and Simpson, 47, Leicester Square. This sale of books and MSS. contained a collection of upward of 200 MS. dramas, which were forwarded to Drury Lane in Sheridan's time.

Mr. Patmore, in his *My Friends and Acquaintances*, devotes upwards of 70 pages to a notice of these MSS., and an interesting article relating to them appeared in *Fraser's Magazine* about two years ago.

[* Lowndes notices two previous editions as follows: "Lond. 15—, 4to. Lond. 1594, 4to."]

Messrs. Puttick and Simpson's sale took place on July 22, 1861, and four following days.

Can you inform me who was the purchaser of these MSS.? R. Inglis.

[We learn from a gentleman present at the sale, that the MS. Dramas were put up at 100*l.* and apparently bought in for want of an advance upon that sum. A note to the auctioneers will doubtless procure the exact information required.]

Khevenhuller Volunteers.—These are mentioned in an Epilogue spoken by Mrs. Woffington in the character of a Volunteer, quoted by Chetwood in his *History of the Stage*, p. 255, published in 1749:—

"Thus, in my country's cause, I now appear
A bold smart Khevenhuller volunteer."

What is the allusion? Khevenhuller hats are, I believe, spoken of by some writers of this period. K.

[The Khevenhüller Volunteers probably derived their name from Field Marshal Ludwig Andreas Khevenhüller, a distinguished leader and tactician, who served under Prince Eugene of Savoy, as commander of a regiment of cavalry, and who in the course of his military career rendered such important services to Austria that Maria Theresa, on hearing of his death, exclaimed, "I lose in him a faithful subject, and a defender whom God alone can adequately recompense." (Born 1683, died 1744.) He wrote Instructions for Cavalry, and also for Infantry.]

The Rev. John Peter Droz.—Will you kindly refer me to any biographical particulars of the Rev. John Peter Droz, who was "Minister of the French Church at St. Patrick's [Dublin], Importer of Foreign Books, and Author of the *Monthly Literary Journal*" (5 vols. 8vo., Dublin, 1744—1748), and died (as recorded in *Exshaw's Magazine*, 1751, p. 671) 23rd November, 1751? Mr. Gilbert makes mention of him in his *History of Dublin*, vol. ii. pp. 270—273, but is slightly in error as to the date of his death. Abhba.

[Droz's *Literary Journal* was continued at least as far as June, 1749, which is now before us. In Warburton's *History of Dublin*, ii. 841, it is stated, that it was continued after the death of Mr. Droz by the Rev. Mr. Desveaux, and contained a view of the state of learning in Europe. Mr. Droz kept a book shop on College Green, and exercised his clerical functions on the Lord's Day.]

Replies.

LORD NUGENT ON CAPITAL PUNISHMENTS: JEMMY THE GYPSY.

(2nd S. xii. 397.)

I have examined the prison books kept in Aylesbury Jail, and I find in them the following entries referring to the convict, erroneously called *Ayres* by Lord Nugent, and known by tradition in this place as Jemmy the Gypsy. These extracts, with a quotation from the *Calendar of the Lent Assize of* 1795, satisfactorily explain the most remarkable features of the case:—

"James Eyres, a gypsy, age 78, 5 feet 4 inches high, complexion swarthy. Committed December, 1794, by the Rev. Ed. Wodley, for sheepstealing. *Respited during pleasure. A free pardon 17th Dec.* 1803."

The *Calendar of the Lent Assizes held at Aylesbury, 7th March*, 1795, proves that James Eyres was condemned "to be hanged by the neck" for sheepstealing. I have frequently heard Lord Nugent tell the story as it is quoted by your correspondent T. B., and he, no doubt, went to press without verifying his anecdote by reference to existing official documents; the attesting witnesses, since deceased, must also have given their testimony without refreshing their memories at the same authentic sources. The under-sheriff alluded to by Lord Nugent was my maternal grandfather, Acton Chaplin, then Clerk of the Peace for Bucks, who died in 1814. I have been told that he employed the respited convict in his farm and garden. As Jemmy was a very clever fellow and a good fiddler he became a favourite, and was allowed to appear as musician at Mr. Chaplin's harvest homes, and sometimes in his kitchen. If T. B. will inquire into the treatment of respited convicts at the end of the last century and beginning of this, he will find that the liberty enjoyed by James Eyres was, at that date, by no means extraordinary.

Acton Tindal,
Clerk of the Peace for Bucks.

Manor House, Aylesbury.

The story told by Lord Nugent respecting a convict named James Ayres, sentenced to death at the Spring Assizes, 1802, for Buckinghamshire, implies an extraordinary laxity of practice; but as all the particulars are given, the anecdote admits of verification. The Hertfordshire case mentioned by W. B. is stated to have occurred "several years ago;" and, therefore, probably admits of easier verification than the Bucks case. The name of the convict, and the date of his conviction, are not however stated. It may be remarked that the story turns upon the supposition that a convict is not hanged until the warrant for his execution is received: his execution is stated to have been delayed because the warrant did not arrive at the expected time; but took place as soon as the warrant "came down"; *i. e.* apparently from the Secretary of State's Office. Now the existence of such a document as a warrant from the crown, or the Secretary of State, for the execution of a criminal, is a popular error. No such authority is required by law, or is ever given. After the verdict of guilty by the jury, the judge passes sentence of death, but without fixing the time or place of the execution. A record of the sentence is made by the officer of the court, and

it becomes thereupon the duty of the sheriff to carry it into execution. The sheriff fixes a day, within the term allowed by law, and makes the necessary arrangements for the capital execution, which he is bound to carry into effect; unless the crown respites the prisoner, or mitigates the punishment. L.

A case similar to that quoted by W. B. appeared in "N. & Q." some years ago, followed by a very interesting discussion on respites, reprieves, and "warrants for execution," exposing some popular errors. See *General Index*, "Executions Deferred," v. 422, &c. &c. U. O. N.

THE EGG, A SYMBOL.

(2nd S. xii. 393.)

The egg was undoubtedly regarded as a symbol by the old Mystics,— sometimes of our mundane system, and sometimes of the earth only, properly so called. In the first case the yolk was supposed to represent our world; the white its circumambient firmament, or atmosphere; and the shell the solid "crystalline sphere" in which the stars were set. In the latter case the idea had reference to the seminal principle residing in the egg, which likened it to the chaos of our early cosmogonists, "containing the seeds of all things." This opinion appears to have originated in one of those distorted refractions of inspired truth so common in our ancient mythologies. In the Mosaic narrative of creation the Spirit of God is represented as "moving" (or, according to our best critics, as "brooding") over the waters of the great deep, as a bird over her eggs, to bring forth and develop the latent life. Milton, himself no mean authority, so understands the passage, —

"Dove-like, sat'st brooding o'er the vast abyss;"

and the notion appears so thoroughly to have permeated the pantheistic creed of Egypt, that all their temples — roof, walks, and portico — teem with representations of wings in every expressive attitude—outspread, cowering, brooding, fanning, or protecting; so that the prophet might well speak of this country as "the land shadowing with wings" (Isaiah xviii. 1).

Under this view there would be a very striking analogy between the ark and this crude, unfashioned earth, as both containing "the rudiments of the future world." It is, therefore, not at all unlikely that the egg may have symbolised both. But if there be any symbolism in the matter referred to by Churchdown, of which I have grave doubts, I think he had better adopt the theory of Dr. Lamb (*Hebrew Characters derived from Hieroglyphics*), that the egg typified the promised Messiah, the Seed that, in its full development, was to bruise the serpent's head. In support of this view, he reproduces the well-known representation of the Phœnician egg encircled in the genial folds of the *agathodæmon*, who, under the form of a serpent, is gradually warming it into life; but the picture has done service in so many ways before, that for my own part I am no believer in the purblind mysticism that dogs the footsteps of Theory, but seldom or never goes before it.

And now, perhaps, you will bear with the conjecture of a sexagenarian, who, after much "weariness of the flesh" in studying the Old Philosophies, is settling down to the belief in nothing but his Bible, — that these ostrich-eggs in our eastern churches are suspended with no higher purpose than to overawe the vulgar, and produce a wholesome dread of the priesthood and their "lying wonders," for thereby, no doubt, hangs many a tale; just as in our own country it was usual to exhibit the huge fossil bones of our extinct mammals, and call them relics of S. Christopher, as well as other objects calculated to astound the masses, to say nothing of the "latten" shoulder-blade of Chaucer, his "pigges' bones," or those of the eleven thousand virgins whose "children" (!) were so pathetically invoked by O'Connell to avenge the cruel wrongs of "Ould Ireland!"

Douglas Allport.

The Arabian geni cried out against Aladdin, who, in the demand for a roc's egg, had required him to bring his master.

The mystery of Islam is far older than Mahommed, and in the gigantic egg, where the ostrich substitutes some extinct dinornis, it recognises the origination of Eastern science in the initiation of architecture and its locality.

This is all that may be told. Other explanations are secondary: and oriental Christianity is largely Pagan. Gnarus.

YETLIN, OR YETLING; MESLING.

(2nd S. xii. 28, 398.)

Although the following may not quite settle the question, perhaps it may assist Meta. In every house, rich and poor, in Ireland, at least in my wanderings about that country some years ago, which were to a large extent, I found an iron, either cast or wrought, utensil, called a "grisling," or "grisset," an indispensable article in the kitchen. The best description I can give of it (without a cut, or illustration) is this. An oblong figure of ten or twelve inches, and four or five inches girth, if cut in two, lengthwise, and then scooped out, with a handle placed in the centre, and three feet, such as described by Meta,—if anyone can comprehend this crude description, it

will represent the "grisset." It is used for melting butter, making sauce, and a hundred other purposes, for which it is most appropriate. I often imagined it derived its Hibernian appellation from the *greasy* uses to which it is turned. Can there be any likeness between this and the article alluded to by META? S. REDMOND.

Liverpool.

In connection with the words "geotan," "gyde," and "zete," should be mentioned the technical word "git," in daily use among iron-founders, and signifying the channel through which the melted metal runs to the mould. I have heard its derivation ascribed to the Old English "gate," as applied to the "track" of an animal, but think it may be far more plausibly connected with the present series of words. J. ELIOT HODGKIN.

West Derby.

The round iron pot with a bow handle and three short feet is in general use in almost every farm-house and labourer's cottage in North Derbyshire, and is called a meslin, or maslin-pot; it is generally used for mixing and boiling porridge in; the smaller ones for the family, the larger ones for pigs or calves. The etymology of the word is probably from the French *mêler*, to mingle, or mix. Getlin or Yetlin of your correspondent META is most probably a corruption of the more correct meslin. XXX.

Idridgehay.

I have seen the following in a Lancashire inventory of 1636 among other kitchen goods: —

"1 posnet and 1 great pann."

P. P.

BEATTIE'S POEMS.

(2nd S. xii. 383.)

The question raised by J. O. in regard to the date of the first appearance of *Original Poems and Translations*, by James Beattie, A.M., is a somewhat difficult and perplexing one. Alexander Bower, the earliest and most interesting of the biographers of Dr. Beattie, writing in 1804, says: — "The first edition of Beattie's *Poems* is one of the scarcest books in the English language." The copy of *Original Poems and Translations* in J. O.'s possession is unmistakeably what Bower regarded as the *first* edition. He gives a very minute and particular account of its publication, which Chalmers evidently founds on. Indeed Bower has had the usual hard fate of literary antiquaries. His laboriously amassed facts have been borrowed without the least scruple or apology, and in most cases without the slightest acknowledgment. From his pages I quote the following advertisements, which are sufficiently curious to merit a place in the columns of "N. & Q." They appeared originally in the *Aberdeen Journal*: —

"18th March, 1760. This day are published, and to be had at the booksellers' shops, proposals for *printing by subscription*, in an octavo volume, with an elegant type and fine paper, original poems and translations by J. Beattie, M.A. Subscriptions will be taken in by all the booksellers in Edinburgh and Aberdeen, and by Charles Thomson in Montrose."

A second advertisement appeared in the same newspaper upon the 8th of December following, that the poems were to be published about the beginning of February, 1761, and a third upon Monday, the 16th of Feb. 1761, as follows: —

"We are informed that this day is published, on a fine demy paper, and with an elegant type, price 3*s.* and 6*d.* stitched in blue paper, original poems and translations by James Beattie, A.M. London, printed and sold by A. Millar in the Strand, and sold by the booksellers of Edinburgh, Glasgow, Montrose, and Aberdeen. Subscribers may be furnished with their copies at the shops of F. Douglass, B. Farquhar, A. Thomson and A. Angus, Aberdeen; and at the house of Charles Thomson, Montrose."

Sir Wm. Forbes, the intimate friend, the executor and biographer of Beattie, says the *Original Poems and Translations* were published in 1760, but makes no reference to this subscription edition. Sir William and Lowndes are right, however, in giving 1760 as the date of the first edition. I have in my collection a copy of the *Poems and Translations*, which formerly belonged to the famous Peter Buchan, the painter, printer, boat-builder, and ballad antiquary of Peterhead. The following forms its title page: —

"Original Poems and Translations. By James Beattie, A.M. London: Printed and sold by A. Millar in the Strand. MDCCLX."

It is on a fine demy paper, with an elegant type, and stitched in blue paper. In short, it has all the external marks of the subscription edition except the date. I am inclined to believe that the issue of 1761 is simply that of 1760 with a new title-page. Would J. O. confer the favour of saying whether his edition corresponds with mine in the following particulars: Mine has x. pages of introductory matter. It has an "N.B." regarding "the fourth, fifth, and tenth pastorals" on the fly-leaf immediately succeeding, — then two pages of Contents. The poems extend from sig. A to A a 3, comprising 188 pages. The first poem — the "Ode to Peace"—is headed with an ornament of three lozenges, each containing nine asterisks, the whole flanked on either margin by two circular sun-like marks. In page 13, l. 6 from top, the last word of the line—"bring"—has been printed with a badly formed *b*. The stem is thick, and the bottom angle has been so im-

perfectly preserved that it seems very like the figure 6, and appears almost falling away from the rest of the word.

These early editions of Beattie's *Poems* were faulty only in this respect, that the composition of several of the pieces failed to satisfy the later over-fastidious taste of the author. He bought up and destroyed every copy he could find. Hence their rarity. John S. Gibb.

Aldar.

Grammar Schools (2nd S. xii. 502.)—I regret that I cannot furnish your correspondent with a complete list of the schools founded by our sixth Edward. Potts's *Liber Cantabrigiensis* mentions the following establishments in the enumeration of those to which are attached fellowships, scholarships, and exhibitions tenable at the University of Cambridge. Perhaps the quotation thereof may do something towards satisfying the "want" of F. J. H.:—

Crediton - -	1547	Bedford - -	1552
Sherborne - -	1551	Chelmsford - -	1552
Marlborough -	1551	Christ's Hospital -	1553
Birmingham -	1552	Shrewsbury - -	1553
Ludlow - -	1552	Stourbridge - -	1553
Louth - - -	1552	Giggleswick -	1553

Norwich was "originally founded by Bishop Salmon and established by Edward VI., by whom a charter was granted to the city, and revenues assigned for a schoolmaster."

Kendal, founded in 1535 by Adam Pennyngton of Boston, Lincolnshire, "received endowments successively from King Edward VI., Queen Mary, Queen Elizabeth, and other benefactors.

St. Swithin.

"Sic Transit Gloria Mundi" (2nd S. xii. 483.)—

"In Rom. Pontificum inauguratione interea dum de more sacellum D. Gregorii declaratus prætergreditur, ipsum præit cæremoniarum magister gestans arundines seu cannas duas, quarum alteri sursum apposita est candela ardens, quam alteri cannæ, cui superpositæ stuppæ sunt, adhibet, incenditque dicens: Pater Sancte, sic Transit Gloria Mundi. Quod et ipsum tertio iterat. Unde Paræbius sumpsit symbolum quod inter heroica sua posuit; Nil Solidum. Hoc olim non ignorarunt Romani. Nam si alicui ex ipsorum ducibus vel Imperatoribus ob res feliciter gestas, et hostibus devictis, triumphus a Senatu decretus esset, et is in curru triumphali maxima pompa urbem ingrederetur, eodem curru carnifex minister publicus vehebatur*, qui pone coronam auream gemmis distinctam sustinens, eum admonebat, ut respiceret, id est, ut reliquum vitæ spacium provideret, nec eo honore elatus superbiret. Appensa quoque erat currui nola et flagellum: quæ innuebant eum in tantas calamitates incidere posse ut et flagris cæderetur, et capite damnaretur. Nam qui ob facinus supremo supplicio afficiebantur nolas gestare solebant, ne quis inter eundum contactu illorum piaculo se obstringeret."—Philippi Camerarii *Meditationes Historicæ*, 1644, p. 76.

Bibliothecar. Chetham.

* Zonaras, lib. ii.

Leamer (2nd S. xii. 365, 444.)—This word has been used all my time in the Midland Counties to denote a nut so thoroughly ripe as to fall out of its husk if the bough be shaken whereon it hangs. If, for instance, a person pulled down a bough in order to get the nuts on it, and one fell out of its husk, he would say "That is a leamer," in contradistinction to those that remained in their husks. My impression is that the word is derived from the verb "to leam," to separate, or fall out, though I am not certain that I have heard that word used.

Mr. Robinson, in his *Whitby Glossary*, has "Leamers or brown leamers, large filbert nuts;" and he now informs me that the word is invariably used in Yorkshire with "brown" before it. I do not, however, remember it to have been so used, or limited to large nuts, or applied to filberts; by which I understand such nuts as have a husk which entirely surrounds them. As a nut which is ripe enough to fall out of its husk is always brown, it is easy to see how the term "brown" may have become generally used with "leamer."

Mr. Robinson gives "to leam, to replenish the rock of the spinning-wheel with tow," the rock being the distaff upon which the tow is wound; and he refers me to Marshall's list of old words at the end of his *Rural Economy of Yorkshire* for that explanation of the term. At first sight that explanation may seem to be inconsistent with the meaning I have given to the term, but perhaps the word may have been originally applied to the separation of the tow from the bulk during the operation of replenishing the rock.

C. S. Greaves.

P.S.—Since the above was written I have seen a very clever farmer in Derbyshire, who tells me that he has heard "leamer" always applied to nuts that were so ripe as to fall out of their husks, and that he has heard the term "to leam" applied to nuts and such like things as fall out of their husks. This seems to settle the meaning of both the terms "leamer" and "leam."

Lambeth Degrees (2nd S. xii. 456, 529.)—Will your correspondent W. N. point out the section of the Act 25 Hen. VIII. c. 21, which meets the question; that is, which empowers the archbishop to grant *degrees*, and that such degrees require confirmation under the Great Seal?

J. R.

Recovery of Things lost (2nd S. xii. 334, 445, 506.)—A gentleman who was in the habit of frequenting a favourite spot for the sake of a view that interested him, used to lounge on a rail; and one day, in a fit of absence, got fumbling about

the post in which one end of the rail was inserted. On his road home he missed a valuable ring: he went back again and looked very diligently for it without success. A considerable time afterwards, on visiting his old haunt and indulging in his usual fit of absence, he was very agreeably surprised to find the ring on his finger again; and which appears to have been occasioned by (in both instances) his pressing his finger in the aperture of the post, which just fitted sufficiently with a pressure to hold the ring. I afterwards tried the experiment at the spot, and found it perfectly easy to have been effected with an easily-fitting ring. P.

Errors in Books on the Peerage (2nd S. xii. 385.) — These errors are not likely to be lessened by crude correction. The name in dispute is not *Norbonne* but *Norborne*, as may be seen on the monument of Walter Norborne, Esq. in Calne Church, and as might be proved in many other ways, did the proper spelling of a family name, well known to Wiltshire genealogists, admit of a moment's doubt. J.

Gilbert Tyson (2nd S. xii. 418.) — Gilbert Tyson was Lord of Alnwick, Bridlington, Malton, and many other great estates in the north at the time of the Norman Conquest. His eldest son was William, and his other son Richard. William's only child, Alda, was given in marriage by William the Conqueror to Yvo de Vesci, from whom the present Lord de Vesci is descended (Burke's *Peerage*). The line of Richard Tyson ended in an only daughter, Benedicta, married to William Lord Hilton (Hutchinson's *Northumberland*, vol. ii. p. 208). Both Gilbert Tyson and William his son fought at Hastings. Hutchinson, in the note at p. 208, says William fell at Hastings on the side of William the Conqueror in the lifetime of his father; but in the note at p. 210, he says that Gilbert was slain at Hastings on the side of Harold, and left Alnwick to his son William; citing Randal's MSS., and 2 Dugd. *Monast.* Camden's *Brit. Northumb.*, p. 754 (Gibson's ed. London, 1695), says, William fell fighting for Harold; and Dane-Gelt calls Gilbert one of the Conqueror's followers. Can any one clear up these inconsistencies?

A family of Tyson was resident at Kendal in Westmoreland about the middle of the last century. Can any one give me information as to that family? A. B.

Lengo Moundino (2nd S. xii. 309, 458.) — I am persuaded that the readers of "N. & Q." in general will join with me in thanking M. Ansas for the information he has so kindly given respecting the origin of the term *moundi*. I would beg to venture a step further, and inquire whether your correspondent can tell us anything of the modern poet mentioned in my former communication, *Louis Vestrepain?*

I observe as one of the peculiarities of the dialect of Toulouse, that *o* is a feminine termination; as, for instance, in the word *Lengo*. And here the question naturally arises, whether the "Lengo" of Southern France is to be looked on as the origin of our English *Lingo?* Johnson describes "Lingo" as *Portuguese:* but I should think it quite as likely that the word came to us from Guienne. The influence produced on the people of England by their intercourse with Poitou and Acquitaine under the Plantagenets is a subject that invites investigation. P. S. Carey.

Commissariat of Lauder (2nd S. xii. 417.) — There is in my possession an Index of Deeds registered in the Commissary Court-books of Lauder from 1654 to 1809, when the right of registering deeds was transferred to the Sheriff Court.

Mr. Romernes, at Lauder, N. B., has all the old records in his possession. M. G. F.

Orkney Island Discoveries (2nd S. xii. 478.) — Your correspondent's interesting information, respecting the probable earliest inhabitants of the British Islands, is borne out by several particulars as far as Ireland is concerned. It would seem that the "Feni," *Feine*, or "Finni" — the military celebrated in Ossianic poetry, and styled the ancient "Irish militia" — were of Finnish extraction. I have other points, which I would gladly communicate to F. C. B. Herbert Hore.

Conservative Club.

Laminas (2nd S. xii. 10.) — I possess (but not before me while writing) a circular plate of about 6 inches diameter, cast in copper or red brass, the face being chased and in high relief. It represents a figure, nude but for a girdle of hanging feathers (ostrich, perhaps), and a multiplicity of necklaces, armlets, earrings, and so forth. In the left-hand, which is advanced, is a long staff with one or two globular expansions. At the foot is a somewhat flattened vase or censer, and various kinds of fruit, and in various parts of the disk a rhinoceros, a monkey, a snake, and so forth. I describe from memory only. It bears no appearance of having been painted or gilt, but is of a fine dark green bronze colour. I should be glad to know if any one can offer a plausible conjecture as to its origin or date. At first I imagined it to represent an American Indian; but the rhinoceros forbids that supposition. I am now more inclined to think it of Spanish or Portuguese workmanship of two or three hundred years old, perhaps, and intended to represent a native of some of the eastern islands. It has been many years in our family, but was picked up at a sale probably by my father. J. San.

Mary Woffington (2nd S. xi. 354; xii. 440.) —Of the children of "Captain" (or "the Hon. and Rev. Robert") Cholmondeley by his marriage with "Miss Mary Woffington," otherwise "Mary, daughter of *Arthur* Woffington, Esq.," two only appear to have survived their infancy — George James, the eldest son, and Hester Frances, the youngest daughter; the former of whom married three wives —1st, Marcia, daughter of John Pitt, Esq.; 2ndly, Catharine, daughter of Sir Philip Francis, K.B.; and 3rdly, Hon. Maria Elizabeth Townsend, second daughter of Viscount Sydney; the latter, Hester Frances, married William, afterwards, Sir Wm. Bellingham, of Castle Bellingham, Ireland, Bart. In the *Life of Hon. Edmund Burke*, it is stated that Margaret Woffington, an Irishwoman and an actress of "great reputation, was of very humble origin. *While she was a child*, her mother, a poor widow, kept a small grocer's — or, to use the Irish term, a huckster's — shop, on Ormond Quay, Dublin." * How is this account to be reconciled with the description given of her sister in the peerages? Do any references to other members of the family occur elsewhere? Henry W. S. Taylor.

Heraldic (2nd S. xii. 10.) — Shaw of Sanchie and Greenock. The armorial bearings of this family is azure, three covered cups or, supported by two savages wreathed about the middle; and for crest, a demi-savage, with this motto, "I mean well."—Crawford (and Temple's) *History of the Shire of Renfrew*, 1782.

The arms (but without crest, supporters, or motto), are carved on a fountain, with the date 1629, at Greenock Mansion-house, with a mullet, however, between the cups. A stone formerly in the abbey wall at Paisley, and now built into the front of a house in the neighbourhood, bears an inscription to the effect that "abbot georg of schawe," "gart make yis way," and has the cups arranged one and two, instead of two and one, the usual way. J. San.

Edward Halsey Bockett (2nd S. xii. 471.) — Julia R. Bockett is in error with regard to the position of Mr. Bockett's grave. Mr. Bockett was not buried in the nave of the Bath Abbey Church, but near the east end of the north aisle of the choir, immediately behind Prior Birde's Chapel. The stone is close to the skreen of the chapel, and bears the following inscription: —

"Edwd Halsey Bockett, Esqr,
Died February 5th, 1813,
Aged 46."

I remember the sexton mentioning to me that inquiries had been made respecting this stone, when I pointed it out to him. This may probably have been about the date referred to.

C. P. Russell,
Clerk of the Abbey Church.

Charles II. after the Battle of Worcester (2nd S. xii. 522.) — Is it not likely that, after the battle, some of Charles's friends might have gone in different directions towards the coast, in order to mislead and divert the pursuit? There is no doubt that he was at Boscobel after the defeat, having made his way thither by the most direct road, through Stourbridge and over Cannock Chase. Mr. Sparrow's house, at Ipswich, is not *Nidus Passerum;* that name belongs to a small country residence here, belonging to the family. The late John Eddowes Sparrow, Esq., who took great interest in the question, was firmly impressed with the belief that his ancestor had given refuge to Charles in Ipswich, and in the old house in the Butter Market. The same belief was held by his father and his grandfather, all men of probity and consideration in the town. The chamber in which it is believed Charles was concealed, is the roof of a larger apartment; but whether a chapel or not, cannot now be ascertained. Mr. John Gough Nichols has thought that this "chapel chamber" was nothing more than the top of the entrance hall, which reached from the basement to the roof of the house: this must have been an error, because, if so, the fine apartment, which occupies the entire of the first floor, would have been destroyed by such an arrangement; and that this room was always a portion unmutilated of the house itself there can be no doubt, for the reason that the ornamentation of the ceiling and walls remains uninjured. E. S. W.

Burial in a Sitting Posture (2nd S. ix. 44, 513; x. 159, 396.) — Mr. H. B. Martini writes in the *Navorscher*, vol. iv. p. 232: —

"Near the village of Vegchel in North Brabant, there formerly arose the Castle of Frisselsteyn. Tradition says, that a decease in the De Jong family, whose property it had become some time ago (towards the beginning of the last century), having occasioned the opening of the vault, belonging to the manor, in the village church, the mourners were not a little surprised to find the bodies of the preceding lords and inhabitants of Frisselsteyn, not in coffins, *but seated together in a ghastly circle on three-legged wooden chairs*, such as are still now and then seen in the rustic cottages of the province. After the lord of that time, with the bystanders, had for a moment stared at this spectacle of horrible sociability, the intruding outer air had made the decayed remains crumble in, and fall into shapelessness. Thus says the legend, communicated in 1854 by Mrs. de Loecker, of Leenwensteyn at Vught, and it is from her, as a scion of the De Jong family aforesaid, we now obtain leave to publish what she had accepted by oral transmission from her grandfather and father."

The following paragraph from the *New York Independent* of Oct. 20, 1859 (vol. xi. No. 568), affords another and a more touching instance: —

* *The Public and Domestic Life of the Right Hon. Edmund Burke.* By Peter Burke, Esq., of the Inner Temple and the Northern Circuit. 2nd Ed. 1854, p. 18.

"When David Bruce, the Moravian missionary amongst the Wampanno Indians, was drawing near to death, he called his dusky disciples about him in the mission-house, and pressed their hands to his bosom, and with many counsels bade them farewell. And so fell asleep. There was no white man there besides, but the devout Indians made great lamentations over him, and buried him as well as they knew how in their Indian fashion. The funeral procession consisted of two canoes, with which they paddled him across the Lake of Grace—*Gnaden-See* —to their Indian burial-ground; old Father Gideon, one of his native converts, making a 'powerful discourse' at the grave. And last spring, when the Moravians came looking for the grave, they found the body *in a sitting posture*, Indian fashion, resting in hope."

JOHN H. VAN LENNEP.

Zeyst, near Utrecht.

G. S., MINIATURE PAINTER, 1756 (2nd S. xii. 521.) — In reply to CLARRY'S Query, I beg to say that about four years and a half ago I purchased at a local sale two very well executed water-colour drawings of the Grey Friars' tower in this town. They were done by *Sillett*, a painter who resided in Norfolk Street in this town, but afterwards went to Norwich, from whence he is said, traditionally, to have originally come; and when I purchased them they were stated to be old, and in fact, that they had been in existence some sixty years previously and upwards.

He is said to have been in Lynn in 1800 or 1801, but tradition hands this to me. I cannot say what his Christian name was, nor whether it was "George" or not; but I think it very likely that Sillett's father was of Norwich, and that possibly some trace may be found there.

JOHN NURSE CHADWICK.

King's Lynn.

ST. NAPOLEON (3rd S. i. 13.)—The only account I have met with of St. Napoleon is on a supplementary leaf added to the *Abrégé de la Vie des Saints*, by Gueffier, jeune, 1807. It is there stated that among the martyrs of Alexandria in the persecution of Dioclesian, was one named *Neopolis* or *Neopole*, who, after suffering many torments with great constancy, for the faith of Christ, died of his wounds in prison. According to the Italian mode of pronouncing names in the middle ages, this saint was called *Napoleon*, or more frequently *Napoleone*. It is, however, pretty evident that we should have heard little or nothing of this martyr but for the desire to search out whatever might be recorded of the patron saint of the first Emperor Napoleon. F. C. H.

WELLS CITY SEALS AND THEIR SYMBOLS (3rd S. i. 10.) — I think a probable explanation of these seals is, that the tree is an emblem of the prosperity of the city, *the tree planted by the running waters*, suggested by the *wells*, and in allusion to the words of the first Psalm. I do not consider the birds or the fish to have any particular signification. Where water was represented, it was natural to place fishes in it, as we constantly find in the pictures of St. Christopher, but where the fishes have no connexion with the legend. In like manner, where there was a tree, it was obvious to represent birds perched upon it. Possibly there may be some allusion to the parable of the mustard seed, and the birds may be sheltered in the branches of the tree as emblems of the protecting shade of the prosperous city; but I am inclined to think that the birds and the fishes were not introduced with any symbolical meaning. We find them perpetually in old pictures and tapestry merely as appropriate adjuncts, and such they are apparently on these seals. F. C. H.

"THEATRICAL PORTRAITS EPIGRAMMATICALLY DELINEATED" (2nd S. xii. 473.) — I have never met with this book, but probably the author was "Sun" Taylor, a great theatrical *quid-nunc*. A comparison of it with the theatrical remarks in his *Records of my Life*, might, if the opinions expressed coincide, establish the probability of the authorship. WM. DOUGLAS.

LUTHER'S VERSION OF THE APOCRYPHA (2nd S. xii. 472.)—MR. BORRADAILE seems to have overlooked the Latin Vulgate, from which Luther translated the Apocryphal books. With reference to these books generally, and to Judith in particular, the text is in the most unsatisfactory state. The copies of the Greek differ very materially from one another. The Vulgate is widely different from the older Latin version. The Syriac translation differs much from all the rest. Of some of the books, we have the Greek original; of others, it is uncertain in what language they were first written. The extraordinary discrepancies suggested that their purity was not guarded with the same jealous care as the Canonical books. We want a good English work on the subject.

B. H. C.

SUN-DIAL AND COMPASS (2nd S. xii. 480.) — In reply to the Query of SIGMA TAU, I observe that I also have a small silver horizontal sun-dial by Butterfield, à Paris. Upon its face are engraved dials for several latitudes, and at the back a table of principal cities. It is set by a compass, and the gnomon adjusted by a divided arc. The N. point of the compass-box is *fixed* in a position to allow for variation — probably at Paris — and, judging from this, it would appear to have been made about 1716. SIGMA TAU will find a description and drawing of an exactly similar dial in Stone's translation of Bion on *Mathematical Instruments*, 1758. N. T. HEINEKEN.

CHILDREN HANGED (2nd S. xi. 327.) — So late as 1831 a boy *nine years of age* was hung at Chelmsford for arson committed at Witham in the county of Essex. A. COPLAND.

Miscellaneous.

NOTES ON BOOKS, ETC.

The History of Modern Europe, from the Fall of Constantinople in 1453 *to the War in the Crimea in* 1857. *By* Thomas Henry Dyer. *In Four Volumes.* (*Vols. I. and II.*) (Murray).

When one considers the vast amount of time and attention which the literary men of England and of the Continent have, during the last half-century, bestowed upon the histories of their respective countries, it is not surprising that so far-seeing and judicious a publisher as Mr. Murray should consider that the moment had arrived when these various materials might be advantageously employed in the preparation of a fresh work on the general *History of Modern Europe.* The four centuries treated of in the present History comprise the period during which that political unity which distinguishes modern Europe from the Europe of the Middle Ages has been in existence; but though the commencement of this change dates from the French wars in Italy towards the close of the fifteenth century, Mr. Dyer has adopted the generally received view which regards the capture of Constantinople by the Turks as the true epoch of modern history. From this capture of Constantinople, therefore, to the Pontificate of Leo X. and the commencement of the Reformation, forms the first of the eight Epochs or Books into which the present history is divided; and embraces the consolidation of the great monarchies and the rudiments of the European system. The second, which gives down to the Council of Trent, shows the origin and progress of the Lutheran Reformation. The third, which concludes with the Peace of Vervins, contains one of the phases of the struggle between France and the House of Austria, as well as the French wars of religion, and the final establishment of Protestantism in England and Holland. The fourth, extending to the Peace of Westphalia in 1648, shows Germany settling down after a thirty years' war into its present condition, the rise of the Scandinavian kingdoms as European powers, the decline of Spain, and France emerging through the policy of Richelieu as the leading state in Europe. Here the work terminates for the present. Two more volumes will complete Mr. Dyer's labours. As he has consulted, with great industry, the best writers of different countries — and in many instances, original authorities — shown good judgment in the use of his materials, and given ample references to his authorities, the work is calculated to supply the place of Russell's *Modern Europe*, both to the general reader and to the historical student.

Recollections of A. N. Welby Pugin, and his Father Augustus Pugin. With Notices of his Works. By Benjamin Ferrey, Architect; *with an Appendix by* E. Sheridan Purcell, Esq. (Stanford.)

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Errata. — 2nd S. xii. p. 525, col. ii. l. 18, *for* "estimate" *read* "eliminate;" p. 530, col. i. l. 1, *for* "moon" *read* "sun;" 3rd S. i. p. 16, col. i. l. 33, *for* "towed" *read* "tossed."

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Notes.

MEMOIR OF WILLIAM OLDYS, ESQ., NORROY KING-AT-ARMS.

(*Continued from* p. 23.)

Humphrey Wanley, the learned librarian of the first two Earls of Oxford, had now been dead more than ten years, and Oldys was probably expecting to be nominated his successor. Such an appointment, with a fixed salary, would relieve him from all perplexity in domestic matters, and would be therefore infinitely more congenial to his retired habits of life, than the precarious, and in some cases, paltry remuneration received from the booksellers. He thus expresses his own feelings at this time:—

"In the latter end of the year 1737 I published my *British Librarian*; and when his Lordship understood how unproportionate the advantages it produced were to the time and labour bestowed upon it, he said he would find me employment better worth my while. Also, when he heard that I was making interest with Sir Robert Walpole, through the means of Commissioner Hill, to present him with an abstract of some ancient deeds I had relating to his ancestors, and which I have still, his Lordship induced me to decline that application, saying, though he could not do as grand things as Sir Robert, he would do that which might be as agreeable to me, if I would disengage myself from all other persons and pursuits."—*Autobiography.*

In the following year the Earl of Oxford appointed him his literary secretary, which afforded him an opportunity of consulting his extensive collections, and thus gratifying his predilection for bibliographical researches. During his brief connection with this "Ark of Literature," he frequently met at the Earl's table George Vertue, Alexander Pope, and other eminent literary characters. These three short years may be regarded as among the most happy of his chequered existence. We have from his own pen the following plaintive record of his daily pursuits at this time:

"I had then also had, for several years, some dependence upon a nobleman, who might have served me in the government, and had, upon certain motives, settled an annuity upon me of twenty pounds a year. This I resigned to the said nobleman for an incompetent consideration, and signed a general release to him, in May, 1738, that I might be wholly independent, and absolutely at my Lord Oxford's command. I was likewise then under an engagement with the undertakers of the *Supplement to Bayle's Dictionary.** I refused to digest the materials I then had for this work under an hundred pounds a year, till it was finished; but complied to take forty shillings a sheet for what I should write, at such intervals as my business would permit: for this clause I was obliged to insert in the articles then executed between them and myself, in March the year aforesaid; whereby I reserved myself free for his lordship's service. And though I proposed, their said offer would be more profitable to me than my own, yet my lord's employment of me, from that time, grew so constant, that I never finished above three or four lives for that work, to the time of his death. All these advantages did I thus relinquish, and all other dependence, to serve his lordship. And now was I employed at auctions, sales, and in writing at home, in transcribing my own collections or others for his lordship, till the latter part of the year 1739; for which services I received of him about 150 pounds. In November the same year I first entered his library of manuscripts, whereunto I came daily, sorted and methodised his vast collection of letters, to be bound in many volumes; made abstracts of them, and tables to each volume; besides working at home, mornings and evenings, for the said library. Then, indeed, his lordship, considering what beneficial prospects and possessions I had given up, to serve him, and what communications I voluntarily made to his library almost every day, by purchases which I never charged, and presents out of whatever was most worthy of publication among my own collections, of which he also chose what he pleased, whenever he came to my chambers, which I have since greatly wanted, I did thenceforward receive of him two hundred pounds a-year, for the short remainder of his life. Notwithstanding this allowance, he would often declare in company before me, and in the hearing of those now alive, that he wished I had been some years sooner known to him than I was; because I should have saved him many hundred pounds.

"The sum of this case is, that for the profit of about 500*l.* I devoted the best part of ten years' service to, and in his lordship's library; impoverished my own stores to enrich the same; disabled myself in my studies, and the advantages they might have produced from the publick; deserted the pursuits which might have obtained me a

* By the Supplement to Bayle's *Dictionary* is meant *A General Dictionary, Historical and Critical*, Lond. 1734-41, fol., 10 vols., and which included that of Bayle. Dr. Birch was the principal editor, assisted by the Rev. John Peter Bernard, John Lockman, and George Sale.

permanent accommodation; and procured the prejudice and misconceit of his lordship's surviving relations. But the profits I received were certainly too inconsiderable to raise any envy or ill will; tho' they might probably be conceived much greater then they were. No, it was what his lordship made me more happy in, than his money, which has been the cause of my greatest unhappiness with them; his favour, his friendly reception and treatment of me; his many visits at my chambers; his many invitations by letters, and otherwise, to dine with him and pass whole evenings with him; for no other end, but such intelligence and communications, as might answer the inquiries wherein he wanted to be satisfied, in relation to matters of literature, all for the benefit of his library. Had I declined those invitations, I must, with great ingratitude, have created his displeasure; and my acceptance of them has displeased others."

It is painful to record, that the Earl of Oxford, when Oldys entered his service, had involved himself in pecuniary difficulties whilst collecting one of the choicest and most magnificent private libraries in this kingdom. Vertue, in one of his Commonplace-books, under the date of June 2, 1741, thus feelingly laments the embarrassed circumstances of the Earl: —

"My good Lord, lately growing heavy and pensive on his affairs, which for some years has mortified his mind. It lately manifestly appeared in his change of complexion; his face fallen; his colour and eyes turned yellow to a great degree; his stomach wasted and gone; and a dead weight presses continually, without sign of relief, on his mind. Yet through all his affliction I am, from many reasons and circumstances, sensible of his goodness and generosity to those about him that deserved his favour. I pray God restore his health and preserve him: it will be a great comfort to his good lady, her Grace his daughter, and all his relations and obliged friends."

A fortnight afterwards Vertue thus pathetically laments his loss: —

"The Creator of all has put an end to his life. The true, noble, and beneficent Edward Earl of Oxford and Earl Mortimer, Baron of Wigmore, born 2nd of June, 1688, and died the 16th of June, 1741. A friend noble, generous, good, and amiable; to me, above all men, a true friend: the loss not to be expressed." *

We have seen that Oldys's salary as librarian was 200*l.* per annum. At the death of the Earl he received what was due to him, amounting to about three quarters of a year's exhibition, on which he lived so long as it lasted. His prospects at this time must have been gloomy indeed, for he was again compelled to renew his connection with the metropolitan publishers. For the next fourteen years, until he received an appointment in the Heralds' Office, he continued to earn his bread by literary drudgery for the booksellers. His scattered fragments of ancient lore that have escaped the ravages of time are a proof of his laborious application in literary researches: his pen was continually at work either in writing pamphlets, prefaces, essays, or in his favourite pursuit, biographical memoirs. "Some men," says Dean Swift, "know books as they do lords; learn their titles exactly, and then brag of their acquaintance:" Not so William Oldys. His abstracts and critical notices of works of our early English literature in the *British Librarian*, as well as his other numerous productions, afford a remarkable proof of his rare industry, intelligence, and wit.

In 1742, Mr. Thomas Osborne the bookseller having purchased for the sum of 13,000*l.* the collection of printed books that had belonged to the late Earl of Oxford, and intending to dispose of them by sale, projected a Catalogue in which it was proposed, "that the books shall be distributed into distinct classes, and every class arranged with some regard to the age of the writers; that every book shall be accurately described; that the peculiarities of editions shall be remarked, and observations from the authors of Literary History occasionally interspersed, that, by this Catalogue, posterity may be informed of the excellence and value of this great Collection, and thus promote the knowledge of scarce books and elegant editions." The learned Michael Maittaire was prevailed upon to draw out the scheme of arrangement, and to write a Latin Dedication to Lord Carteret, then Secretary of State. The editors selected by Osborne were Dr. Johnson and William Oldys, men eminently qualified to carry out the undertaking.

In this painful drudgery both editors were day-labourers for immediate subsistence, not unlike Gustavus Vasa, working in the mines of Dalecarlia. What Wilcox, a bookseller of eminence in the Strand, said to Johnson, on his first arrival in town, was now almost confirmed. He lent him five guineas, and then asked him, "How do you mean to earn your livelihood in this town?" "By my literary labours," was the answer. Wilcox, staring at him, shook his head: "By your literary labours! You had better buy a porter's knot." In fact, Johnson, while employed by Osborne in Gray's Inn, may be said to have carried a porter's knot. He paused occasionally to peruse the book that came to his hand. Osborne thought that such curiosity tended to nothing but delay, and objected to it with all the pride and insolence of a man who knew that he paid daily wages.* Ralph Bigland, Bluemantle, related to John Charles Brooke, Somerset Herald, that "Osborne had informed him, that he would have given Oldys 10*s.* 6*d.* per diem if he would have written for him; but his *indolence* (!) would not let him accept it." † If this offer was made during the

* Addit. MS. 23,093, pp. 22, 23.

* Drake's *Essays on Periodical Papers*, i. 157, ed. 1809; and Hawkins's *Life of Dr. Johnson*, p. 150, ed. 1787.

† Notes by John Charles Brooke in his *De vitis Fecialium*, a MS. now in the College of Arms. Brooke was appointed Rouge Croix in 1773; and Somerset in 1778; he was not, therefore, a contemporary officer in the college with Oldys, so that his statement must have been from hearsay.

compilation of the catalogue, it is evident that the publisher exacted from his editors more work than could possibly be accomplished in a specified time, for the number of books to be read and digested amounted to no less than 20,748 volumes. Hence the failure of the original scheme as judiciously propounded by Maittaire. Our two unfortunate editors, in their joint and seemingly interminable labour, whilst grappling with this solid battalion of printed books, gained little more for their pains than the dust with which (so long as their drudgery lasted) they were daily covered.

As literary curiosities, it is now difficult to discriminate between the notes of Dr. Johnson and those of Oldys. The "Proposals" for printing the *Bibliotheca Harleiana* are clearly from the pen of the Doctor, as we are informed by Boswell, who adds, that "his account of that celebrated collection of books, in which he displays the importance to literature of what the French call a *catalogue raisonné*, when the subjects of it are extensive and various, and it is executed with ability, cannot fail to impress all his readers with admiration of his philological attainments. It was afterwards prefixed to the first volume of the Catalogue, in which the Latin accounts of books were written by him."* We incline to the conjecture that the bibliographical and biographical remarks in Vols. I. and II. are by Dr. Johnson: and those in Vols. III. and IV. by Oldys. The fifth volume, 1745, is nothing more than a Catalogue of Osborne's unsold stock.

Osborne's original project of an annotated Catalogue, as we have said, proved a failure. In the Preface to Vol. III. he informs the public of its cause:—

"My original design was, as I have already explained, to publish a methodical and exact Catalogue of this library, upon the plan which has been laid down, as I am informed, by several men of the first rank among the learned. It was intended by those who undertook the work, to make a very exact disposition of all the subjects, and to give an account of the remarkable differences of the editions, and other peculiarities, which make any book eminently valuable; and it was imagined, that some improvements might, by pursuing this scheme, be made in Literary History. With this view was the Catalogue begun, when the price [5*s.* per volume] was fixed upon it in public advertisements; and it cannot be denied, that such a Catalogue would have been willingly purchased by those who understood its use. But, when a few sheets had been printed, it was discovered that the scheme was impracticable without more hands than could be procured, or more time than the necessity of a speedy sale would allow. The Catalogue was therefore continued without Notes, at least in the greatest part; and, though it was still performed better than those which are daily offered to the public, fell much below the original design."†

Whilst the Catalogue was progressing, Osborne issued Proposals for printing by subscription *The Harleian Miscellany:* or, a Collection of scarce, curious, and entertaining Tracts and Pamphlets found in the late Earl of Oxford's library, interspersed with Historical, Political, and Critical Notes. It was proposed to publish six sheets of this work every Saturday morning, at the price of one shilling, to commence on the 24th of March, 1743-4. The "Proposals," or "An Account of this Undertaking," as well as the Preface to this voluminous work, were from the pen of Dr. Johnson: the selection of the Pamphlets and its editorial superintendence devolved upon Oldys. This valuable political, historical, and antiquarian record, and indispensable auxiliary in the illustration of British history, included a catalogue of 539 pamphlets, describing the contents of each, and this alone occupied 164 quarto pages. It was published in eight volumes, 4to, 1744-46, and republished by Thomas Park, with two supplemental volumes, in 1808-13. Park, in a letter to Sir Samuel Egerton Brydges, dated June 15, 1807, bears the following honourable testimony to the labours of his predecessor:—"My additions to the notes of Oldys in the *Harleian Miscellany* will not be very numerous; for no editor could ever have been more competent to the undertaking than he was; but a successive editor must *seem* at least to have done something more than his predecessor." *

It was the original intention of the publishers to print *three* additional volumes to this edition, though motives afterwards occurred which induced them to depart from it. Park, writing to Sir S. E. Brydges on Jan. 28, 1813, says, "I presume you have heard from our friend Haslewood that my projected course in the *Harleian Supplement* has been suddenly arrested, and that the work is to stop with vol. X., half of which will be occupied with Indices. This has painfully disconcerted my views, and rendered a considerable portion of my preparations useless." †

"Next in point of merit to the contributions of Oldys to British biography," writes our valued correspondent, Mr. Bolton Corney, "must be placed his publications in bibliography. Those which are best known are much esteemed, but there is one which has never received its due share of commendation. It is entitled *A copious and exact catalogue of pamphlets in the Harleian Library, etc.* 4°, pp. 168. This catalogue was issued in fragments with the *Harleian Miscellany*, in order to gratify the subscribers with an opportunity of being their own choosers with regard to the contents of that important collection; but as the

* It is also printed in the *Gentleman's Magazine* for Dec. 1742, vol. xii. p. 636.

† The most copiously annotated Catalogue of modern times is that of M. Guglielmo Libri, whose surprising collection was sold by Messrs. Sotheby and Wilkinson in April, May, and July, 1861.

* Addit. MS. 18,916, p. 21b. † Ibid, p. 84.

signatures and numerals are consecutive, it forms a separate volume. The pamphlets described amount to 548. The dates extend from 1511 to 1712, but about two-thirds of the number were printed before 1661. The titles are given with unusual fulness, and the imprints with sufficient minuteness. The number of sheets or leaves of each pamphlet is also stated. The subjects embraced are divinity, voyages and travels, history, biography, polite literature, etc. etc.—A catalogue of books or pamphlets, if it requires a sharp eye, is mere transcription, but in this instance we have about 440 *notes*, of which many are summaries of the contents of the articles in question, drawn up with remarkable intelligence and clearness, and interspersed with curious anecdotes. It is a choice specimen of *recreative bibliography*. Chalmers has omitted to notice this volume, and so has Lowndes. The copy which I possess was formerly in the library of Mr. Isaac Reed, and at the sale of his books in 1807 it was purchased by Mr. Heber for 2*l.* 3*s.* It cost me no more than 8*s.* 6*d.*"

A copy of this valuable Catalogue in the library of the Corporation of London formerly belonged to Dr. Michael Lort, who has written the following note in it: "This account was drawn up by the very intelligent Mr. Oldys. It is very seldom to be found compleat in this manner. Many curious particulars of literary and biographical history are to be found in it. I paid 5*s.* for it. Feb. 18, 1772." This Catalogue has been reprinted by Mr. Park in the last edition of the *Harleian Miscellany*, vol. x. pp. 357-471.

(*To be continued.*)

THE REGISTERS OF THE STATIONERS' COMPANY.

(*Continued from* 2nd S. xii. p. 515.)

Primo Februarij [1590-1]. — Richarde Jones. Entred for his copie, &c. *The Triumphes of the Churche, conteyninge the spirituall songes and holie himnes of godlie men, Patriarkes and Prophettes.* vj^{d}.

[This is doubtless Michael Drayton's earliest production, although it came out with a somewhat different title, viz. "The Harmonie of the Church, containing the spirituall Songes and Holy Hymnes of godly men, Patriarkes and Prophetes, by M. D. London, printed by Richard Ihones, &c. 1591," 8vo. It is needless to say more regarding it, as it was reprinted by the Percy Society in 1843, and again by the Roxburghe Club in 1856 with a number of other rare early poems by Drayton.]

vi^{to} die Feb. — Rob. Dexter. Entred for his copie, &c. *Gulielmi Salustij Bartassij hebdomadas.* Dedicated to her Ma^{tie} . . . . . vj^{d}.

[A translation of Du Bartas into Latin: the Dedication to the Queen may show that it was printed when it was brought for entry.]

Edward White. Entred for his copie, &c. *A mournfull dittye, shewinge the cruelty of Arnalt Cosby in murderinge the lord Burgh, the* 14 *of January,* 1590 . . . . . vj^{d}.

[At page 514 of the last volume we gave the title of an earlier publication by White upon this subject. We know of no extant copy of this "mournful ditty."]

9 Febr. — W^{m} Ponsonbye. Entred for his copie, &c. A booke intituled *the Countesse of Pembrooke's Ivye Churche* and *Emanuel* . vj^{d}.

[Two works by Abraham Fraunce are here entered together, but they ought to have been separately paid for. They came out in 1591, 4to., and are tedious specimens of English hexameters. The author was patronised by the Sidneys, and through their influence became solicitor in the Court of the Marches of Wales: we shall hear of him again.]

16 Febr.—Tho. Nelson. Entred for his copie, &c. A ballad entituled *All the merrie prankes of him that whippes men in the high waies* . . vi^{d}.

25 Febr.—W^{m} Wright. Entred for his copie, &c. A booke entituled *Frauncis Fayre weather.* vj^{d}.

[We can offer no explanation of this entry, which may have been some prognostication, may have related to public affairs in France, or may possibly have been another work by Abraham Fraunce. At all events it has not survived.]

xxvj Februarij.—Richard Feilde. Entred unto him for his copie, &c. A booke entituled *John Harrington's Orlando furioso, &c.* . . . vj^{d}.

[The earliest appearance of Ariosto's work in English, and printed by Field in folio 1591. Great difference of opinion prevails regarding the merit of this translation, which was so popular that it was reprinted in 1607 and 1634, in the last instance with the addition of Sir John Harington's four books of Epigrams. The truth is, that the version is very unequal — sometimes admirable and exact, sometimes careless and coarse, and sometimes with the lawless insertion of original, not only lines, but entire stanzas. Nevertheless, it is throughout an excellent example of idiomatic English. Many of the epigrams were written long subsequently to the first impression of the translation, and one of them is upon the portrait of the author and his dog, as engraved in 1591.]

1 Marcij.—Tho. Gosson. Entred for his copie. A ballad of *A yonge man that went a woynge, &c.* Abell Jeffes to be his printer hereof, provyded alwayes that before the publishing thereof the undecentnes be reformed . . . . . vj^{d}.

[The above is crossed out in the book, and in the margin the clerk wrote — "Cancelled out of the book for the undecentnes of it in diverse verses." Various ballads of the kind have been preserved, but none of them, that we are aware of, are very faulty on the score of indecency: one now before us begins; —

"Come, all young lads and fair maids,
Now listen unto me:
I'll not tell you a tale of maremaids,
Or any such thing of the sea;

But I'll tell you how a young man
Paid court to a girl with wit,
Who oft with her speech had stung man,
But at last in her turn was bit."

The whole is sprightly and pleasant, and seems to refer to some previous popular production relating to "mermaids, syrens, and fair-ones of the deep." It certainly cannot be the production to which the entry relates, which was most likely never printed, because the "undecentness" was not "reformed."]

Mr. Robert Walley. Allowed unto him these copies folowinge, which were his father's, viz.:

The Shepherdes Calender.
Cato in English and Latyn.
The Proverbes of Salomon, Inglish.
Salust and bellum Jugurthinum.
Mr. Grafton's computation.
Mr. Rastelles computation.
Esopes fables, English.
Josephus de bello Judaico, English.
Robyn Conscience . . . . . iiij^{s}.

[*The Shepherd's Calendar* was not a reprint of Spenser's *Pastorals*, but of the old *Shepherd's Calendar* which had long preceded them, and the title of which, as E. K. informs us, Spenser had adopted in 1579. "Cato in English" was of course a school-book. The third and fourth works explain themselves; and nearly the same may be said of Grafton's and Rastell's Chronicles. "Æsop's Fables in English" had originally been printed by Caxton in 1484; but John Walley or Waley, the father of Robert, had published an edition of them without date — "London, printed by Henry Wykes for John Waley" in 8vo. Thos. Lodge made a translation of Josephus, but it did not come out until 1602, folio. *Robin Conscience* must mean the old interlude, of which only a fragment remains to us, and which we find entered to Charlwood on 15 Jan. 1581-2. For an account of it see *Hist. Engl. Dram. Poetry*, ii. 402. On 3 August, 1579, John Walley had entered "the second booke of Robyn Conscyence, with ij songes in iij partes." See *Reg. Stat. Soc.* (printed by the Shakspeare Society), vol. ii. pp. 97, 155. Martin Parker at a much later date, 1635, wrote a chap-book which he entitled *Robin Conscience, or Conscionable Robin his Progresse through Court, City, and Country*: it was in ballad measure.]

Ultimo Marcij [1591].—Henrie Haslop. Entred unto him for his copie, a ballad wherein is discovered the great covetousness of a miserable Usurer, and the wonderfull liberalitie of his Ape, &c. . . . . vj^{d}.

[In the margin opposite the above is written: "Assigned to W^{m} Wright, 9 Aprill, 1591;" and accordingly we meet with it again under that date, and with some variation of title.]

Secundo Aprilis. — Rich. Christian. Entred unto him for his copie, &c. A ballad entituled *A Colliers Cavet to his friend to perswade to shewe the like follie his fancye hath made.* . . . vj^{d}.

[Evidently alluding to some previous publication. See also the entry under date of the 17th April. Rich. Christian is, we believe, a new name in the trade.]

9 April. — Willm. Wright. Entred for his copie by warrant from M^{r} Cawood, and Henry Hasselops consent, A ballad intitled *A warninge to worldlinges, discoveringe the covetousnes of a usurer and the liberality of his ape* . . . iiij^{d}.

[See 31 March. We can easily imagine the subject of this ballad, in which an ape must have wantonly scattered abroad the gold which a miser had scraped together.]

17 April. — Richard Jones. Entred to him for his copie, &c. *the Colliers, misdowtinge of forder strife, made his excuse to Annet his wife, &c.* iiij^{d}.

[Clearly a sequel to the ballad which had been registered by Christian on 2 April: there the husband complains to a friend, and here he apologises to his wife.]

Abell Jeffes. Entred for his copie, &c. *The honorable accions of that most worthie gent. Edward Glemham, of Benhall in Suff., Esquier, with his most valiant conquestes againste the Spaniardes.* vj^{d}.

[This tract has been reprinted in modern times, but the original is so scarce that Mr. Grenville was obliged to content himself with a copy of the reprint. (See *Gren. Cat.* i. 276.) Glenham appears to have continued his triumphs, and we have before us what we believe to be a unique account of his farther victories, his subsequent imprisonment in Barbary, and his final romantic challenge of his enemies. We copy the full title of it: — "Newes from the Levane Seas. Discribing the many perrilous events of the most woorthy desirving Gentleman, Edward Glenham, Esquire. His hardy attempts in honorable fights in great perril. With a relation of his troubles, and indirect dealings of the King of Argere in Barbarie. Also the cause of his imprisonment, and hys challenge of combat against a Stranger, mayntaining his Countries honour. Written by H. R. At London, Printed for William Wright. 1594," 4to. It occupies 24 B. L. pages, and relates to a voyage of adventure undertaken in 1593 by Glenham, in his ship the Gallion Constance.]

W^{m} Jones. Entred for his copie, &c. *The Shepherdes Starre, &c.*, dedicated by Tho. Bradshaw to Therle of Essex . . . . . vj^{d}.

[Ritson (*Bibl. Poet.* 138) informs us that this piece was licensed to Richard Jones in 1590, but it is a mistake both as to the name and year. The full title of this most rare poem runs thus: "The Shepherd's Starre, now of late seene, and at this hower to be observed merveilous orient in the East, which brings glad tydings to all that may behold her brightness. London, Printed by R. Robinson. 1591." 4to.]

xxx° Aprilis, 1591.—John Wolfe. Entred unto him for his copies, iij little bokes of fishing, to bee translated out of dutche, vj^{d}. Item, *A controversie betweene the fleas and women, &c.* . . . . vj^{d}.

[This curious memorandum is preceded by a wholly uninteresting enumeration of eleven books on cookery, brewing, alchemy, &c. The *Controversy* would have been very amusing if it had come down to our time. No such early "little books of fishing" are mentioned.]

ij^{do} die Maij. — John Wolfe. Entred for his copie, &c. *Articles of agrement upon the yeildinge of Grenoble, and advertisements out of province to the French Kinge. Together with twoo ballettes, thone of the besieginge, and thother of the yeildinge of Chartres.*

[Historical tracts and ballads of great interest, if they

could be recovered. Such publications were the forerunners of newspapers, and, under the date of 1594, we shall have to notice one by Wolfe on the capture of Groningen.]

3 Maij. — Ric. Jones. Entred for his copie in full court, *Brytons Bowers of delightes* . . vj^{d}.

[In our last article we were in error in not recognising as Nicholas Breton's work *The Pilgrimage to Paradise*: we were misled by the date of the entry, for the only known copies of the production are of 1592, and were printed at Oxford, though, as we see, entered in London in 1590-1. Breton's (here spelt Brytons) *Boure of Delights* was published by Richard Jones in 1591, but he seems surreptitiously to have obtained the manuscript from which he printed it. It again came from the press in 1597, and was extremely popular.]

H. Carre. Entred for his copies twoo ballades. Thone entitled *A godly newe ballad discribinge the uncertainty of this present Lyfe, the vanities of this aluring world, and the Joyes of Heaven, &c.*, and thother *A godly newe ballad, wherein is shewed thinconveniency that commeth by the losse of tyme, and howe tyme past cannot be called againe* . xij^{d}.

xij° Maij.—John Kydd. Entred unto him, &c. A ballad entitled, *Declaringe the noble late done actes and deedes of Mr. Edward Glemham, a Suffolk gent., uppon the seas, and at St. Georges Ilons, &c.* . . . . . vj^{d}.

[This was merely a ballad, and it was probably founded upon the tract a little above noticed. We shall have more to say of John Kydd, the publisher, hereafter, as the brother of Thomas Kydd, the celebrated author of "The Spanish Tragedy."]

J. Payne Collier.

LIQUORICE.

This word and the corresponding Fr. *réglisse* have undoubtedly the same origin. It is agreed on all hands that they are derived from γλυκόρριζα, the Gr. name for this root; or at any rate from its component parts γλυκύς and ῥίζα. How then has this apparently very great dissimilarity of form arisen? No explanation has, that I know of, been attempted. Nobody has troubled himself about the matter. The Engl. lexicographers do not mention *réglisse*; the Fr. lexicographers do not mention *liquorice*. Still a sort of explanation may be gathered from their works. Our countrymen give γλυκόρριζα, and also γλυκύς and ῥίζα. The French do not mention the first, no doubt on account of its apparently great want of resemblance, but content themselves with giving ῥίζα and γλυκύς. By comparing the two we arrive at the conclusion that *liquorice* and *réglisse* are indeed composed of exactly the same materials, but that what is *first* in the one is *last* in the other, and *vice versâ*; and certainly the fact that *liquorice* begins with an *l* (the second letter of γλυκύς), and *réglisse* with an *r* (the first letter of ῥίζα), lends some colour to this opinion. But is there any foundation for it? I think not.

With regard to *liquorice*, the Engl. lexicographers are undoubtedly right. γλυκόρριζα became in Mod. Gr. γλυκόρριζα. From this the γ was thrown away as in the Lat. *lac, lactis*, from the Gr. γάλα, γάλακτος, and the Engl. *like* from the Germ. *Gleich*; and the remainder λυκόρριζα (lycorrhiza) has become *liquorice*. The older spelling *licorice* is therefore more correct.

With regard to *réglisse*, let us compare its equivalents in the cognate and other languages. In Ital. it is *regolizia*, but also *liquirizia*; in Span. *regalicia, regaliza, regaliz*; in Port. *regaliz*; in Prov. commonly *regalissi*, but also *rescalici, regalisia, regalussia, recalissa, recalissi*; in Germ. *Lakritze* (Süssholz).

But, if we compare all these forms, esp. the Ital. *liquirizia*, the Sp. *regalicia*, *regaliza*, and the Germ. *Lakritze* with the Engl. *licorice*, we are, I think, forced to the conclusion that the termination, *i. e.* that part of the word which follows the *medial l* or *r*, is in all cases of the same origin as the *ice* in our *licorice*, and that therefore it is part of ῥίζα*, and does not correspond, as the French would have us believe, to the *νκυς* (*ykys* or *ikis*) of γλυκύς. But, if this be so, if the second half of the word in all cases contains the ιζα of ῥίζα, how does it come that the word in many instances begins with an *r*? Is this too a part of ῥίζα? and if so, how did it become separated from the rest of the word? Yes, it is the ρ of ῥίζα, and it has merely undergone a *dislocation* or *transposition*. If, in the Ital. *regolizia* we change the place of the *r* and the *l*, we obtain *legorizia*, and if we do the same to the Prov. *recalissi*, we obtain *lecarissi* — words very similar to *licorice*, though, with the exception of the termination, less like the original.

I do not think that transpositions of this sort are common. I cannot, at the present time, recall one of exactly the same nature. I can only quote the Arabic زوج (zowj), *husband, wife*, for which in common conversation جوز (jowz)†, strictly speaking, *a nut, walnut*, is used. Thus a wife will say to her husband جوزي (jowzee), *my walnut*, instead of زوجي (zowjee), *my husband*, although she no doubt makes use of the transposition *un-*

* Compare Gr. ὄρυζα; Talmud, אוֹרְזָ (orez), אֲרוּזָא (ărūza); Arab. ارز (urz *or* uruz, aruzz *or* uruzz), or رز (ruzz); Mod. Gr. ῥύζι, Fr. *riz*, with our equivalent, *rice*. Curiously enough, in Span., besides the forms given above in the text, we also find *orozuz*, meaning — not *rice* (which is *arroz*) — but *liquorice*. Can there then be any connection between ὄρυζα and ῥίζα?

† This will not be found in the lexicons. I had it from Mr. Catafago, the author of the Arabic Dict. bearing his name.

consciously, through force of habit, and the idea of a *walnut* never crosses her mind. But *walnut* is never called زوج (zowj).—Letters are, however, frequently transposed in the body of a word.

But why in *réglisse* (if originally *légrisse*) have the *r* and the *l* been transposed, and not the *l* and the *g*, when we should have had *gelrisse* or *gélarisse?* I think because, as a rule, the initial or other letters of *different syllables* are more likely to be transposed than two letters in the *same syllable.** I therefore divide *réglisse*, *réglisse* (for régalisse=Prov. regalissi) and not *réglisse*.

It is possible, however, that no transposition has taken place at all. *R* and *l* so frequently interchange that *réglisse* may have been derived from *légrisse* (comp. Germ. *Lakritze*) by the mere substitution of an *r* for the *l*, and an *l* for the *r*.

F. Chance.

GLEANINGS FROM "THE STATUTES AT LARGE."

19 Henry VII. cap. 11. (Private). — "An Act for the Attainder of James Touchett, Knight, Lord Audley, Edmond Earl of Suffolk, and divers others confederate with *Piers* Warbeck."

1 Hen. VIII. cap. 12. — "Concerning untrue Inquisitions procured by Empson and Dudley."

1 Hen. VIII. cap. 15. — "An Act adnulling of all Feoffments made to Empson and Dudley."

4 Hen. VIII. cap. 7. — "An Act of Restitution for Thomas Empson, son of Sir Rich. Empson."

32 Hen. VIII. cap. 17.— "An Act for Paving of Algate, High Holborn, Chancery Lane, Gray's Inn Lane, Shoe Lane, and Fetter Lane."

1 Edw. VI. cap. 1. — "An Act against such Persons as shall unreverently speak against the Sacrament of the Altar, and of the Receiving thereof under both Kinds."

1 Mary, cap. 6.—"An Act for the Repairing of a Causey betwixt Bristol and Gloucester."

1 & 2 Philip & Mary, cap. 4. — "An Act for the Punishment of certain Persons calling themselves Egyptians."

23 Eliz. cap. 13.—"An Act for the Inning of Earith and Plumstead Marsh."

3 James I. cap. 25. (Private). — "An Act for the Naturalizing of Sir David Murray, Knt., Gentleman of the Prince his Bedchamber, and Thomas Murray, Esq., Schoolmaster to the Duke of York."

4 James I. cap. 4. (Private). — "An Act whereby Richard Sackville, Esq., is enabled to make a Surrender unto the King's Majesty of the Offices of Chief Butler of England and Wales, notwithstanding his Minority of Years."

18 James I. cap. 1. (Private). — "An Act containing the Censure given in Parliament against Sir Giles Mompesson, Sir Francis Mitchell, Francis Viscount Saint Albane, Lord Chancellor of England, and Edward Flood."

15 Chas. II. cap. 12. (Private). — "An Act to enable Edward, Marquess of Worcester, to receive the Benefit and Profit of a Water-commanding Engine by him invented, one-tenth Part whereof is appropriated for the Benefit of the King's Majesty, his Heirs and Successors."

27 Chas. II. cap. 4. (Private). — "An Act granting a Licence to His Highness Prince Rupert, Duke of Cumberland, for Thirty-one Years."

The earlier statutes from Magna Charta are all of archæological interest; and I have omitted many subsequent acts for fear of encroaching too far on your space. W. H. Lammin.

Fulham.

* At one school I was at it was a very favourite amusement with some of the boys *to make transpositions* of this sort, and we always *instinctively* followed this law. Thus *turbot* would inevitably become *burtot*, and not *rutbot*; *wedlock*, *ledwock*, and not *dewlock*.

CHIEF JUSTICES QUONDAM HIGHWAYMEN.

In the *Gentleman's Magazine* for January, 1861, appeared an article founded upon the *Criminal Records of the County of Middlesex*, and affording from that original source some curious illustrations of the morality, manners, and costume of the reigns of Elizabeth and James I. The writer, however, in dressing them up for what is now deemed the approved fashion of periodical literature, has launched forth into some statements so startling and so apparently "o'erstepping the modesty of nature," that it seems necessary to pursue him with the cry, Whither so fast? Among other assertions that are, perhaps, to be taken *cum grano*, he has confidently put forth the following: —

"Men of birth and education were not ashamed to seek in the meanest artifices of the gamester, and in the wild excitement of the road, plunder with which to defray their tavern bills, or squander upon the newest trappings of fashion. . . . . Eminent courtiers had been recognised, in spite of their masked faces, on the road; even the dignity of justice was marred by the fact that some of her administrators had in their youth followed such vicious ways. Sir Roger Cholmeley and Sir Edward Popham were both said to have occasionally practised as gentlemen highwaymen."

Now, "the romance of history" is all very well, and in these days we are pretty much accustomed to its vagaries; but still, when there is an affectation to support extravagant generalities by real examples, and historical names are brought forward to bear them out, it is time to endeavour to arrest the progress of such daring adventurers. Nor can it be done too soon: for these bold and confident assertions deceive the unwary, by whom they are in good faith copied and repeated. Such has already been the case in the present instance: for my attention has been directed to the passage in the *Gentleman's Magazine* by its having been adopted among the arguments employed by Mr. Sainthill in his recent essay discussing the *History of the Old Countess of Desmond*.

It is, therefore, worth while to inquire what are the facts with regard to Sir Roger Cholmeley and Sir Edward Popham. Did they occasionally

practise as gentlemen highwaymen? or was it even ever said that they had done so?

The aspersion on Sir Roger Cholmeley is avowedly founded on an anecdote related of him by Roger Ascham in his *Schoolmaster*, of which the whole is as follows: —

"It is a notable tale, that old Sir Roger Chamloe, sometime chief justice, would tell of himself. When he was ancient in inn of court certain young gentlemen were brought before him to be corrected for certain misorders, and one of the lustiest said, Sir, we be young gentlemen; and wise men before us have proved all fashions, and yet those have done full well. This they said because it was well known that Sir Roger had been a good-fellow in his youth. But he answered them very wisely; Indeed (saith he) in youth I was as you are now; and I had twelve fellows like unto myself, but not one of them came to a good end. And therefore follow not my example in youth, but follow my counsel in age, if ever ye think to come to this place, or to these years that I am come unto, lest you meet either with poverty or Tyburn in the way."

(Mr. Foss, *Lives of the Judges*, v. 294, has quoted this anecdote from Seward's *Anecdotes*, iv. 275, and followed a misreading, *proved of all factions*, instead of "proved all fashions.")

This story, it will be perceived, relates to "certain misorders" committed by "certain young gentlemen" whilst members of Lincoln's Inn, for which disorders Cholmeley, acting as one of the ancients, or senior benchers, reproved them, like the head or tutor of a college at Cambridge or Oxford might now reprove his undergraduates. He warned them that they were on the road to ruin, and might ultimately arrive at the gallows; but he did not even hint that they had "taken to the road," in the sense of the last century. In the version of the writer in the *Gentleman's Magazine* the story is misrepresented as describing "a party of wild young fellows being taken before *chief justice* Cholmeley, one of whom had the effrontery to remind *the judge* of his early irregularities:"— misleading the reader to imagine the scene of the altercation to have been a court of law, where the young men were arraigned as criminals. But there is no intimation whatever in Ascham's anecdote of their misdemeanours having as yet reached that liability. Cholmeley confesses to his young friends that he too "had been a good-fellow in his youth;" but it is the first time (and let us hope it will be the last) that a *good-fellow* has been held to be all one with a highwayman!

I was about to proceed to examine the second example, — that of Chief Justice Popham, whose true name was Sir John, not Sir Edward; but on referring to the late Lord Campbell's *Lives of the Chief Justices*, I find that he is actually answerable, to the full extent, for all that is alleged against Popham by the writer in the *Gentleman's Magazine*. Before saying more, therefore, I beg to inquire whether Lord Campbell's astounding assertions relative to Popham (*Lives of the Chief Justices*, edit. 1849, vol. i. pp. 209–211), have already been subjected to critical investigation? If not, it is certainly fit that they should be; and I will undertake, in that case, to do my part towards it.

John Gough Nichols.

Minor Notes.

On the Degrees of Comparison.—Grammarians have explained to us how adjectives in the comparative and superlative forms express, in a *greater* and the *greatest* degree, the quality of the positive; as from *long* we have *longer* and *longest*; meaning *more long* and *most long*. But they have omitted to point out that smaller number of adjectives whose comparative and superlative forms express the quality in a *less* and the *least* degree. These, as usual with words unexplained, they call irregular.

As examples we have in English, *bad*, *better*, *best*; or, *less bad*, *least bad*.

In Latin we have *malus*, *melior*; or *bad*, *less bad*; *pius*, *pejor*, *pessimus*, or *good*, *less good*, *least good*.

In some cases the adjective forms its comparative and superlative in both ways with the two meanings.

Thus in Latin we have *magnus*, *major*, *maximus*; and also *magnus*, *minor*, *minimus*.

In Greek we have μεγας, μειζων, μεγιστος; and also μεγας, μειων, μειστος. Of these two forms the latter is at least as regular as the former, though less usual.

Possibly we might add to these *parvus*, *plus*, *plurimus*, and *worthy*, *worse*, *worst*.

A little industry would no doubt produce other instances out of other languages.

It would be difficult to trace the change in the human mind which has led us now not to form comparatives and superlatives in this the less usual way. But in the formation of our prepositions we may trace a process of reasoning nearly akin to this now pointed out. Thus in English we have *off*, *over*; *on*, *under*. In Latin *sub*, *super*. In Greek υπο, υπερ. But whether there is anything analogous between the formation of these prepositions from one another and the comparatives above spoken of, may be doubtful.

Samuel Sharpe.

Sebastian Cabot. — The birth-place of this individual has already been questioned in your columns (2nd S. v. 1, &c.), Mr. Markland contending that Bristol must be deprived of its name, which had "hitherto (been) numbered amongst the natives and 'worthies' of that city." With this opinion I entirely agreed at the time, and subsequent research has confirmed me in it. In preparing *A Popular History of Bristol* for the press a few months since, I had frequent occa-

sion to correct the errors of Barrett, Seyer, and other writers, particularly those of an antiquarian and biographical character; the result of some of these corrections will probably appear in future pages of "N. & Q." In this "labour of love" I happened to stumble against the following passages, which are, I think, clear evidence of the fact, that Sebastian Cabot was a native of Venice and not of Bristol. At p. 7 of Hakluyt's *Third and last volume of the Voyages, Navigations, Traffiques*, &c., Sebastian Cabot is spoken of as "a valiant man, a Venetian born;" and subsequently, on the same page, he says of himself (in *A Discourse, &c.*), that "When my father departed from Venice many years since to dwell in England, to follow the trade of merchandises, hee tooke mee with him to the citie of London, while I was very yong;" some say four years old. In several other places in the same work, Sebastian Cabot is spoken of by different writers, such as Baptista Ramusius, Peter Martyr, and Francis Lopez de Gomara, as being "a Venetian borne;" this to me is conclusive on the subject. But further; in November, 1858, the municipality of Venice erected a marble bust of him in their Council Room, in the old palace of the Doges; and why, if he was not a native? GEORGE PRYCE.

Bristol City Library.

SUNDAY NEWSPAPERS.—What would our Scottish friends say to the following specimen of American manners? —

"The town [of New Orleans] is liberally supplied with churches of all denominations. I went one Sunday to a Presbyterian church, and was much struck on my entry at seeing all the congregation reading newspapers. Seating myself in a pew, I found a paper lying alongside of me, and, taking it up, I discovered it was a religious paper, full of anecdotes and experiences, &c., and was supplied *gratis* to the congregation." — *Land of the Slave and the Free*, by Hon. Henry A. Murray. 1855. Vol. i. p. 261.

K. P. D. E.

THE "PARC AUX CERFS."—I have lately been reading a work by Dr. Challice: —

"The Secret History of the Court of France under Louis XV., edited from rare and unpublished Documents." 2 Vols. (Hurst & Blackett.)

In the second volume (Appendix, p. 117), the following passage occurs: —

"Madame de Pompadour has been repaid by England for this national insult by the foul stigma branded on her memory by English writers. In England during, and after the French Revolution, *was* propagated such abominations as '*Le Parc aux Cerfs, ou l'Origine de l'affreux déficit*, 1790.' We have seen by the narrative (p. 147) how M. Capefigue's royalist researches have failed to discover any *parc aux cerfs* at all."

The p. 147 referred to by Dr. Challice, contains an attempt to prove the extraordinary assertion, that the *parc aux cerfs* was not an avowed, acknowledged, licensed (so to say) house of ill-fame. This, of course, no one wishes to maintain; but at the same time it is a well-known fact, that young girls, decoyed by the Paris police, were systematically carried off to the *parc aux cerfs* for the gratification of the unprincipled Louis XV. For full details on this disgusting business, the reader may consult the edition of the *Journal de Barbier*, published by M. Charpentier: Paris, 1857, vol. v. pp. 360, 372, 373.

It is a matter of regret that Dr. Challice's chief authority, in his otherwise interesting work, should be M. Capefigue, of whom a competent writer has lately said: —

"Son histoire de Philippe Auguste est le seul de ses ouvrages où il y ait l'apparence d'études sérieuses."

On M. Capefigue see further an article by the late Ch. Labitte in the *Revue des Deux Mondes*, Oct. 1, 1839. GUSTAVE MASSON.

Harrow-on-the-Hill.

JEFFERSON DAVIS. — This name has now become celebrated, as being that of the first President of the Southern Confederation. At an election for the borough of Great Yarmouth in 1795, *John Jefferson Davis*, voted as a freeman for George Anson, Esq., great-nephew of Lord Anson, the circumnavigator. The combination of the two names, *Jefferson-Davis*, is remarkable. Can any of your readers say, whether any connexion existed between the family of President Davis, and the Yarmouth voter? C. J. P.

GREGORY OF PAULTON. — A biblical note containing a quotation from this celebrated *father*, may possess some local interest, if you would kindly re-produce it for the benefit of my Paulton friends. The commentator (Dr. A. Clarke), in illustration of the simile of a "tinkling cymbal," used by the Apostle, 1 Cor. xiii. 1., proceeds: —

"I have quoted several passages from heathens of the most cultivated minds in Greece and Rome to illustrate passages of the sacred writers. I shall now quote one from an illiterate collier of Paulton, in Somerset; and as I have named Homer, Horace, Virgil, and others, I will quote Josiah Gregory, whose mind might be compared to a diamond of the first water, whose native splendour broke in various places through its incrustations, but whose brilliancy was not brought out for want of the hand of the lapidary. Among various energetic sayings of this great unlettered man, I remember to have heard the following: 'People of little religion are always noisy; he who has not the love of God and man filling his heart is like an empty waggon coming violently down a hill: it makes a great noise because there is nothing in it.'"

F. PHILLOTT.

Queries.

PROPHECIES OF ST. MALACHI RESPECTING THE POPES.

What is the date of the earliest extant MS. copy of the prophecies of St. Malachi concerning

the Popes, from Celestine II. (A.D. 1143) to the Peter who, it is prognosticated, will be the last occupant of the See of Rome?

Jean Aymon, Domestic Prelate to Pope Innocent XI., in his *Tableau de la Cour de Rome* (see the Hague edition of 1707, p. 476—503), mentions that Bale and Baronius, although unanimous in attributing a prophetic spirit to St. Malachi, do not include these prophecies in their catalogues of his works. Aymon hints at his own possession of some clue to their real author, but refrains from divulging it on the plea that it would be useless unless it could at the same time be proved that such author was divinely inspired, failing which there would be reason to doubt the truth of his predictions.

The meaning of this reticence on Aymon's part may be construed into an indication that it would be inconvenient to attribute these remarkable prophecies to any uncanonised person. He leaves the question, therefore, to the exercise of his reader's private judgment, and confines himself to pointing out in what works the prophecies attributed to the Irish saint were first printed. He gives the first place to the posthumous work of Ciaconius, titular patriarch of Alexandria, who died in 1599, and whose *Vitæ et gesta Romanorum Pontificum et Cardinalium* was published by Francis de Morales Cabrera, in 1601–2. Aymon refers, for confirmation on this point, to N. A. Schot, author of the *Historic Bible;* to Guilin, in his *Theatre of Italian Letters;* to De Thou's History, book 122; and to Moreri's Dictionary; in all of which, as well as in other works, these prophecies are inserted.

Writers preceding Aymon had published explanations of the fulfilment of the prophecies down to the Popes reigning at the time they wrote. For instance, details of the kind are to be found even in such educational compilations as Gideon Pontier's *Survey of the Present State of Europe* (English translation of 1684). The latest notice which I have seen bringing down the fulfilled prophecies to our own times, was in the French *Almanac Prophétique*, which has appeared annually since 1840. The article was in one of the earlier years of its publication, but I did not preserve it. Perhaps some reader of "N. & Q." may have it in his possession, if so it would oblige if he will furnish the fulfilments, as there explained, from the period when Aymon leaves off. These would include the prophecies: —

De bonâ religione	Innocent XIII.
Miles in bello	Benedict XIII.
Columna excelsa	Clement XII.
Animal rurale	Benedict XIV.
Rosa Umbriæ	Clement XIII.
Ursus (?) velox	Clement XIV.
Peregrinus apostolicus	Pius VI.
Aquila rapax	Pius VII.
Canis et coluber	Leo XII.
Vir religiosus	Pius VIII.
De balneis Hetruriæ	Gregory XVI.

The prophecy for the present Pope, *Crux de Cruce*, speaks for itself.

I have affixed a note of interrogation against the prophecy referring to Clement XIV., because in a MS. copy of these prophecies now before me it is rendered *Visus velox* instead of *Ursus velox*. The date of the MS. is between 1689 and 1691, *i. e.* during the papacy of Alexander VIII., and the colophon of the volume — which, besides the prophecies and their explanation, contains brief notices of the lives of the popes from the time of St. Peter — is as follows: "Le tout très exactement transcrit de tous les originaux qui sont à Rome." Query, in the Vatican, or in what other depositary? The transcriber has not affixed his name to the MS., nor to the preface in which he dedicates the work to our Saviour in a prayerful and reverent spirit. The handwriting is one of the finest specimens of its kind that can be seen; and from the style of binding of the volume, tooled and pannelled with fleur-de-lis, it has probably formerly been in the possession of some member of the Bourbon family. FRED. HENDRIKS.

COINS INSERTED IN TANKARDS. — About a century and a half ago, as I imagine, it was the fashion to insert silver coins in English glass tankards. Is anything known of the makers of them, and whether the coins enclosed are a sign of the date? I have two: one containing a twopenny piece of George II., and another with a half-crown of Charles II. The design of the two is very similar, except that the one with the earlier coin is not finished quite as well as the other. The half-crown, however, is rubbed; and so must have been some considerable time in circulation, which somewhat militates against the tankard being contemporary with the coin. Would any of your correspondents be kind enough to inform us whether they possess any such specimens of glass, and the coins enclosed in them? It would be of some interest to those who care about English glass to have this point settled. J. C. J.

CRONY. — I have never seen a derivation of this word; but find, in Pepys's *Diary* (30th May, 1665,) he speaks of the death of Jack Cole, "who was a great *chrony* of mine." From the spelling, I should fancy the word to be an abbreviation of chronological — such as Co. for Company; demi-rep., for demi-reputation; mob, for mobile, &c.; and means one of the same *time* or period. Pepys says he was his school-fellow. A. A.

LEARNED DANE ON UNICORNS. —

"The ancient sculptors carved, and the poets described the female deer and sheep as horned: indeed, they added hornes to many creatures which never bore them. Horned snakes were as pure fictions as the phœnix.

Maupertuis says that fables of horned things were collected by a learned Dane at the end of the last century, and published with suitable plates as *A Treatise on Unicorns.*"—*A Compendium of Natural History*, Introduction, p. xi. London, 1763, 8vo.

The name of the Danish writer, and any passages from "the ancients" confirmatory or explanatory, will oblige F. R.

Sir H. Davy and James Watt.—I have heard that Sir Humphrey Davy pooh-poohed gas-lighting, and James Watt steam navigation. Can anyone verify or refute these statements, or either of them? Anti-Pooh-Pooh.

Euripides and Menander.—In *A Brief Outline of the History of Greece*, by Robert Williams, A.M., London, 1775, the author, noticing the Peloponnesian war, says:—

"Euripides omitted no opportunity of placing a Spartan in a bad position, either as ridiculous or wicked; and in this, if we may credit Athenæus, he was wantonly followed by Menander."—P. 74.

No reference is given: Could one be?

M. R. G.

"God's Providence is mine Inheritance."—Everybody that has visited Chester must have seen "God's Providence House" in Water-gate Street,—one of those curious gable-fronted, timber houses, for which Chester is so remarkable.

"Tradition avers that this House was the only one in the City that escaped the Plague which ravaged the City during the seventeenth century. In gratitude for that deliverance, the owner of the House is said to have carved upon the front these words:

"'1652. God's Providence is Mine Inheritance. 1652.'"*

I remember being much struck with this quaint and interesting, but decayed old mansion, when I first visited Chester in 1851. As I read the beautiful motto carved on the cross-beam, it occurred to me that it was possibly derived from some old version of the 16th Psalm, verse 6—"The Lord Himself is the portion of mine inheritance . . . Thou shalt maintain my lot." But the poor old House no longer affords a bright picture of the Providence of God, as doubtless it once did in its palmy days; it can no longer take up the next verse and say—"The lot is fallen unto me in a fair ground; yea, I have a goodly heritage;" it now looks sordid and degraded, uncared for, and gloomy,—in a word, *Disinherited;* and affords us a striking emblem of God's ancient people Israel, in their present forlorn and outcast state. And yet it was once a stately mansion, and the armorial bearings of its original owner are still to be seen carved on one of its beams. *Sic transit Gloria Mundi! Ichabod! The Glory is departed! This* might be its motto and inscription now.

I was reminded of this old house and its inscription the other day, by meeting with the following passage in Bp. Burnet's Sermon, preached Jan. 7, 1691, at the funeral of the Hon. Robert Boyle:—

"I will say nothing of the Stem from which he sprang; that watered garden, watered with the blessings and dew of Heaven, as well as fed with the best portions of this life; that has produced so many noble plants, and has stocked the most families in these kingdoms, of any in our age; which has so signally felt the effects of their humble and Christian Motto, God's Providence is my Inheritance."

When did the Boyle family assume this motto? Any information as to its origin and history will be very acceptable to Eirionnach.

Madame Guyon's Autobiography.—Who translated the *Life of Lady Guion*, 2 vols. 8vo, Bristol, 1772? Does it adhere more closely to the original than the mutilated version by T. D. Brooke, printed in 1806? Whas has become of the translation made by Cowper, and hitherto unpublished? Where may a complete list of the writings of this gifted woman be found? Delta.

Families who trace from Saxon Times.—I have occasionally heard of men, of the yeoman or farmer class, whose families have held the same lands since the times before the Conquest, and I was told lately of an instance in Berkshire.

It would be interesting to ascertain the number of them in every county; their names; the tenure by which they have continued to hold their lands, and the nature of their proofs of genuine descent.

The descendants of the Norman followers of William, upstarts as they were according to Thierry in his *History of the Conquest*, must yield precedence in antiquity to the old Saxon, and drop the "De," which many are so proud to prefix to their names with very little claim to the distinction.

A Saxon landholder of those days, being stripped of his property, fell into obscurity, and was thus saved from the fate of their conquerors, who suffered from the effects of many revolutions among themselves, as, I believe, that few, if any, of the Norman chiefs left more than their names to their successors after the lapse of two centuries; but on this point I am not qualified to give an opinion, not having access to reliable authorities.

Charles II. is reported to have said of an old Saxon family, that they must have been fools or very wise not to have added to their property nor lost it. Sassenach.

Harrisons of Berks.—A little information as to the lineage of the Harrisons of Berks, would be gladly received? I find, in Berry, *John Harrison*, Finchampstead, Berks:—*Arms.* Or, on a chief sa. three eagles displayed of the field. *Crest*, Out of a ducal coronet or, a talbot's head of the

* From Mr. Hughes's valuable *Handbook to Chester.*

last; date 1623. Another coat of Harrison of Finchampstead gives: Or, on a cross sa., an eagle displayed with two heads of the field. There was also, *Sir Richard Harrison* of Hurst, Berks, who married a Dorothy Deane; and about the middle of last century, a *John Harrison*, at Henley-on-Thames. Burke mentions a *Sir Edmund Harrison* of Lawrence Poultney Hill, who married Mary Fiennes. She died 1731; but I know not whether he was related to the above. W. W.

Irish Peers. — Can you inform me whether, before the Union, when a peer of Ireland was called on to give evidence in an English Court of Justice, he was required to take an oath?

Lumen.

Juryman's Oath. — From the trial of the regicides, as given in the *State Trials*, it appears that at the time of the Restoration, the form of the juryman's oath differed from that now used, in not containing the words "*according to the evidence.*" The jurymen were sworn true verdicts to give; but not true verdicts to give according to the evidence.

Does the difference in form refer to any difference that may once have existed in the functions of the jury? Is there any more ancient form recorded than the one used at the trial of the regicides? Lumen.

Letting the New Year in. — Can any reader of "N. & Q." explain the origin of the superstition in reference to what is called "letting the new year in" — which believes, that if the kindly office is performed by some one with *dark* hair, Dame Fortune will smile on the household; while it augurs ill if a *light-haired* person is the first to enter the house in the new year? It sounds like a trick of the witches; but however it arose, it stands its ground well, as I found to my cost no longer ago than on the morning of New Year's Day. Locked-out.

Huddersfield.

Materials. — When different materials are to be used or compounded to make something — as a pudding or an argument, what is the old English word by which such materials are signified? In our time we have materials, principles, components, elements, constituents, ingredients: but not one of these is English. *Stuff* is an ingredient, but it seems to apply chiefly to cases in which there is but one ingredient; as stuff for a coat or gown. How would a housewife of the time of Elizabeth have signified that she had been out to buy materials for the pudding? "Stuff for the pudding," might have been understood: and no doubt, under the word *garden-stuff*, many different vegetables are signified. But where is the word which has the distinctive force of *ingredients* in the plum-pudding? This very word is applied by Shakspeare; but the witches, who use it, were engaged, not upon common cookery, but upon what was in those days a scientific process. Perhaps the word was meant to work some terror, as one used by great alchemists and conjurors: if it can be proved to have been a common word, it is an answer to my query. But proof will be wanted.

In recent times the word *makings* has gained a semi-slang currency. This seems to indicate the want of a real English word. A. De Morgan.

Name wanting in Coleridge's "Table-Talk." — Coleridge says (*Table-Talk*, p. 165, 3rd edit., under the date March 31, 1832): —

"I remember a letter from ——— to a friend of his, a bishop in the East, in which he most evidently speaks of the *Christian* Scriptures as of works of which the Bishop knew little or nothing."

The editor states, in a note, that he has lost the name which Mr. Coleridge mentioned.

Can any reader of "N. & Q." supply it? S. C.

The Passing Bell. — In Nichols's *Collection of Poems*, London, 1780 (vol. iii. p. 201), is a poem on "The Passing Bell." Who is the author of it, and when was it first published? D.

Redmond Crest. — "A flaming cresset, or a fire-basket raised on a pole, being a sort of signal along the coast," to serve for lighthouses.

This was the crest of the Duke of Exeter, who was the heir presumptive to the throne of England, being of the House of Lancaster, by the legitimate female line from William the Conqueror. The Duke's name was Henry Holland, Lord High Admiral of England in the reign of Henry VI. Query, Is this the crest of the present Redmond family who came from Normandy with William the Conqueror, and subsequently went to Ireland with Strongbow in the reign of Henry II., where they had immense possessions in Wexford and other places? The original name is Raymond, but Anglicised *Redmond*. J. H.

St. Aulaire. — Can you direct me to a copy of the quatrain, written at ninety by St. Aulaire, to the Duchess du Maine; concerning which Voltaire said — "Anacréon, moins vieux, fit de moins jolies choses"? It is mentioned in *Temple Bar*, for December. Mortimer Collins.

Tilt Family. — The name of Tilt is a very rare one in England: one branch from Brighton is represented by Dr. Tilt; another, and between which and the former no connexion is yet traced, came from Worcestershire, and is now extinct in the male line by the death of Charles Tilt — the millionaire. I am anxious, for genealogical purposes, to know from which locality, in Worcestershire, the latter branch is derived, and whether anything is known of its early history? Also the arms borne by it, which (if I recollect aright) were figured on the family carriage — as "A chev-

ron between three roundels; *crest*, a dolphin,"—although the tinctures are unknown to me. It may not be generally known that this family co-represents a junior branch of the Protector's house. One of the descendants of the latter kept a shop in Skinner Street, Holborn; he died leaving one or more daughters, from the issue of which the connexion is traced. I should be glad to know the links, and whether the Tilt family directly married a Cromwell; or whether it was the heiress of her descendant who brought the representation to it. Several relics of Oliver Cromwell are in the possession of the descendant of a daughter of the Tilts: the most notable of which is a massive gold ring, with his arms, initials, and date, engraved on it.

MALCOLM MACLEOD.

WARNER PEDIGREE.—Harman Warner, aged 70 in 1586, is said to have been the father of John Warner, Bishop of Rochester, and of Anne Warner who married Thomas Lee,—whose son was Archdeacon of Rochester. Wanted the name of Harman Warner's wife and those of his parents, with any information as to his ancestors. G. H. D.

Queries with Answers.

OTHO VÆNIUS: JOHN OF MILAN.—I have now before me two small books, about which and their authors I should be glad if any of your correspondents could give me information: 1st, a 12mo. vol. printed at Amsterdam in 1684, and entitled *Othonis Væni Emblemata Horatiana*. It has pp. 207, and consists of engravings with descriptive letter-press, consisting of a few lines of Horace illustrating the plates, and the same metrically rendered in German, French, and Dutch. 2. A small edition of Johannes de Mediolanus' metrical precepts of the medical school of Salerno, edited, with curious comments, by Zacharias Sylvius, a doctor of medicine in Rotterdam; printed at Rotterdam in 1667. EXON.

[Otho Vænius, or Van Veen, a celebrated painter, was born at Leyden in 1556; studied at Rome under Federigo Zucchero; settled at Brussels in the service of Alessandro Farnese, Duke of Parma, after whose death he removed to Antwerp, where he had Rubens for his pupil. He died at Brussels in 1634. Vænius distinguished himself in literature as well as in the arts, for besides Horace's *Emblems*, with Observations, he published *A History of the War of the Batavians against Claudius Civilis and Cerialis, from Tacitus; The Life of Thomas Aquinas; The Emblems of Love Divine and Profane*; and *The Seven Twin Sons of Lara*, with forty illustrations. The quarto edition of 1607 of *Horatii Emblemata* is the most prized, because it contains the first impression of the plates.—The *Schola Salerni*, or *Regimen Sanitatis Salernitanum*, the most celebrated of all Leonine Poems, was written by the learned doctors of Salerno, and contains rules for the preservation of health, and the prevention of disease, composed for the use of Robert of Normandy, son of William the Conqueror, to whom it is dedicated. No poem was more popular in the middle ages, and many of its precepts are frequently quoted even to this day. According to Sir Alex. Croke there is some uncertainty respecting John de Milano; who he was, where he lived, or what share he had in the poem *Schola Salernitana*. There was indeed a John, a monk of Mount Casino, said by Peter Diaconus to have been a learned and eloquent physician, a disciple of Constantine, and to have flourished in 1075, who *may* be the person (*De viris illust. Casinens*, cap. xxxv.) He quitted his monastery, and died at Naples, where he deposited the works of Constantine. The time and the other circumstances do not disagree, but Peter Diaconus does not mention his surname, and though he speaks of a medical book of Aphorisms written by him, he says nothing there, or any where else, of the *Schola Salerni*. His commentator, Zacharias Sylvius, was a physician of Rotterdam, whose dedication is dated in 1648.]

PROBA FALCONIA.—The *Cento Virgilianus* of Proba Falconia contains the history of our first parents, Adam and Eve, and the life of our Saviour Christ in Latin verse, selected from the works of Virgil. My copy of this singular work is printed at Lugdunum (Lyons), by Stephen Gorgon, in 1615. The authoress was of the Anician family, the first of senatorian rank who embraced Christianity at the time of Constantine; and she is described in the 31st chapter of Gibbon's *History* after the fall of her fortunes in Rome. St. Jerome, in his epistle to Demetriades, "De Servandâ Virginitate," declares she ought, "Omnium Christianorum laude celebrari," and extols her conduct in the most trying period of her history. Is there any other account of this early Christian poetess extant, and why are her verses called "Centones?" THOMAS E. WINNINGTON.

[Some account of this ingenious lady will be found in Migne, *Patrologiæ Cursus Completus*, tom. xix. p. 802, ed. Paris, 1846. Migne cites Isidorus Hispanensis and Gelasius, and adduces the authority of Justus Fontanini in proof that the true name of the lady was Faltonia, not Falconia. See, however, Zedler's *Lexicon*, under Falconia.—*Cento* is properly a piece of *patchwork*. Hence poems composed of selected verses strung together were often called *Centones*. "Cento, carmen seu scriptum ex variis fragmentis contextum; cujusmodi plurima exstant notissima."—*Du Cange.*]

ANCIENT GAMES.—In looking over the *Statutes at Large* in search of an illustration of an old custom which I had occasion to investigate, I noticed this enactment, 14 Edw. IV. cap. 3:—

"No person shall use any of the Games called Klosse, Half-bowle, Kayles, Hand in Hand, or Queckbord, upon pain of two years' imprisonment, and forfeiture of x li."

There are also in the statutes a long series of enactments against unlawful games, especially "as causing injury to the makers of bows and arrows." Amongst these occur the games "Logetting in the Fields," "Slide Thrift, otherwise called Shove Groat." Can any correspondent say what these games were, or give any account of them? The court leets of this ancient borough abound with presentations of persons mulcted in

the penalty incurred by the practice of these unlawful games. THE VICAR OF LEOMINSTER.

[Most of these games are noticed in Strutt's *Sports and Pastimes*. *Klosse*, or *Closh*, is a game at nine-pins. *Half-bowl*, called in Hertfordshire *Rolly-polly*, is a game consisting of fifteen small pins of a conical form. *Kayles* was also played with pins. *Hand-in-hand* with *Queekbord*, is not explained. *Logetting in the fields*, refers to the game of *Loggats*, resembling kittle-pins. *Slidethrift* or *Shove-groat*, was probably analogous to the modern pastime called Justice Jervis, common in taprooms.]

Replies.

DR. JOHN HEWETT.

(2nd S. xii. 409.)

MR. CLARENCE HOPPER, and such of the readers of "N. & Q." as have shared the pleasure with which I have read that gentleman's valuable *Unpublished Biography* of this distinguished Loyalist, will probably be interested in the perusal of the warrant for his execution; which has, I believe, never been published, and of which the original is now before me.

"England to Wit.

"At the Court holden at Westminster, the five and twentieth day of May, in the yeare of our Lord one thousand six hundred fiftie and eight, before The Commissioners appointed by virtue of a Commission under the great seale of England, in pursuance of an Act of Parliament intituled an Act for security of His Highness the Lord Protector his person, and continuance of the nation in peace and safety; and continued by Adiournment to the Second day of June, one thousand six hundred and fiftie and eight.

"Whereas, upon a charge exhibited before this Court against John Hewet, Dr of Divinity, the said John Hewet is, and standeth convicted, sentenced, adjudged, and condemned; and the said sentence the present second day of June, in the yeare of our Lord one thousand six hundred fiftie and eight, pronounced against him by the Court to bee as a Traytor to His Highness the Lord Protector and this Comonwealth conveyed back again .... unto the Tower of London, and from thence through the midle of the City of London directly to be drawne unto the Gallows of Tyburne; and upon the said gallows there to bee hanged; and, being alive, to be cutt downe to the ground, and his Intralls to be taken out of his belly and (hee living) to bee burnt before him; and his head to be cut off, and his body to be divided into four quarters; and that his said head and quarters should be placed where His Highness The Lord Protector shall be pleased to assigne. Of which sentence and Judgment Execution yet remaineth to bee done. These are, therefore, in the name of His Highness The Lord Protector, to will and require you, the Sheriffs of London and Middlesex, to see the said sentence and Judgment executed accordingly on Saturday, being the fifth day of this Instant month of June, betweene the Hours of nine in the morning and two in the afternoone of the same day, with full effect.

"Signed in the name and by Order of the said Court,
"JO. PHELPES,
"Clerk of the said Court.

"To the Sheriff of London and Middlesex."

W. J. T.

COTGREAVE FORGERIES.

(3rd S. i. 8.)

Some years since a lady sent me a pedigree of the Shuldhams, of Shouldham in Norfolk, the adjoining parish to Shouldham-Thorpe or Garbesthorp, the residence of the Butts family. It was in the main a very correct pedigree; but with it, on a separate sheet, was another containing several descents from a Sir Edmond de Shouldham, "slain whilst fighting in front of the English army at the battle of Falkirk." It would seem the lady I refer to did not know what to do with Sir Edmond, neither did I myself. The papers were laid aside, and it was not till some time after the *exposé* by Lord Monson and others that they came under my observation again, when the accompanying sheet, on re-perusal, clearly proclaimed Mr. Spence's hand-work.

I think S. T.'s suggestion of a list of Spence's fabrications being recorded in "N. & Q." very good; and, in addition to Shouldham, I would call attention to the pedigree of "Roundell of Gledstone and Screven" in Burke's *Landed Gentry*. A note to this pedigree states that "The early descents of the family of Roundell are inserted on the authority of a very ancient pedigree of the Cotgreaves, stated to be the work of the celebrated Randle Holme, derived from documents compiled by Camden."

The Spencean origin of the early part of the pedigree will, I think, be clear to any reader at all acquainted with Spence's forgeries. G. H. D.

Various letters on this subject have been addressed to myself, by gentlemen to whom applications of a similar nature to those mentioned in the article cited above were sent from Netherlegh. Other letters from the same quarter have been shown to me by members of the Heralds' College, to whom the recipients had consigned them.

One of these letters, dated June 10, 1844, was from a most respectable clergyman of Norfolk, and mentions what seems to have been a further attempt at imposition. The words are:—

"Mr. Spence has offered me a book, which he describes as having been purchased of the late Mr. Lloyd, of Bank Place, Chester, for 5*l*. The title of the book is *Sir Peter Legh's Cheshire Gentry*. It was printed in 1602, and was a private publication. My surprise is, that the book is unknown at the Heralds' College and the British Museum, and not in any Catalogue that I can refer to."

This Sir P. L. would be the owner of Lyme noticed in Wilson's *Journal* and in the notes to the *Lady of the Lake*, in connection with the Deer-chase, and whose lady has a monument at Fulham. As to the book, however, I do not think that, if it ever existed in a genuine form, it could have escaped me, and in such form, I never heard of its existence. LANCASTRIENSIS.

SOLICITORS' BILLS.

(2nd S. xii. 245.)

The following is transcribed from the original bill, and affords a still older example of legal charges than that given by Mr. Peacock. As will be seen, Mr. Bartholemew Cox is the solicitor, and the Dean and Chapter of Wells are the clients. The preservation of the bill is desirable, as the contents may assist future writers on the local history of Wells, in referring to original documents relating to an important period. The incidental references to "Polidor Virgill" are also interesting. Solicitors in modern times are not often found leaving the sum they are willing to receive to be fixed by their clients as Mr. Cox has done.

"The right Worll the Deane and Chapter—their Charges laid out by me Barth'ew Cox.

Dr.

"Mich. 7 Car. R.'s I.

	£	s.	d.
For Search of the Patent made to Edward Dyer, Esq'r, 27th Maij . . . 27th Eliz'h			xvj
For the Coppie, vj sheets		iiij	viij
For Searching the first fruits Office for the Archdeaconry of Welles, and the p'ticulars of the Corps		ij	iiij
For the Coppie and signing therof		vj	viij
For the search for power sev'all Archdeacons		viij	
For two Constats of Composic'ons for the said Archdeaconry, — one for Mr Rugg, the second for Mr D'cor Wood		xiij	iiij
For the search of the two Surrenders of Polidor Virgill, w'ch was 26to Decemb'r, Ano 38 H. 8		j	iiij
For the Coppie, 10 fol.		vj	viij
For the searching how the same came out of the Crowne to the Duke of Som'st by E. vjth, by viewing of two sev'all patents, and an Indenture of Exchange		iiij	
For searching for the Indenture of Exchang wherby the Duke conveyeth the same to the King		j	iiij
For taking a Coppie of the p'ticulars		ij	
For searching for the Lres Patents made vnto Polidor Virgill for life, of the Archdeaconry		j	iiij
For a Coppie therof, 7 sheets		iiij	viij
For view of a patent made vnto Polidor Virgill to absent himselfe from the Archdeaconry, and to travell beyond the Seas		j	iiij
For search wether the £x rent reserved by the patent made to Dyer were any p't of the £cxx vjs. paiable yearly by the Dean and Chapter to his Ma'tie, and I finde it is not p't therof		j	iiij
For search wether the £x rent (pension) were not p't of the £lxij and odd money paid by the Deane and Chapter to the King, and I finde it is not p't thereof		j	iiij
For a Coppie of the two Records	j		
For a Constat from the Auditor that the now Archdeacon doth pay Subsid's (tenths and Subsidy) for Barrow as p'cell of his Archdeaconry		vj	viij
For composing and writing two Breviats for the Cause, the one for Mr Maidwell, the other for Mr D'cor Wood		vj	viij
For the Search to see the p'ticulars of the £xlvj and odd money, payable by the Deane and Chapter vnto his Ma'tie		ij	
For the Coppie thereof		j	vj
For the searching at the Rolles for the Act of Parliament for the Restitucōn of the Chauntries		j	iiij
Sum̄ totall is	£v	0s.	xd.

For my travell and charg herein I doe humbly referre myselfe to the Chapter, Certifieinge hereby that I continewed my paines herein by the space of a Moneth or vpwards in London."

Mr. Bartholomew Cox was an attorney in good repute in Wells. He was Town Clerk of Wells for many years; and so much was his character as an intelligent and honorable man respected, and so high was his legal talent estimated, that the Corporation chose him as Mayor in 1624, 1632, 1636, and 1648, and on those occasions the corporate body appointed a Deputy Town Clerk during Mr. Cox's year of office. Ina.

Biblical Literature: William Carpenter (2nd S. xii. 521.)—Mr. Carpenter's attention has just been called to a remark of yours affecting him, in "N. & Q." His almost total loss of sight for some months past, has kept him ignorant of much of the current literature, including "N. & Q." In a note which you append to a question asked by Mr. E. W. Bartlett, you say, "In a review of Horne and Carpenter's *Introduction to the Study of the Holy Scriptures*, in the *Christian Remembrancer* for Jan. 1827, some accusations of piracy and plagiarism from Mr. Horne's valuable work are exhibited against Mr. Carpenter."

Mr. Carpenter does not complain of this remark, though it seems to have been uncalled for, in a reply to Mr. Bartlett, but he asks you in justice to state, in the next number of "N. & Q.," that the accusations of the *Christian Remembrancer* were very fully examined and, as was said, refuted in the *Eclectic Review*, the *Congregational*, *Evangelical*, and *Baptist Magazines*, and in other periodicals of that day, as also in a pamphlet by himself, *A Reply to the Charges of Piracy and Plagiarism against William Carpenter, in a Letter to the Rev. Hartwell Horne.*

Harriet Carpenter.

Tudor House, Cheyne Walk.

Commissariat of Lauder (3rd S. i. 37.) — My attention has been drawn to a *Note* in your number of the 11th January, with reference to the "Commissariat of Lauder," and I will be glad if you will enable me to correspond with the writer of it, M. G. F.

I have no such Index as is referred to in the Note; and am, of course, the most likely person to be applied to in any case in which the Index may be of use. So it may be advantageous to

M. G. F. and myself, as well as of service to the public, that I should know where such an Index can be found. ROBERT ROMANES.

Commissary Clerk's Office, Lauder,
13th Jan. 1862.

MUFF (2nd S. xii. 391.) — There is perhaps no nation upon the earth more prone to giving nicknames than the Dutch, and (though I may seem to utter a paradox) I can confidently affirm that the chief characteristic of our nation is irony. Wonderful, indeed, is the appreciation of character thereby displayed by our lower classes: wonderful their deplorable dexterity *to hit the hurt* (sore). I need not tell, that there is hardly a place in the Netherlands, be it ever so small, but has its popular appellative: "*Amsterdam cake-eaters*," "*Haarlem midges*," &c.

Thus it is with the word *muff*, Belgicé *mof*, to which often the designation "*groene*" (*green*) is added; because of the supposed uncultured, fresh, and verdant state of the person alluded to. Now *mof* is the nickname applied by the natives of the Low Countries to all foreigners, Germans especially: for, be it further known, the uncivilised part of our population (and sometimes those of higher station!) cannot bear foreigners, from not being able to understand them. The Dutchman, suspicious as he is, and always in fear of being sold, wants to know what is spoken about: and then he is too proud to confess that, when addressed, he will not be able to reply, from neither catching the sense nor possessing the language. So, he revenges himself by a nickname.

After this long digression, I must come to the point. The German, in Holland, is saluted with the interjection of "*mof*," or "*groene mof!*" because our cultivating classes judge all Germans by the Westphalian specimens, who, as regular as storks, annually migrate to mow our meadows. These are pronounced to be "as green as grass" (*zoo groen als gras*), or "grass-muffs" (*gras-moffen*), and to deserve the epithet, which, in its original spelling, *muf*, denotes a musty, close (here *unwashy*) exhalation. This, at least, is the alleged derivation. And, as for the German of higher pretensions — who, by dint of incredible frugality and proverbial exertion, succeeds in realising a handsome fortune in Holland — he is said by us, his jealous and less fortunate neighbours, to have arrived in our midst "floating down the Rhine on a wisp of straw," — *Hij is op een stroowisch aan komen drijven.*

It cannot be thought beyond the purpose to add, that the term *muff* will have passed the Channel with the motley troops of William III. The Dutch, not being a military nation, many have been the *muffs*, real and supposed, who have served in our army — German, English, Scotch, and Swiss.

If, however, my verbosity might propose another origin for the term, I would suggest that at first it was only designed for the Russians, whose national dress, in furs and *muffs* (Dutch *mof*), may as well have elicited the designation, as the fusty smell of Russian morocco may have deemed *muf* by Dutch noses. JOHN H. VAN LENNEP.

Zeyst, near Utrecht.

BISHOPS' THRONES (2nd S. xii. 249, 350.) — MR. BUCKTON'S communication on this subject suggests one or two further questions. MR. BUCKTON says truly, "Perhaps no church has adhered more pertinaciously to its ancient practices than the Greek or Oriental." Are we to understand by this that the well-known arrangement of an ancient Basilica, the bishop sitting in the midst of his Presbyters at the eastern extremity of the apse, is *still* found in Greek churches?

I think few scholars understand by "cancelli," the "steps before the holy gates;" they were the *rails* or screen between nave and choir.

What is the authority for the statement that the south-east corner is the "seat of dignities?"

The "cœnobiarcha" is of course the head of the cœnobium, whatever its technical designation might be, attached to the church; and probably "antistes" has, in this connexion, the same meaning.

Does MR. BUCKTON mean to imply that a metropolitan would be less "purely ecclesiastical" if he were called "princeps sacerdotum" or "summus sacerdos," than when called "primæ sedis episcopus?"

The question whether the bishop is among the Presbyters, "primus inter pares," is hardly one for the pages of "N. & Q.;" but I should like to know the authority for the statement that, "in reference to the people who elect him, he is *servus servorum Dei*." P. C.

OLD LIBRARIES (2nd S. xii. 469.) — I beg leave to apprise your correspondent MR. BLADES that there is a church library at Monk's Sleigh, in the county of Suffolk, in which it may be worth his while to inquire for "Caxtons." My reminiscences of this library are only those of a lad, but I think it worth while to mention it. If my memory serves me right, there are also a few books appertaining to the church of Milden in the same neighbourhood, as well as to Hadleigh.

There is also a collection of a few hundred vols. in the vestry of St. James's, Bury St. Edmunds, and a few MSS.

J. M. RODWELL.

33, Highbury New Park.

ARISTOTLE ON INDIAN KINGS (2nd S. xii. 6, 531.) — The passage of Aristotle on Indian kings, cited by Fordun from his Treatise *de Regimine Principum*, is (as has been remarked by your correspondent MR. HENRY BRADSHAW, and as had been

previously pointed out in a book-catalogue of Mr. Kerslake of Bristol) to be found in the spurious *Secretum Secretorum*. Jourdain, *Recherches sur les Traductions Latines d'Aristote* (Paris, 1843, 8vo), states that the *Secretum Secretorum* was in high repute during the thirteenth, and particularly the fourteenth century; that it was translated into most of the languages of Europe; and that the original of these translations was a Latin version of an Arab text (p. 185). It may be observed that Fordun was a writer of the fourteenth century. Further information respecting the origin of the *Secretum* is given in Wenrich, *De Auctorum Græcorum Versionibus Syriacis, Arabicis, &c.* Lips. 1842, pp. 102, 141-2. In p. 141 he ascribes the translation in Syriac to Jahja ben Batrick, on the authority of Rich. Neander, *Sanctæ Linguæ Hebrææ Erotemata*, p. 558. Neander himself, however, appears to found his statement on the fact of the translation being attributed to Johannes fil. Patricii in the printed edition of the *Secretum* (Bologna, 1516). The Latin MSS. of the *Secretum*, with the real or pretended prologue of ben Patrick or Joannes filius Patricii, ascend to the thirteenth century.

The following is the passage in question, from sect. 7 of the *Secretum*, headed, in ed. Paris, 1520, "De Taciturnitate Regis." Alexander is cautioned to be reserved in his intercourse with his subjects: —

"Decet etiam regem abstinere nec multum frequentare consortium subditorum; et maxime vilium personarum, quia nimia familiaritas hominum parit contemptum honoris. Et propter hoc pulchra consuetudo Indorum in dispositione regni et ordinatione regis, qui statuerunt quod rex tantum semel in anno coram hominibus appareat, cum regali apparatu et armato exercitu; Sedens nobilissime in dextrario suo, ornatu armorum pulcherrime decoratus. Et stare faciunt vulgus aliquantulum a remotis, nobiles vero et barones circa ipsum. Et tunc solet ardua negotia expedire; varios et præcinctos rerum eventus declinare; curam et operam quam circa rem publicam fideliter gesserat ostendere. Consuescit siquidem in illâ die dona elargiri et minus reos de carceribus emancipare," &c.

G. C. Lewis.

Rev. W. Stephens (2nd S. xii. 310.)—In reply to G. P. P.'s Query, I beg to state that the edition of Watkins's *Biographical Dictionary* from which the extract was made is 1821. As there may be some difficulty in Wm. S.'s procuring the edition, I send a copy, literally taken from that work: —

"Stephens (William), a learned Divine, was born in Devonshire, and educated at Exeter College, Oxford, where he obtained a Fellowship, and took his degree of Master of Arts in 1715. He afterwards stood candidate for the Rectorship of his College, and would have succeeded but for the superior claims of Dr. Coneybeare. Mr. Stephens was presented to the Vicarage of Bampton, in Oxfordshire, and lastly chosen by the Corporation of Plymouth to fill the Rectory of St. Andrew in that town, where he died in 1736. He published four Sermons against the Arians, and after his death two Volumes of his *Discourses* were printed by subscription."

X. X

Mary Ashford (2nd S. xi. *passim.*) — In my enumeration (xi. 432) of the pieces to which the supposed murder of this unfortunate girl gave rise, I omitted the following: —

"The Murdered Maid; or, The Clock struck four ! ! ! A Drama in three Acts. Warwick, 1818, 12mo, pp. 44."

The preface to this piece is signed with the initials S. N. E. Further than this I am not able to indicate the author; but think it not unlikely that it may, at the time of its publication, have been attributed to Dr. Booker, and that thus, by mistake, the other melodrama, *The Mysterious Murder*, may also have got ascribed to the reverend Doctor. William Bates.

Edgbaston.

Pordage Family (2nd S. xii. 370, 419, 475.)— The occurrence of the name of "Pordage" in your excellent work induces me to send you the following, transcribed from a marble slab discovered under the floor of the church during the recent restorations at Waltham Abbey: —

"Here lyeth the Body of Richard Naylor,
M.D., who departed this life the 23d of
June, 1683, Aged 63 years.
Here lyeth the body of Ann Pordage, Daughter
of Benjamin Pordage and Elizabeth his Wife,
who departed this life the 20th of Octob. 1682.
Here lyeth the body of Lionel Goodrick Pordage,
sonne of Benjamin Pordage and Elizabeth his wife,
who Departed this life August ye 30th, 1684.
Here lyeth the body of Elizabeth Pordage,
the beloved wife of Benjamin Pordage, who was
the Best Friend, the Best Companion, the Best of Wiues,
Curtious and humble in her carriage, holy in
her life, Pious at her Death, who Blessedly Departed this
life Novemb ye 9th, 1687, in the 43 year of her Age, left
behind her Rachell, Elizabeth, and Edward
Pordage, of which she Died.
"But what is it where in Dame Nature wrought
the Best of work's the only Forme of Heaven;
And haueing Long'd to finde A present sought
where in the world's whole Beauty might be given,
She did Resolve in it all Arts to summon,
to Joyne with Nature's Framing
GOD Tis woman.
"Elizabeth Pordage.
"Memento Mort."

Waltham Abbey.

L—r.

The Book-Worm (1st S. *passim.*) — The many articles under this heading in the earlier volumes of "N. & Q." evince the interest felt by its readers in the extirpation and prevention of the ravages of this, the common enemy of all book-lovers. The following receipt, transcribed from the fly-leaf of an old book, has at least the advantage of simplicity, cheapness, and applicability: —

"*To kill and prevent Book and Wood Worms.*
Mr. Grant, August 13, 1792.

"Take one oz. of Camphire, pounded like common great salt, and one oz. of Bitter apple tore in halves and quarters; and spread at the bottom of your Chests or drawers among Books, Papers, or Cloaths; and when the Camphire is wasted and the bitter apple lost its smell, sweep out the bitter apple, and renew the same again. The quantities specified will last eight or ten months.

"If bitter apple cannot be had, take cut Tobacco in its stead.

"The same Mr. Grant says, will destroy in drawers, or wood house-furniture. That he received it from late Dr. Egerton, Bp. of Durham."

It is perhaps just necessary to remind the reader that "bitter apple" is an old appellation of *Colocynth*.

The little books of which I transcribe the titles are not generally known in this country, and will be found useful companions to the collectors of books and prints: —

"Essai sur l'art de restaurer les Estampes et les Livres, ou Traité sur les meilleurs procédés pour blanchir, détacher, décolorier, réparer et conserver les Estampes, Livres et Dessins; par A. Bonnardot. Seconde édition, refondue et augmentée, suivie d'un Exposé des divers Systèmes de Reproduction des anciennes Estampes et des Livres rares. Paris: chez Castel, 8vo, 1858, pp. 352.

"De la Réparation de vieilles Reliures, complement de l'Essai sur l'art de restaurer les Estampes, et les Livres, suivi d'une Dissertation sur les moyens d'obtenir des duplicata de Manuscrits. Par A. Bonnardot. Paris: Castel, 8vo, 1858, pp. 72."

What is the best method of washing vellum or parchment bindings, and restoring the enamel of the surface? William Bates.

Edgbaston.

The Mole and the Campbells (2nd S. xii. 498.)—This superstition is mentioned in my *Glencreggan* (ii. 29, 30.) A somewhat earlier date than 1847, as given by your correspondent, is assigned to the introduction of the mole in Cantire. The author of the *Statistical Survey* of the parish eighteen miles south of Tarbert, writing in 1843, records the arrival in his parish of the Campbell-destroying mole, and says, "It is a very singular circumstance in the natural history of the mole, that it travels by the hills and colonises sterile districts before it attacks cultivated land." Moles are now found throughout Cantire.

Cuthbert Bede.

Knave's Acre (2nd S. xii. 191, 273, 445.) — No place near St. Paul's having been assigned for *Knave's Acre*, it is probable that Stukeley may have referred to a site with this name north-west of the Haymarket, especially as he refers to it in connexion with *Long Acre*. Stowe says (vol. ii. bk. vi. p. 84): —

"Knave's Acre, or Poultney street, falls into Brewer's street by Windmill street, and so runs westward as far as Marybone street, and Warwick street end, and crossing the same and Swallow street, falls into Glass-house street, which leadeth into the fields on the backside of Burlington garden, and thence to Albemarle buildings. This Knave's acre is but narrow, and chiefly inhabited by those that deal in old goods, and glass bottles."

If this be the site of Stukeley's *Knave's Acre*, the hypothesis of a hoax being practised on him is withdrawn; the objection to his etymology of the name, however, remaining. T. J. Buckton.

Lichfield.

Can "Knave's End" and "Good Knave's End" have any affinity to Dr. Stukeley's "Knave's Acre"? I think these names are not very uncommon. The latter occurs in the parish of Edgbaston, about two miles from Birmingham.

N. J. A.

Unsuccessful Prize Poems (2nd S. xii. 518.) — Such fragments as that quoted by F. J. M. (which I suppose may be called maccaronic) are usually given as if parts of unsuccessful prize poems. The following are three that I have heard thus quoted; perhaps some reader of "N. & Q." may remember others: —

1. Part of a poem on Nebuchadnezzar —

"And murmured, as he cropped the unwonted food,
'It may be wholesome, but it isn't good.'"

2 On "Belshazzar's Feast" —

"When all the nobles stood appalled,
Some one suggested Daniel should be called;
Daniel appears, and just remarks in passing,
The words are Mene, Mene, Tekel, and Upharsin."

3. On the discovery of the Sandwich Isles. The discoverer is wrecked on an island — then

"They brought him slices thin of ham and tongue,
With bread that from the trees spontaneous hung:
Pleased with the thought the gallant captain smiles,
And aptly names the place the Sandwich Isles."

G.

Architectural Proportion (2nd S. xii. 458.) — I am afraid that in my former communication I did not express myself with so much precision as I ought to have done. The question I intended to ask was,—given, a piece of marble in the form of the *shaft* of a Grecian column, required, the centre of gravity. This question does not necessarily involve any consideration of the thickness of the shaft. One shaft may be four diameters in height, and another six, and yet the proportion which the length below the centre of gravity bears to the length above it may be the same in both. But as has been intimated by A. A., the consideration of the entasis is intimately involved in the inquiry. And I may add that my reason for raising the question was, that I imagined that the solution of it would throw light upon the æsthetical principle of the entasis. In any inquiry upon this point, I quite agree with the view that appears to be taken by A. A., — that the Doric order ought to be carefully studied in the first instance; and if in that case any satisfactory result can be arrived at, it would be desirable to institute a comparison with the Ionic. But I

think it would be hardly worth while going further. If A. A. knows of any works that would assist me in such an inquiry, I should be much obliged if he would have the kindness to refer me to them. LUMEN.

RICHARD SHELLEY (2nd S. xii. 470.) — The *Gentleman's Magazine* for September, 1785, contains an account of *Sir* Richard Shelley, the last English Grand Prior of St. John of Jerusalem, with engravings of two medals struck in honor of him. It states he was son of Judge Shelley who entertained King Henry VIII. at his family seat at Michelgrove, Sussex. JOHN CALVER.
Harleston.

ARTHUR SHORTER (2nd S. xii. 521.) — In the pedigree of Shorter, given in Mr. Gordon Gyll's *History of the Parish of Wraysbury*, the name of Arthur Shorter does not occur. The children of John Shorter and Elizabeth Phillips are there stated to have been Catherine, married to Sir Robert Walpole, and Charlotte married to Lord Conway. J. DORAN.

STONEHENGE (3rd S. i. 13.) — With the most profound respect for the geological attainments of Sir R. Murchison, allow me to ay that the nature of the stones of which Stonehenge is built, has been long since satisfactorily determined. The late Dr. Mantell, in his *Geology of the South-east Coast of England*, p. 48, gives them the name of *Grey Wethers*, and refers them to a stratum lying originally just above the Chalk, part of which, consisting of loose sand, has been washed away, leaving these concreted masses, or boulders, scattered over the surface of our Downs — such as the so-called "plain" of Salisbury, which is really a series of undulating hills.

The builders of Stonehenge would therefore find them ready to their hands, and would be under no necessity of transporting them from Ireland, or as some say, from Africa.

The theory that they are artificial originated with Camden, and, like all errors of the kind, has had its cycles, — has grown small by degrees, and beautifully less, and will, I hope, be altogether extinguished by the writers in "N. & Q."

If MOR MERRION desire to learn more particularly the geological position of these Grey Wethers, I would recommend him to consult, *Description Géol. des Environs de Paris*, par MM. Cuvier and A. Brogniart, 4to, Paris, 1822.

The "porphyry" of London-stone, I believe to be Kentish Rag, scientifically known as Lower Green, or Shanklin, sand. DOUGLASS ALLPORT.

Mr. J. Britton, in the *Beauties of Wiltshire*, 1801, vol. ii. p. 145, gives the following remarks:

"Many persons have supposed these stones to be composition, and there are those who still persist in this erroneous opinion. The skilful mineralogist *knows* the contrary; and a gentleman * well versed in this science, gives the following account of the characters of these stones: 'All the great pillars, as those forming the outward circle, the five pair innermost, and the great stone, with the two lateral ones near the ditch, are of *a pure, fine-grained, compact sand-stone*, which makes no effervescence with acids. As far as the lichens which cover the pillars, will permit one to judge, some are of a yellowish colour, others white. The second row of pillars, and the six which are innermost of all, are of a kind of *fine grained grünstein*, where the *black hornblende* is the only constituent which has a crystalline form, or spathous appearance. This, in some pillars, is but sparingly scattered in the principal mass; in others, it forms a principal part. The mass, or ground, has a finely speckled green and white appearance, an uneven fracture, makes a slight effervescence with acids, and may be scratched with a knife. This stone strikes fire difficultly with steel. But in this second row there are two pillars of a quite different nature. That on the right hand, is a true and well characterised *blackish siliceous schistus*, the *kiezel schiefer* of Werner; that on the left, is *argillaceous schistus*. The great slab, or altar, is a kind of *grey cos*, a very fine-grained, calcareous sand-stone. It makes a brisk effervescence in nitrous acids, but dissolves not in it; strikes fire with steel, and contains some minute spangles of silver mica.'"

F. P.

ARCHERY PROVERBS (2nd S. xi. 513.) —

"The bolt was the arrow peculiarly fitted to the cross-bow, as that of the long-bow was called a shaft. Hence the English proverb, 'I will either make a shaft or bolt of it,' signifying a determination to make one use or other of the thing spoken of."—*Ivanhoe.*

ARMIGER.

ISABEL AND ELIZABETH (2nd S. xii. 364, 444, 522.) — The statement of Gesenius, in his *Hebrew Lexicon* (Gibbs, p. 27), on the word אִיזֶבֶל (*Heezev'-el*) — "hence the name *Isabella*" — is too important to be overlooked, as it is one of his mistakes. The word "Isabel" is Portuguese, and is the equivalent for "Elizabeth," as their version of the New Testament shows (Luke i. 5, 13, 24, 40, 41, 57.)

The abridgment of foreign names in spoken language, and their adaptation to the vocal organisation of the people who borrow them, are universal; and we may take as specimens — *Bessy* and *Bess*, from *Elizabeth*; *Bell*, from *Isabella*; *Tom*, from *Thomas*; *Bill*, from *William*; *Dick*, from *Richard*; *John* and *Jack*, from *Jochan* or *Johan*. The Portuguese rejected the initial syllable *el*, and added the letter *l* to the termination, as the Greeks had added *t* to the original Syriac and Hebrew word "Elisabe."

Were there any doubt as to the etymology of "Isabella," the improbability that Christian parents, sponsors, and priests, would impose a name of so wicked a person as Jezebel, might suffice to show that *Isabella* was not the equivalent of *Jezebel*. Thus we do not find as Christian names

* *Tracts and Observations on Natural History and Physiology*, by Robert Townson, LL.D.

those of Cain, Nebuchadnezzar, Judas, and others, eminent only in evil. T. J. BUCKTON.

Lichfield.

Miscellaneous.

NOTES ON BOOKS, ETC.

Shakespeare. A Reprint of the Collected Works as first Published in 1623. *Part I. containing the Comedies.* (Booth.)

Often have zealous students and judicious admirers of Shakspeare, when vexed with the controversies of angry commentators, exclaimed, "Oh for a copy of the First Folio!" What they have so longed for is now before them. We have here the writings of our great Bard just as his loving friends Heminge and Condell (that "payre so carefull to show their gratitude both to the living and the dead") presented them to their noble patrons, the Earl of Pembroke, and the Earl of Montgomery: and truly, what with the form of the letter used, the tint of the paper, the limp vellum wrapper, and the manner in which the general character of the *editio princeps* has been imitated, one feels almost disposed to believe, as we turn over page after page, and read passage after passage in the orthography of James's time, that one is the fortunate possessor of a *First Folio*. Rightly and wisely has Mr. Booth acted in retaining the very errors of the original; and it is no vain boast when he declares, that "henceforth for less than two pounds may be secured, in a perfect state, the coveted of all English book-collectors — a volume, which in the original, and in condition more or less of defacement or repair, would be considered cheap at a hundred." This "cheerful semblance" of the First Folio, ought to be in the library of every lover of Shakspeare, upon whose shelves a copy of the goodly volume issued by Isaac Jaggars and Edward Blount in 1623 is not to be found.

Gloucester Fragments. I. *Facsimile of some Leaves in Saxon Handwriting on S. Swithun.* II. *Leaves from an Anglo-Saxon Translation of the Life of S. Maria Ægyptiaca. Copied by Photozincography, and published with Elucidations and an Essay by* John Earle, M.A., &c. (Longman.)

If we wanted a justification for having devoted some portion of this Journal to the promotion of Photography when Photography had no special Journal of its own, we could point with full confidence to this handsome volume, for which we are indebted to the Oxford Professor of Anglo-Saxon. The manner in which these fragments have been reproduced is a marvellous proof of the perfection to which the new branch of Photography — Photozincography, as it is termed — has already been brought. It is the old MS not copied but multiplied; and when it is remembered that such old MS. has never in any shape been published before, the value of the present book to Anglo-Saxon scholars is at once evident. "Half a dozen old leaves may seem a poor basis to found a book upon," says Mr. Earle, but as he afterwards tells us they contain a "genuine product of the mind of the tenth century," we at once recognise their historical and literary value. We have of course not the space to enter into a consideration of the various topics which these fragments suggest, and we think, therefore, we shall best convey to our readers a just notion of the importance of the work before us, by enumerating its principal contents. These consist, then, of the Swithun Facsimiles; the Swithun text printed line for line and page for page with a literal translation; an Essay on the Life and Times of Swithun; and eleven Illustrative pieces, consisting of Latin Biographies, English Metrical Lives, Lists of Churches dedicated to him, &c. These are followed by the facsimile of the fragment on S. Maria Ægyptiaca, Notice of S. Maria Ægyptiaca, and the text with translation and illustrative Notes. Such are the curious contents of this interesting volume, which the Editor has endeavoured to make serviceable as an Introduction to Anglo-Saxon Literature, for which, both in point of language and history, the fragment on Swithun affords a good opening.

Turner's Liber Studiorum. Photographed from the Thirty Original Drawings by J. M. W. Turner, R.A., *in the South Kensington Museum. Published under the Authority of the Department of Science and Art.* (Cundall, Downes, & Co.)

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Notices to Correspondents.

THE INDEX TO VOL. XII. SECOND SERIES *is issued with the present Number. New Subscribers are not required to purchase this unless they wish to do so.*

INEDITED LETTERS OF ARCHBISHOP LEIGHTON. *We hope to commence in the next or following number, the publication of these from the originals in the* State Paper Office, &c.

STAMFORDIENSIS. 1. *The shield in stone at North Suffenham is not an armorial bearing, but probably a* rebus. 2. *The coat, a cross raguly between twelve trefoils, we have been unable to identify.*

H. F. H. *We are greatly obliged by our correspondent, but the catalogue of the Earl of Kildare's library is printed in Appendix VI. to* The Earls of Kildare and their Ancestors. *By the Marquis of Kildare, 3rd edition. Dublin*, 1858.

S. R. T. M. (Gloucester.) *For the origin of the cognomen "The Black Hussars of Literature," see Lockhart's* Life of Sir Walter Scott, p. 335, ed. 1845.

ERRATUM.—3rd S. i. p. 17, col. i. l. 4, *for* "Vivecinum" *read* "Virecium."

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LONDON, SATURDAY, JANUARY 25, 1862.

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Notes.

MEMOIR OF WILLIAM OLDYS, ESQ.,

NORROY KING-AT-ARMS.

(*Continued from* p. 44.)

After the completion of *The Harleian Miscellany*, it does not appear that Oldys continued much longer in the employ of Thomas Osborne; at that time the most celebrated publisher in the metropolis. If we may judge from the series of catalogues issued by this bookseller from the year 1738 to 1766, he must have carried on a successful and lucrative trade. These catalogues may now be reckoned among the curiosities of literature; for nowhere do we meet with similar information respecting the prices of books at that time, or more amusement than in his quaint notes, and still more quaint prefaces. For how many of these curious bibliographical memoranda he was indebted to his neighbour, William Oldys, cannot now be ascertained. Osborne's exploits are thus celebrated in the *Dunciad*: —

> "Osborne and Curll accept the glorious strife,
> Though this his Son dissuades, and that his Wife."

Again, at the conclusion of the contest: —

> "Osborne, through perfect modesty o'ercome,
> Crown'd with the jordan, walks contented home."

Osborne was so impassively dull and ignorant in what form or language Milton's *Paradise Lost* was written, that he employed one of his garretteers to render it from a French translation into English prose. He is now best known as the bookseller whom Johnson knocked down with a folio. "Sir," said the Doctor to Boswell, "he was impertinent to me, and I beat him; but it was not in his shop, it was in my own chamber." On August 27, 1767, this bibliopole was buried in the churchyard of St. Mary, Islington, leaving behind him the comfortable assets of 40,000*l.* So true is it what Walcot said rather strongly, "That publishers drink their claret out of authors' skulls." But, as Thomas Park shrewdly observed, "Some might say, that authors must have paper skulls to suffer it."

In 1746 was published a new edition of *Health's Improvement*, by Dr. Moffet, corrected and enlarged by Christopher Bennet, M.D. Prefixed is a view of the author's life and writings from the pen of William Oldys. No copy of this work is to be found in our national library, and it is omitted in both editions of Lowndes. With its publication terminated Oldys's connexion with Osborne.

The editorship of Michael Drayton's *Works*, fol. 1748, has been attributed to Oldys by a writer in the *Gentleman's Magazine*, vol. lvii. pt. ii. p. 1081, as well as by Mr. Octavius Gilchrist in Aikin's *Athenæum*, ii. 347, who adds, "It is not generally known that these collections [of Drayton's *Works*] were made by Oldys, with less than his usual accuracy." But from the article DRAYTON, in the *Biographia Britannica*, ed. 1750, written by Oldys himself, it appears that he only furnished the "Historical Essay" prefixed to the edition of Drayton's *Works*, 1748, as well as to that of 1753. Speaking of the *Barons' Wars*, Oldys remarks, "In this edition [1748] these *Barons' Wars* in the reign of Edward II. are illustrated with marginal notes by the author, which have been all since omitted by his late editor, though *the author of the Preliminary Discourse* was desirous of a more ample commentary." (*Biog. Brit.* iii. 1745, ed. 1750, and Kippis's edition, v. 360.)

Oldys now resolved to devote his exclusive attention to his own peculiar department of literature, that of Biography. Hence we find him, for the next ten years, employed in the desperate and weary process of excavation, among the overwhelming piles of documents preserved in the public and private libraries of the metropolis. The facilities afforded to biographers and annalists of modern times, by the catalogues of the British Museum and the Calendars of the State Paper Office, were unknown to the literary adventurer a century ago. To collect materials for any biographical or historical work required then some sinew and hardihood to encounter the enormous and almost unmanageable mass of documents from which truth was to be dug out. Between the years 1747 and 1760, it appears that Oldys furnished twenty-two articles to the first edition of

the *Biographia Britannica*, which may rank with some of the most perfect specimens of biography in the English language. For the following tabular view of his labours on this important work, we are indebted to Bolton Corney's *Curiosities of Literature Illustrated*, Second Edition, 1838, p. 177 : —

"*Contributions of W. Oldys to the* Biographia Britannica, *London*, 1747–66. *Folio*, 7 *Vols.*

Volume and Date.	Name.	Claim to Admission.	No. of Pages.
i. 1747	George Abbot - -	Archbishop of Canterbury	14½
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	Rich. Hakluyt - -	Naval Historian - -	14
	Wenceslaus Hollar -	Engraver - - - -	8½
v. 1760	Thomas May - -	Historian and Poet - -	6

"On the execution of the articles," remarks Mr. Corney, "I submit some short remarks. The life of Archbishop Abbot is especially commended by the author of the preface to the work; and was reprinted in 1777, 8vo. The life of Edward Alleyn is also justly characterised by the same writer as *very curious*. The article on Peter Bales, if rather discursive, is rich in information; and contains, in the notes, a history of writing-masters. Bulleyn, whose works were formerly popular, receives due attention. As Gough remarks, Oldys has "*rescued* him *almost from oblivion*."* Master William Caxton occupies more than twenty-six pages. Oldys had carefully examined the chief portion of his rare volumes; and Dr. Dibdin admits that his "*performance is in every respect superior to that of Lewis.*"† The account of Drayton and his works is an interesting specimen. Oldys points out the numerous deficiencies of the splendid edition of 1748; and his information seems to have led to the completion of it. The life of Sir John Fastolff, of which the first sketch was contributed to the *General Dictionary* in 1737, is the result of extraordinary research. The Fastolff of history and the Falstaff of fiction are ingeniously contrasted. The account of Fuller is compiled with peculiar care; and affords a remarkable proof of the extent to which the writings of an author may be made contributive to his biography. The *History of the Worthies of England*, which Oldys frequently consulted, is characterised with much candour; and he has very appropriately introduced the substance of a MS. essay on the *toleration of wit on grave subjects*. Sir William Gascoigne is copiously historised. Oldys, with his usual ardour in search of truth, obtained the use of some *Memoirs of the Family of Gascoigne* from one of the descendants of Sir William, and a communication from the Rev. R. Knight, Vicar of Harwood, where he was buried. The life of the patriotic Hakluyt claims especial notice. Oldys had pointed out his merit more than twenty years before;* and seems never to have lost sight of him. He has left an admirable memorial of the "*surpassing knowledge and learning, diligence and fidelity, of this naval historian*" — and it well deserves to be separately re-published. The account of Hollar and his works is written with the animation and tact of a connoisseur. Oldys justly describes him as *ever making art a rival to nature*, and as a *prodigy of industry*. He also reviews the graphic collections of his admirers, from Evelyn to the Duchess of Portland. The article on May was his last contribution. He vindicates the *History of the Parliament* from the aspersions cast on it — in which he is supported by Bishop Warburton, Lord Chatham, &c.

"It may be safely asserted that no one of the contributors to the *Biographia Britannica* has produced a richer proportion of *inedited* facts than William Oldys; and he seems to have consulted every species of the more accessible authorities, from the *Fœdera* of Rymer to the inscription on a print. His united articles, set up as the text of Chalmers, would occupy about a thousand octavo pages."

Oldys's coadjutors on the *Biographia Britannica* were the Rev. Philip Morant, of Colchester; Rev. Thomas Broughton, of the Temple Church; Dr. John Campbell, of Exeter Change; Henry Brougham, of Took's Court, Cursitor Street, Holborn; Rev. Mr. Hinton, of Red Lion Square; Dr. Philip Nicols, Fellow of Trinity Hall, Cambridge; and Mr. Harris of Dublin.

In 1778, when Dr. Kippis undertook the editorship of the second edition of the *Biographia Britannica*, he became the fortunate possessor of a portion of Oldys's manuscript biographical collections, purchased for this work by Mr. Thomas Cadell, one of the publishers. In his Preface (vol. i. p. xx.) he states, that "To Dr. Percy, besides his own valuable assistances, we are indebted for directing us to the purchase of a large and useful body of biographical materials, left by Mr. Oldys." These biographical materials were quoted in the articles Arabella Stuart, John Barclay, Mary Beale, W. Browne, Sam. Butler, &c. Dr. Kippis found also among Oldys's papers, some notes principally tending to illustrate several

* *British Topography*, 1780, 4to, i. 133.

† *Typographical Antiquities*, 1810, 4to, p. lxxiv.

* *Life of Sir W. R.*, p. cix. + *British Librarian*, p. 137.

of Butler's allusions in his *Hudibras* to both ancient and modern authors. (*Vide* vol. iii. p. 91.)

From the years 1751 to 1753, it would seem that Oldys was involved in pecuniary difficulties; and being unable to discharge the rent due for his chambers in Gray's Inn, was compelled to reside for a lengthened period in the quiet obscurity of the Fleet prison. It was probably during his confinement that the following letters were written to his friend Dr. Thomas Birch: —

"July 22, 1751.

"Sir,—I received last night two guineas by the hand of my worthy and honourable friend Mr. Southwell; for which favour, and much more for the polite and engaging manner of conferring it, besides this incompetent return of my sincere thanks, I have beg'd him to make my acknowledgments more acceptable than in my present confused and disabled state I am capable myself of doing. I have also desired him to intimate how much more I might be obliged to you, if, at your leisure, and where you shall perceive it convenient, you would so represent me to such Honorable friends among your numerous acquaintance, that they may help me towards a removal into some condition, wherein I may no longer remain altogether unuseful to mankind; which would lay an obligation inexpressible upon, Sir,

"Your most obedient humble servant,

"William Oldys."

"August 23d, 1751.

"Sir, — That favour I before received of you, was beyond whatever the sense of my own deficiencies could suffer me to expect; but much more this, by which, through your favourable representation of me, or my misfortunes, to the Hon. Mr. Yorke, I received five guineas of him, through the hands of the candid and cordial Mr. Southwell. You may justly believe, that my hearty thanks for this benefit are hereby unfeignedly returned to you, and I have endeavoured to return the like to that noble benefactor. But as I cannot make my gratitude so satisfactory,to him, as his goodness has been to me, I still want the assistance of a friend, to convey my acknowledgments, more expressively than I can myself: and I think, by what I have already tasted, I may depend upon that friendship from you.

The happiness I have lately received in perusing your life of Spenser* has greatly restored my desire, in this loitering, lingering useless condition, to such studies. There are very observable passages in it, both ancient and modern, which I had not before met with; for which, and many other memorable incidents, in our most illustrious ancestors, recovered and rectified by your reviving hand, if present readers shall be silent in your praise, those who are unborn will stigmatise their ingratitude, in the celebration of your industry.

"I remain, Sir,

"Your most obliged and obedient servant,

"William Oldys."†

In 1753, Oldys in conjunction with Mr. John Taylor, the oculist in Hatton Garden, published *Observations on the Cure of William Taylor, the Blind Boy of Ightham, in Kent*, containing also an address to the Publick for a foundation of an Hospital for the Blind. Prefixed are two letters from Oldys to Dr. Monsey of Chelsea Hospital, and one in reply from the Doctor.

Oldys remained in confinement till Mr. Southwell of Cockermouth (brother of the second Lord Southwell) and his other friends obtained his liberty.* John Taylor, however, has given the following account of his release: "Oldys, as my father informed me, lived many years in quiet obscurity in the Fleet prison, but at last was spirited up to make his situation known to the Duke of Norfolk† of that time, who received Oldys's letter while he was at dinner with some friends. The Duke immediately communicated the contents to the company, observing that he had long been anxious to know what had become of an old, though an humble friend, and was happy, by that letter, to find that he was still alive. He then called for his *gentleman* (a kind of humble friend whom noblemen used to retain under that name in former days), and desired him to go immediately to the Fleet prison with money for the immediate need of Oldys, to procure an account of his debts, and to discharge them."‡

Soon after the Duke of Norfolk had released Oldys from his pecuniary difficulties, he procured for him the situation of Norroy King-at-Arms — a post peculiarly suited to his love of genealogy. He was created Norfolk Herald Extraordinary at the College of Arms by the Earl of Effingham, Deputy Earl Marshal, on 15th April, 1755, to qualify him for the office of Norroy, to which he was appointed by patent the 5th May following. His noble patron generously defrayed the fees for passing his patent. The Duke had frequently met Oldys in the library of the late Earl of Oxford, and had perused with much pleasure his *Life of Sir Walter Ralegh* and his other works, and considered him sufficiently qualified, from his literary acquirements, to restore the drooping reputation of the office of Norroy. Oldys appointed as his deputy Edward Orme of Chester, better known as the compiler of pedigrees for families of that county. "The heralds," says Noble, "had reason to be displeased with Oldys's promotion to a provincial kingship. The College, however, will always be pleased with ranking so good a writer amongst their body." §

John Taylor, author of *Monsieur Tonson*, relates the following anecdote of our Norroy whilst performing one of his official duties. "On some occasion, when the King-at-Arms was obliged to ride on horseback in a public procession, the predecessor of Mr. Oldys in the cavalcade had a proclamation to read, but, confused by the noise of the surrounding multitude, he made many mis-

* Dr. Birch had recently published *The Faerie Queene*, with an exact collation of the two original editions; to which are added a Life of the Author, and a Glossary, with plates, 3 vols. 1751, 4to.

† Addit. MS. 4316, p. 4.

* *Gent. Mag.* vol. liv. pt. i. p. 260.

† Edward Howard: ob. 1777.

‡ *Records of my Life*, i. 26. § *College of Arms*, p. 421.

takes, and, anxious to be accurate, he turned back to every passage to correct himself, and therefore appeared to the people to be an ignorant blunderer. When Mr. Oldys had to recite the same proclamation, though he made, he said, more mistakes than his predecessor, he read on through thick and thin, never stopping a moment to correct his errors, and thereby excited the applause of the people; though he declared that the other gentleman had been much better qualified for the duty than himself." *

We ought to apologise for noticing what Mr. Bolton Corney justly styles "the most contemptible of books," *The Olio*, published from the refuse papers of the redoubtable Captain Grose by his eager executor, who happened to be his bookseller. Even Mr. Isaac D'Israeli acknowledges, that in it "the delineation of Oldys is sufficiently overcharged for *the nonce*." Grose, as every one knows, exceedingly enjoyed a joke; but probably he never conceived that some officious hand would gather up and publish the *débris* of his library for his own mercenary advantage. This despicable production has been quoted as an authority by nearly every one who has undertaken to give an account of the life of Oldys.

Grose was appointed Richmond Herald by patent 12th June, 1755, which he resigned in 1763. He was therefore contemporary with Oldys during the whole period of his connexion with the Heralds' College, excepting that Oldys was appointed Norroy in the May preceding.† Oldys, however, with all his alleged "deep potations in ale," was a well-informed literary antiquary — or, as Grose himself confesses, "in the knowledge of scarce English books and editions he had no equal;" but unhappily our facetious Richmond Herald, "who cared more for rusty armour than for rusty volumes," as D'Israeli remarks, "would turn over these flams and quips to some confidential friend, to enjoy together a secret laugh at their literary intimates." Even the story told by Grose of the intoxication of Oldys at the funeral of the Princess Caroline, and the jeopardy of the crown, is not accurate; for Mr. Noble assures us, that the crown, when borne at the funeral of the king or queen, or the coronet at the burial of a prince or princess, is always carried by Clarenceux, not Norroy.‡ It is also stated in the ceremonial of the Princess Caroline's funeral as printed in *The London Chronicle* of Jan. 5, 1758, and *Reed's Weekly Journal* of Jan. 7, 1758, that "Clarenceux, bearing the coronet upon a black velvet cushion, preceded the body of the princess." §

(*To be continued.*)

* *Records of my Life*, i. 26.
† Ex inform. T. W. King, York Herald.
‡ *College of Arms*, p. 421.
§ Mr Thompson Cooper, of Cambridge, in "N. & Q." 2nd S. iii. 514, has stated, that "on turning to a contemporaneous account of the funeral, I find that Norroy *did* carry the coronet on that occasion." We have not been able to trace the authority for this statement.

MATHEMATICAL BIBLIOGRAPHY.

(*Continued from* 2nd S. xii. 518.)

I here resume the list, a preceding portion of which will be found at pp. 162—164 of vol. x. 2nd S.

Birmingham, seventeen-fortysix. [Thacker, A.] 'A Treatise containing an Entire New Method of solving Adfected Quadratic, and Cubic Equations, With their Application to the Solution of Biquadratic Ones; In an easier, and more concise Way, than any yet publish'd; together with the Demonstrations of the Methods. And A Set of New Tables for Finding the Roots of Cubics. Invented by the late ingenious Mr. A. Thacker, deceased; But calculated entirely, and in a great Measure exemplified, by W. Brown, Teacher of the Mathematics, at the Free-School, in Cleobury, Shropshire . . . Printed by Thomas Aris.' viii + 115 pages. *Octavo in twos.*

Tables for the solution of the irreducible case in cubics were given by Mr. George Scott in vols. xlii (pp. 246–7 and 298–9) and xliii (see pp. 86–7) of the *Mechanics' Magazine* (1845). At pp. 185—199 of the work next described (see also pp. xxiv—xxxi of the Introduction) will be found "Table IV. for the solution of the irreducible case in cubic equations." Sir W. R. Hamilton has had the curiosity to construct and to apply two new tables of double entry for the solution of one of Mr. Jerrard's trinomial quintics (see *Trans. R. I. A*, vol. xviii, pp. 251–2).

London, eighteen-fourteen. Barlow, Peter. 'New Mathematical Tables, containing the Factors, Squares, Cubes, Square roots, Cube roots, Reciprocals, and Hyperbolic Logarithms, of all numbers from 1 to 10000; Tables of Powers and Prime Numbers; an extensive Table of Formulæ, or general Synopsis of the most important Particulars relating to the Doctrines of Equations, Series, Fluxions, Fluents, &c. &c. &c.' lxi + 336 pages. *Octavo in twos.*

London, eighteen-twentyseven. Hirsch, [Meyer]. 'Collection of Examples, Formulæ, and Calculations, on the Literal Calculus and Algebra. Translated from the German, by the Rev. J. A. Ross, A.M., Translator of Hirsch's Integral Tables'. xi + 384 pages. *Octavo in twos.*

To this 'Collection' there are appended three Tables in which the symmetric functions, as high as the tenth dimension inclusive, of the roots of any equation, are expressed in terms of the coefficients. Vandermonde had, in the Paris *Mémoires* for 1771, given tables of the same extent. Mr. Jerrard has, at the end of Part I of his *Mathematical Researches*, given a table, expressed in his own notation, up to the fifth dimension inclusive. Mr. Cayley (*Phil. Trans.* for 1857, pp. 494 et seq.) has given inverse as well as direct tables up to the tenth dimension inclusive.

Paris, eighteen-thirtyone. Fourier, [Jh.] 'Analyse des Equations Determinées . . . Première Partie'. xxiv + 258 pages. *Quarto.*

The printing of this work can scarcely be said to have been commenced when death overtook its author. The xxiv introductory pages (dated Paris, 1er juillet 1831) are due to the editor Navier. Fourier's preface bears date Paris, 1829.

London, eighteen-forty. STAINES, Edward. 'Solution of a peculiar Form of Cubic Equation by Means of a Quadratic'. 9 pages. A rather large *Duodecimo*.

[*Genova*, eighteen-forty. BADANO, il P. Gerolamo, Carmelitano Scalzo, Professore di Matematica nella R. Univèrsita di Genova. 'Nuove Ricerche sulla Risoluzione Generale delle Equazioni Algebriche del P. G. . . . Genova, Tipografia Ponthenier 1840.']

London, eighteen-fortythree. YOUNG, J. R. 'Theory and Solution of Algebraical Equations of the Higher Orders . . . Second Edition, enlarged'. xxiii + 476 pages. *Octavo*.

London, eighteen-fortyfour. YOUNG, J. R. 'Researches respecting the Imaginary Roots of Numerical Equations: being a Continuation of Newton's Investigations on that Subject, and forming an Appendix to the "Theory and Solution of Equations of the Higher Orders"'. vi and to 56 pages. *Octavo*.

London, eighteen-fortyfour. GRAY, Peter. 'On the Numerical Solution of Algebraical Equations; being the Substance of Four Papers in the Mechanics' Magazine for March, 1844.' 16 pages. *Octavo*.

London, eighteen-fifty.? YOUNG, J. R. 'On the General Principles of Analysis', 64 pages. *Octavo*.

This work illustrates the inconvenience of giving a book no other title page than a coloured wrapper which (as is the case with my copy of the present essay) may probably not be bound up with the other matter. I gather the above description of this work from an allusion of my own to it (in the *Mech. Mag.* for July 13. 1850, p. 38).

Braunschweig, eighteen-fifty. SCHNUSE, C. H. 'Die Theorie und Auflösung der höhern algebraischen und der transcendenten Gleichungen, theoretisch und praktisch bearbeitet von Dr. . . .' IV + 488 pages. *Octavo*.

The preface is dated "Heidelburg, im Januar 1850." Professor J. R. Young in a Note at pp. vii—viii of the Preface to his "Course," described below, has charged Dr. C. H. Schnuse of Heidelburg, in his capacity of author of the work just described, with a "disgraceful literary felony". It seems that a like charge, and in respect of the same matter, had already been preferred against Dr. Schnuse by a distinguished writer in the *Athenæum* for March 5, 1859. It would be well that the fact of these charges having been made should be brought directly under Dr. Schnuse's notice. I should be glad to be informed if any answer to them has yet appeared.

Hyde, eighteen-fiftyfour. BEECROFT, Philip. 'Beecroft's Method of finding all the Roots, both real and imaginary of algebraical Equations, without the Aid of auxiliary Equations of higher Degrees'. x + 48 pages. *Octavo*.

London, eighteen-fiftynine. RAMCHUNDRA. 'A Treatise on Problems of Maxima and Minima, solved by Algebra. By Ramchundra, late Teacher of Science, Delhi College. Reprinted by order of the Honourable Court of Directors of the East India Company for Circulation in Europe and in India, in Acknowledgment of the Merit of the Author, and in Testimony of the Sense entertained of the Importance of independent Speculation as an Instrument of national Progress in India. Under the Superintendence of AUGUSTUS DE MORGAN, F.R.A.S. F.C.P.S.' &c. v + (185) pages. *Octavo in twos*.

Ramchundra's preface is dated "Delhi, 16th February, 1850," and is preceded by a title-page dated "Calcutta:" "1850". The title-page from which the above description is taken and the editorial preface of Professor DE MORGAN precede the title-page last mentioned.

London, eighteen-sixtyone. YOUNG, John Radford. 'A Course of Mathematics, affording Aid to Candidates for Admission into either of the Military Colleges, to Applicants for Appointments in the Indian Civil Service, and to Students of Mathematics generally'. xi + 637 pages. *Octavo*.

Halle, eighteen-sixtyone. SCHULENBURG, Adolf von der. 'Die Auflösung der Gleichungen fünften Grades'. pp. IV + 36. *Octavo*.

The preface is dated "Magdeburg am 30 October 1860."

Cambridge and *London*, eighteen-sixtyone. TODHUNTER, I. 'An Elementary Treatise on the Theory of Equations, with a Collection of Examples', vi + 279 pages. *Octavo*.

I have put Prof. Badano's work between brackets [ ] because, not having seen it, I have borrowed the materials for its description from Sir W. ROWAN HAMILTON's footnote at p. 329 of vol. xix of the *Transactions of the Royal Irish Academy*.

JAMES COCKLE, M.A., &c.

4 Pump Court, Temple, London.

PRINCELY FUNERALS.

The recent obsequies, more seemly distinguished by national sorrow than by courtly ostentation, reminded me of a long-forgotten folio, entitled:—

"Pompe Funébre du très pieux et très puissant Prince Albert, Archiduc d'Autriche, Duc de Bourgogne, de Brabant, &c.; representée au naturel en tailles douces, dessinées par Jacques Francquart, et gravées par Corneille Galle; avec une dissertation historique et morale d'Eryce Putenæus, Conseiller et Historiographe du Roi. Bruxelles, 1729."

The object of this mortuary magnificence, having in 1599 espoused the Spanish Infanta Isabella XII., and, *jure marito*, become sovereign Prince of the Netherlands, died in July, 1621, and was buried in March, 1622; the intermediate eight months being devoted to the preparations of his interment. And here might the record and the remembrance of Albert VII. have found their consummation, had not courtiers and counsellors elaborated this volume, describing in four several languages—Latin, Spanish, French, and Flemish, his exploits, his qualities, and his funeral procession—a whole day's length between the Palace of

Brussels, and Saint Gudule's Cathedral; presenting on sixty-three bi-paginal plates the portraits, *ad vivum*, of its numerous assistants. Of more than 250 of these, the *unnamed* train of chaplains and choristers, heralds and pages, musicians and servitors, some are synecdochally set down for a greater number; while nearly 500 personages, the princes and prelates of Belgium; her nobles and high dignitaries; her counsellors and magistrates, are each designated by name and title, and office.

That *all* these figures are actual portraits may be inferred by the *variety* of the several countenances, wherein many existent families may trace *majorum imagines*. Five additional plates exhibit the *façade* of the cathedral appropriately draped with candles and skeletons; a chronicle of the archiducal victories, stretching from Lisbon to Ostend; together with an array of epigraphs, attributing to H.I.H. "every virtue under heaven," — a catafalque, a chapelle ardente, and, to cap the climax, "the chariot of Generosity;" wherein sits a Patagonian goddess (or saintess) twelve feet high, with half a dozen minor deities acting as postilions, "Reason" and "Providence" being between the shafts, after the fashion of certain modern essayists, *dos-à-dos*. This gaudy machine —fitter for a living lord mayor than for a deceased archduke—is covered with some thirty flags, as many coat-armours, and more carving and gilding than "N. & Q." could afford my describing.

In the tetraglottic record of the Spanish king's counsellor and historiographer, I lighted on one passage eminently applicable to our own Prince, Friend, and Father—a diamond in a heap of pebbles: —

"Amplius erat, Albertum esse quam Regem; amplius, mereri diadema, quam induere."

EDMUND LENTHAL SWIFTE.

HAMPSHIRE MUMMERS.

I have just witnessed a performance of the mummers in the hall of an old country house in the south-west part of Hants. I regret to find that the "act" now varies every year, and is furnished from London. The speech of Old Father Christmas is the traditional epilogue, which has not been tampered with. The *dramatis personæ* wore white trousers, and coats like tunics of printed calico, with scarves, wooden swords, and hats covered with ribbons and artificial flowers. They represent Sir H. Havelock (who kills) Nana Sahib, and Sir Colin Campbell (who kills) Tanty Tobes (Tantia Topee), and the physician, who was distinguished by a horse-hair plume in a pointed cap. Old Father Christmas wore breeches and stockings, carried a begging-box, and conveyed himself upon two sticks; his arms were striped with chevrons like a noncommissioned officer.

"In come I, Father Christmas,
Welcome or welcome not;
I hope Old Father Christmas
Will never be forgot.
Christmas comes but once a-year,
When it comes it brings good cheer:
Roast beef, plum-pudding,
And Christmas pie,
Who likes it better than I.
I was born in lands
Where there was no one to make my cradle,
They first wrapped me in a bowldish,
And then in a ladle.
Where I go, I am nick-named [half silly]
And hump-backed;
My father was an Irishman,
My mother was an Irishman.
My sister Suke
Cocked an eye,
And played the rattat-too.
My father he was a soldier bold
As I used to often hear them say,
They used to fight with great big sticks,
And often run away;
There's no such fighting in our time,
They fight with sword and gun,
And when in battle forced to go
There is no chance to run.
In comes I, little Twing-Twang,
I am the lieutenant of the press gang;
Also I press young men and women
To go board man-of-war.
Likewise Little Johnny Jack,
My wife and family at my back;
Although that they be any small.
If you do not give me lamb, bread, and onions,
I'll starve them one and all.
Likewise Little Jackie John,
If a man want to fight
Let him come on;
I'll cut and hack 'um
Small's the dust.
Send Uncle Harry
To make piecrust
For my dinner to-morrow."

MACKENZIE E. C. WALCOTT, M.A., F.S.A.

BOOKS AND THEIR AUTHORS.

Much is it to be wished that authors and editors would, by prefixing to the works written and edited by them respectively, an analytical table of contents, follow the laudable example of Mr. Henry Thomas Buckle in those two volumes he has published on the *History of Civilization in England*. The student, having committed to memory this table, could, with increased facility, acquire a complete knowledge of the volume he would thereafter read, and in his inquiries on the subject, by its aid, at once refer to the passage containing the required information. Nor could such an analysis be unacceptable to any; and his labour entailed in the construction thereof should amply be compensated for by the reflection that the writer has in some measure lessened the diffi-

culties which beset the student's path. I am well aware that to all works this table could not be applied; still, however, I would, on my own behalf, and for the interest of others, suggest its general adoption.

Again, to each paragraph, let a brief analysis of its contents be annexed in the margin, as is now done in printed acts of Parliament and in most legal works.

The necessity for a complete list of authors quoted or referred to must be evident to any reader of "N. & Q." The frequent questions inserted therein relating to the edition of some work, or the name of an author, will justify my reference to the subject. Herein also Mr. Buckle deserves the thanks of all students.

Below I venture to give a tabulated statement of the necessary information: —

Author's Name in Full.	Title of Book.	Edition or Editor.	Date.	Place of Publication.	Remarks.

Ernest W. Bartlett.

Minor Notes.

The Polyphemus of Turner. — Mr. Thornbury (*Life of Turner*, i. 316) thinks "there can be no doubt that Turner selected this subject from the ninth book of the Odyssey." He also says (ii. 210): "I do not think he went much further than Lempriere for his 'Polyphemus.'" But Mr. Thornbury has omitted the Cyclops of Euripides, to which Turner could have access in an English translation; or if not, his old friend the Rev. Mr. Trimmer, who essayed to teach Turner Greek at fifty, might have furnished the particulars of this story to Turner, ever ready to catch at information, from the seaman to the classical critic of art. T. J. Buckton.

Lichfield.

Surnames. — A fruitful source of such, often very curious and unusual, may be found in the subscription lists of various societies, religious and philanthropical. In instance, a page now before me of some years ago supplies the names of Larroder, Hatchett, Sansbury, Clogg, Emary, Lavender, Snee, Draegar, Starey, Roseblade, Hixter, Bacot, Dearlove, Boyman, Bigsby, Cahill, Ditmas Grisbrook, Hiscoke, Chinn, Snosswell, Byles, Evill, Nanson, Portal, Tinney, Sprosten Marsen, Alchin, Gamwell, Dunnage, Dyne, &c. &c. Certainly several of these are, at least, unusual.

S. M. S.

The first Bank in Australia. — Circumstances have changed since the following item of news was circulated throughout the Eastern Counties by the oldest of our country newspapers: —

"A banking-firm, composed of the principal inhabitants, has been established at Botany Bay; their capital is 20,000*l.*, raised in 50*l.* shares." — *The Stamford Mercury*, April 3, 1818.

K P. D. E.

The Jackdaw a Weather-Prophet. — Time out of mind the citizens of Wells, whenever a jackdaw has been seen standing on one of the vanes of the cathedral tower, have often been heard to say "We shall have rain soon." I have closely observed the habits of these cunning birds for nearly twenty years, and particularly with respect to the old saying about the weather; and as sure as I have seen one or more of them on the cathedral vanes, so sure has rain followed — generally within twenty-four hours. I have mentioned these facts to many persons, and from several have learnt that the same circumstances have been a "household tale" in different localities for many years past. Two places I may mention: Croscombe, near Wells; and Romsey, Hants. I have not much doubt the readers of "N. & Q." can enumerate other instances. Can any good reason be assigned why these birds should sit on such elevated points at the approach of wet weather? Ina.

Metric Prose. — Mr. Keightley's article in "N. & Q.," 2nd S. xii. 515, has reminded me of a note which I made some time ago whilst reading Mr. D'Israeli's *Wondrous Tale of Alroy*. If any person will refer to that book, he will find there a few extraordinary specimens of metric prose. I subjoin one quotation taken from the first volume (1st edition) pp. 27, 28: —

"Why am I here? are you not here? and need I urge a stronger plea? Oh! brother dear, I pray you come and mingle in our festival! Our walls are hung with flowers you love; I culled them by the fountain's side; the holy lamps are trimmed and set, and you must raise their earliest flame. Without the gate my maidens wait, to offer you a robe of state. Then, brother dear, I pray you come and mingle in our festival."

In the Preface to his work, Mr. D'Israeli says, "I must frankly confess that I have invented a new style." Not very new, I should say; nor yet very good. Gustave Masson.

Harrow-on-the-Hill.

Queries.

Authorised Translator of Catullus. — In the *Athenæum* of Dec. 21, 1861, appears the following advertisement: —

"Education in Germany, Bonn. — Mr. * * * * * *, authorised Translator of Lord Macaulay's *History*, Vol. 5, of the Poems of Catullus, &c., receives Two Pupils."

Now, how on earth can the man be "authorised translator" of the "Poems of Catullus"? I really do not see how Catullus, or his publisher, could give the requisite authorisation, unless through a "medium," and I have not heard that the Roman

poet has made his appearance in the *Spiritualist Magazine*; probably no "spiritualist" is able to make a Latin verse which could by any possibility pass for Catullus's.

Perhaps some correspondent of "N. & Q." will relieve the perplexity of S. C.

Colonel William Cromwell.—A warrant dated at the Castle of Dublin, 13th September, 1642, by the Lords Justices and Council, directs the Treasurer-at-War in Ireland to pay to *Colonel Wm. Cromwell* the sum of 24*l.* 3*s.* for "seven days' *drink-money* for the souldiers of the seuerall companyes undermentioned," which are as follows: —

	£	s.	d.
"To Col. Cromwell for 181 men - -	7	11	0
To Col. Bradshaw, 133 men - - -	6	13	0
To Col. Robt. Broughton, 100 men - -	5	0	0
To Capt. Penywood, 99 men - - -	4	19	0
	£21	3	0"

And endorsed is a receipt signed "W. Cromwell." Can any of your readers say who this was? and whether any, and what relation to Oliver? M.

The Duchess d'Angoulême and the Count de Chambord.—I copy from a newspaper cutting, which has been for some time located in my portfolio, the following curious and, to me, mysterious scrap of royal gossip. One of your earlier correspondents has pathetically alluded to "the 'well-known anecdote' which one does not know;" and I entreat you to enlighten me upon "the purport of the secret," which is "only too well known." The utmost efforts of my imagination fail to discover what it was for which the Duchess "regarded her whole life as one long expiation."

"Ever since the death of the Duchess d'Angoulême, this indifference and disbelief of all things is said to have increased tenfold in the spirit of the Count de Chambord. About an hour before that venerable lady's demise, the Count was, by her desire, left alone beside her dying bed. So great was her fear of being overheard, that they say she insisted upon the door of the antechamber being left wide open, and that of the staircase locked, to prevent the possibility of eaves-droppers. The secret, which had for so many years bowed her spirit to the very earth, and for which her whole life was regarded by her as one long expiation, was breathed into his ear, leaving its rancorous poison to distil into his brain as it had done into her own. . . . . The purport of the secret is but too well known. The Pope himself and Lord Charles ——— are said to be the only sharers in the knowledge [how then can its purport be 'too well known'?] which seems to have robbed the Count de Chambord of all his interest in life, and to have replaced the hope with which he once regarded his future fate, by the *remorse* which his aged relative had in vain endeavoured to shake off during the whole of her existence—a remorse and fear which neither decrees of the Tribunal of the Seine, nor the judgment of the Minister of Police, nor the book of M. de Beauchêne, though written for the express purpose, will ever be able now to shake off."

Hermentrude.

Emblems: Tinelli.—Will any of your correspondents, who are collectors of books containing emblems, have the kindness to say whether there is any such work published, with the name of *Tinelli* as author? I have a MS., apparently of the seventeenth century, with the title: —

"Emblemata variis datis, occasionibus aptanda, etc. . . . . per me Comitem Heliodorum Mariam Tinellium."

It contains 261 folio leaves of emblems; and I wish to ascertain whether it be an original MS., or the copy of a printed book. X.

"Gilded Chamber."—I shall feel obliged by references to any of the poets, &c., in which this expression occurs. R. S. Charnock.

Heraldic.—Argent, a chevron azure between three garbs, as many mullets* argent. *Crest.* A game cock proper.

I shall be much obliged to any reader of "N. & Q." who will inform me of the name and place of any family who use the above arms; and when and to whom they were granted. J. C. H.

Jakins.—Can any of your readers afford me a probable explanation of the surname "Jakins," as to its origin, &c. Another branch of the same family have spelled it "Jachins." Is it likely to be in any way related to Jachin, a son of the Patriarch Simeon, and Jachin, the name bestowed on one of the pillars of Solomon's Temple? W. V.

Mrs. Maxwell, an Amazon.—In the List of Deaths in the *Gentleman's Magazine* (1746), vol. xvi. p. 496, the following announcement appears: —

"Mrs. Maxwell, at Dublin, famous for having served in the horse during most of the last war in Flanders."

Where may particulars of Mrs. Maxwell be found? Abhba.

The National Colour of Ireland.—What is the national colour of Ireland? Contrary to the general opinion, many (with good reason, they assert,) represent it as purple, and not green.

Abhba.

Paulo Dolscio, "Psalterium."—I should be glad of some account of a book which I have, with the following title-page, and of the author: —

"Δαβίδου προφήτου καὶ βασιλέως μέλος ἐλεγείοις περιειλήμενον, ὑπὸ Παύλου τοῦ Δολσκίου Πλαέως."

"Psalterium Prophetæ et Regis Davidis versibus elegiacis redditum a Paulo Dolscio Plavensi. Basileæ per Joannem Oporinum."

The date at the end is 1555, and the epistle dedicatory concludes thus: "Datæ in Salinis in ripa Salæ. Cal. Sep. Anno 1554." A note in pencil says: "Liber rarissimus, v. Salthen. Catal. p. 498, n. 25 ii.† E. A. D.

[* Qy. Where are the mullets? —Ed.]

[† The following is the note in Salthenii *Bibliothecæ Viri*, "Liber rarissimus, de quo adeo nil rescire potuit

QUOTATIONS WANTED. —

1. "Go, shine till thou outshin'st the gleam
Of all the . . . . . .
Go — dance till all the diamonds flash,
That stain thy inky hair:
Then kneel and show thy heart to God —
What broken vows are there!"

2. "Vous défendez que je vous aime — et bien, j'obeirai!"

3. "What though the form be fair,
What though the eye be bright,
What though the rare and flowing hair,
Vie with the rich sunlight, —
If the soul which of all should the fairest be,
If the soul which must last through eternity,
Be a dark and unholy thing?"

4. "And thus the heart may break, yet brokenly live on."

[*Childe Harold*, Canto iii. Stanza 32.]

5. "Forgiveness to the injured doth belong,
They never pardon who have done the wrong."

6. "Yet died he as the wise might wish to die,
With all his fame upon him . . . . .
We may die otherwise—our dim career
May rise and set in darkness; we may give
Some kindly gleams which leave the rest more drear;
But O! 'tis sad their brightness to survive,
And die when nought remains for which 'twere well to live!"

HERMENTRUDE.

"Just notions will into good actions grow,
And to our Reason we our Virtues owe.
False Judgments are the unhappy source of ill,
And blinded Error draws the passive Will.
To know our GOD, and know our selves, is all
We can true Happiness or Wisdom call."

"For let your subject be or low or high,
Here all the penetrating force must lie . . ."

"Till with a pleased surprise we laugh [*or* smile] and wonder
How [*or* that] things so like, so long were kept asunder."

F. K.

WHITEHALL. — Some few years ago I remember to have read that, in adapting the Banqueting House of Whitehall as a chapel for the Guards, it was discovered that the upper or a part of one of the windows had evidently been removed, and the masonry replaced in a hasty manner. This circumstance, of course, indicating the window to be that through which Charles I. passed to the scaffold. Can you oblige me by a reference to the book in which the statement I have given may be found, as unfortunately I made no note? L. M.

COL. THOMAS WINSLOE. — I was looking one day at an old diary, date 1766, when I came upon the following curious memorandum: —

"Sat. August, 28, 1766. Last week died, at his seat in the county of Tipperary, Colonel Thomas Winsloe, aged 146 years: he was Captain in the reign of Charles I., and came with Oliver Cromwell, as Lieut.-Colonel into Ireland."

I have copied this *verbatim*. Can any of your correspondents give me more particulars about Colonel Thomas Winsloe. X. (1.)

Queries with Answers.

LADY SOPHIA BUCKLEY. — Who was this lady in our Charles II.'s court, and what is known of her? C. H.

[This lady's name is Bulkeley, not *Buckley*, as erroneously spelt in Dalrymple's *Memoirs*, part ii. p. 189. She was the daughter of the Hon. Walter Stuart, M.D., third son of Walter, first Lord Blantyre. The Duchess of Richmond, Frances Teresa, was her elder sister. Pepys, who was fond of "gadding abroad to look after beauties," once met the two fair sisters in his walks. "So I to the Park," says he, "and there walk an hour or two; and in the King's garden, and saw the Queen and the ladies walk; and I did steal some apples off the trees; and here did I see my Lady Richmond, who is of a noble person as ever I did see, but her face worse than it was considerably by the small-pox: her sister is also very handsome." Sophia Stuart married Henry Bulkeley, fourth son of Thomas, first Viscount Bulkeley, and Master of the Household to Charles II. and James II. Sophia was a lady of the bedchamber to the Queen in 1687, and in the list of those ladies she is placed between the Countess of Tyrconnel and Lady Bellasyse, which seems to imply that she had precedence above a baroness. Her duties about the Queen probably occasioned her being present at the birth of the attainted Prince of Wales. See *State Poems*, iii. 260. Granger says, that "in the reign of William III. it was reported that Sophia was confined in the Bastile, for holding a correspondence with Lord Godolphin. That she had some connection with that Lord may be presumed from the following stanza, which is part of a satire against Charles, written in 1680: —

'Not for the nation, but the *fair*,
Our treasury provides:
Bulkeley's Godolphin's only care,
As Middleton is Hyde's.'"

But according to the Treasury Order Book at the Customs, D. 352, F. 303, (where her surname is also spelt *Buckley*), she was residing in France in 1680. Consult Collins's *Peerage*, viii. 16, ed. 1812; and Granger's *Biog. Hist.* iv. 184, ed. 1775.]

"A DISCOURSE AGAINST TRANSUBSTANTIATION. LOND. 1687." — I possess a pamphlet thus entitled: —

"*A Discourse against Transubstantiation. The Sixth Edition.* London: Printed for Brabazon Aylmer . . . and William Rogers . . 1687. Price Three Pence." Pp. 40. 8vo.

It is one of the most remarkable treatises on the subject I ever read, and exhibits uncommon learning and ability; but there is scarcely anything in it that a Zwinglian might not have written. It commences thus:

"Concerning the Sacrament of the Lord's Supper, one of the two great positive Institutions of the Christian

Jac. Duportus, ut fere ineditum crederet, in Præfat. ad suam *Metaphrasin Psalmor.*, p. 11, sq." We cannot find this very rare work either in the Bodleian or the British Museum Catalogues. — ED.]

Religion, there are two main points of difference between us and the Church of Rome. *One*, about the Doctrine of Transubstantiation, . . The *other*, about the administration of this Sacrament to the people in both kinds. Of the *first* of these I shall now treat."

At the end of the pamphlet are the following Advertisements: —

"There is lately published a *Discourse of the Communion in one kind*, in answer to a Treatise of the Bishop of Meaux's of Communion under both species. In *Quarto*.

"Also a View of the whole Controversie between the Representer and the Answerer. . . In *Quarto*."

I suppose my pamphlet is to be found in Peck's *Catalogue of Controversial Treatises*. Was it written by Wake or Dodwell? I should be glad to know the author's name? EIRIONNACH.

[This *Discourse* is by John Tillotson, afterwards Archbishop of Canterbury. It was first published in 1684, and in the following year had passed through four editions. It was attacked in a work entitled, "Reason and Authority; or the Motives of a late Protestant's Reconciliation to the Catholick Church. Together with Remarks upon some late Discourses against Transubstantiation. Publisht with allowance. 4to. Lond. 1687." This work is attributed in the Bodleian and Dublin Catalogues to Joshua Bassett, Master of Sidney College, Cambridge. Dodd (*Church Hist.*, iii. 483.) attributes it to Gother. The main object of the work is to attack this Discourse of Tillotson, and that by Dr. Wake (Vide Birch's *Life of Tillotson*, p. 118, edit. 1753.) *A Discourse of the Communion in one kind*, is by Wm. Payne, M.A., Rector of St. Mary's, Whitechapel; *A View of the whole Controversy*, &c., by Dr. Wm. Claget.]

THE "PRESS-GANG" IN 1706. — When did impressment for the navy begin? The following instance (transcribed from the original warrant), which occurred early in the last century, will show in what way men were at that time impressed: —

"*Wells Civit. sive Burgus in Com. Som.*: — We, whose names are hereunto subscribed (two of Her Maj'tie's justices of the peace for the said Citty or Borrough), pursueant to a late Acte of Parliam't made in the fourth and fifth yeares of her said Maj'tie's reign, entitled 'An Act for the Encouragement and better encrease of Seamen, and for the better and speedier Manning of her Maj'tie's Fleet,' Do exhibite and certifie, vnder our hands and seales, That James Middleham, Junr, of the said Citty or Burrough, was, the nineteenth day of Aprill instant, brought before vs by Edward Bence and John Kenfield, two of her Maj'tie's officers belonging to the said Citty or Burrough, and then Impressed before vs; and at the same tyme delivered over by vs vnto John Horsman, appointed Conductor to receive the same according to the direction of the said Act. Dated vnder our hands and seales the Thirtieth day of Aprill, in the fifth yeare of the reign of our sovereign Lady Ann, Queen over England, &c., Anno D'ni, 170⁶.

"JACOB WORRALL, May'r.
PE. DAVIS, Record'r."

INA.

[Haydn, in his *Dictionary of Dates*; the last edition of the *Encyclopædia Britannica*, and similar works, quote Sir Michael Foster's dictum, that 2 Rich. II. cap. 4, granted the right to the crown to impress men for the naval service. But according to a writer of a pamphlet, entitled *A Discourse on the Impressing of Mariners; wherein Judge Foster's Argument is Considered and Answered* 8vo. [1777], the words of this statute do not in the least countenance the right of impressment. The words of the original are these: "Item, pur ceo qe plusours mariners apres ce qils sont *arestuz* et retenuz pur service du Roi sur la meer en defence du roialme et en ont receux lours gages appurtenantz senfuent hors du dit service sanze conge." The great mistake and impropriety (continues this writer) consists in the translator's having rendered the French word *arestuz* by the English word *arrested*; whereas it implies *to bargain with, to hire, to agree for*. He also contends that the commission in 29 Edward III. has no reference to compulsory impressment. Even the statute 2 & 3 Phil. & Mary, c. 16, only applies to watermen who use the river Thames between Gravesend and Windsor.]

TRAP SPIDER. — Having tried many sources without avail, I write to you to ask if you can tell me the name, *i. e.* the proper name of the spider called the "Trap Spider" at Corfu. It makes a door to its habitation, and if anyone attempts to get at the inmates, it so places one of its legs within the network that it cannot be opened. It is well known in Corfu, but I should be much obliged to you to tell me in "N. & Q." what its *proper* name is. AN INQUIRER.

[We regret that our correspondent has not told us where he met with the above particulars. There are spiders of the genus *Mygale* (Walckenaer), species *Avicularia*, which at the entrance of their tunnel, "construct a door, moving upon a hinge," with a mat of silk fastened to the inner surface, "on which the animal frequently reposes, *possibly for the sake of guarding the entrance*." There is also another species of the same genus, *Sp. Cæmentaria, Araignée mineuse*, which inhabits Spain, the south parts of France, and other shores of the Mediterranean, therefore probably Corfu. "It resists the opening of its door with its utmost strength, and continues struggling in the entrance till the light has fairly entered, after which it retreats into the earth." Can this be the species after which our correspondent inquires? See *Encyclo. Britan.* ed. 1853, iii. 377, 378, under ARACHNIDES.]

"PRECES PRIVATÆ." — Will any of your correspondents kindly tell me anything concerning the subjoined book, particularly as to its worth or rarity?

"Preces privatæ, in Studiosorum gratiam collectæ, et Regia Authoritate approbatæ. Londini: Excudebat Gulielmus Seres, Anno Domini, 1564."

EXON.

[The *Preces Privatæ* may be considered as a revised edition of Queen Elizabeth's *Orarium*, the Canonical Hours of Prayer being omitted. In fact, the two works have been confounded by Strype (*Annals of Reformation*, vol. i. pt. I. p. 354, ed. 1824), and by Dibdin (*Ames*, iv. 219.) Consult also the Preface to Bishop Cosin's *Collection of Private Devotions*. The *Preces Privatæ* was first published in 1564, and reprinted in 1568, 1573, and 1574. (Herbert's *Ames*, pp. 696, 702.) The edition of 1573 is best known, from the circumstance of its being, according to the title-page, an enlarged (quibusdam in locis auctæ), and an improved edition, and is of considerable rarity. The edition of 1564 is reprinted in the *Private Prayers put forth by authority during the Reign of Queen Elizabeth*, edited by the Rev. W. K. Clay for the Parker

Society, 1851; and that of 1568 by Mr. Parker of Oxford in 1854. The first edition, 1564, fetched 2*l.* 8*s.* at Sotheby's, in April, 1857.]

Bishops' Charges.—Can I be informed whether any public libraries in England or Ireland contain any considerable number of printed copies, or original manuscripts, of the charges delivered by Bishops of the United Church within the last hundred years? And if so, by what titles they are indexed in the Catalogues. R. P.

[The charges would be entered in all library catalogues under the surname of each bishop.]

Abbey Counters or Tokens.—Where can I find some account of these pieces, which not unfrequently turn up in the cultivation of land in Scotland? J. H.

[We know of no specific work on Abbey Tokens; but the following may be consulted: *Nouvelle Etude de Jetons*, par J. de Fontenay; *Les Libertés de Bourgogne d'après les Jetons de ses Etats*, par Gl. Rossignol; Lindsay on the *Coinage of Scotland*, 2 Parts, 4to, 1845-59; and Snelling's *Jettons or Counters, especially those known by the name of Black Money and Abbey Pieces*, 4to, 1769.

Replies.

PELAYO'S VISITS TO NORTH OF SPAIN.

(2nd S. xi. 70, 115.)

Pelayo is not the author of a book of travels, but the hero of a novel:—

"Historia Fabulosa del distinguido Caballero Don Pelayo Infanzon de la Vega, por Don Alonso Bernardo Ribero y Larrea, Cura de Ontalvilla y Despoblado Ontariego de Segovia. Madrid, 1792, 12°, 2 tom."

The only notice I have found of this work is in Ticknor, who says:—

"El Quijote de la Cantabria refiere los viajes á la corte de un hidalgo llamado Don Pelayo, su residencia en ella, y en vuelta á la montaña, admirado y sorprendido de que los vizcaïnos y montañeses no estém reputados en todas partes por los mas nobles y ilustres del mondo."—Tom. iv. p. 238, Spanish translation.

The novel is an imitation of Don Quixote, written in a good style, and abounding in good sense, but feeble in interest and wit. Don Pelayo leaves his father's house to convince the world that the Biscayens are its most illustrious inhabitants. On all other subjects he is sane and talks to the purpose, though somewhat prosily. He is accompanied by a retainer, Mateo de Palacio, an Asturian, who speaks the dialect of his country, and may say some good things which I do not understand. Don Pelayo is cured of his illusion by a short residence at Madrid, and some visits to the Court, and he goes home and marries.

Cervantes often calls his tale *historia verdadera;* on the contrary, Ribera says, *esta historia fingida.* Were any restraints placed, either by discipline or opinion, on the Spanish clergy, as to novel writing? The passage referred to is in a conversation between Don Pelayo and a clergyman whom he meets at an inn:—

"Tanto fué lo que se estémó el pronombre de *Don*, que los Reyes le concediéron á algunos hombres en fuerza de servicios grandes. Al conde de Cabra quando hizo prisionero en una batalla al Rey chico de Granada; á Cristobal Colon porque descubrio las Indias, que están hácia el Poniente: á Basco de Gama por la mucha tierra que descubrió á la parte de l'Oriente; y a Cortés hizo la misma gracia el Señor Don Carlos Quinto despues que añadió un Nuevo Mondo á su dilatado Imperio. Esto sucedia por aquellos tiempos; pero en el dia de hoy anda tan comun el *Don*, que se agravia vivamente un escribano, si se le llama Rodrigo Talavera, y su Reverendisima habrá hecho alto acerca del recado que un mozo de esta casa me ha dado á mi mismo quando le envié á llamar un Barbero, y se salió con decirme quo sus domésticos le habian dado por respuesta, de que su merced no se hallaba en casa."—T. i. p. 114.

H. B. C.

U.U. Club.

THE SACKS OF JOSEPH'S BRETHREN.

(2nd S. xii. 502.)

Unfortunately I have not one of these primæval sack-bags in my museum to enable me to give a decisive answer to your correspondent C. In the year 1855, a friend of mine passing through Constantinople, bought saddle-bags made of leather at the horse-bazaar at Stamboul, this being the usual sack for carrying merchandise in the East, whether on a pack-saddle, or with the ordinary Turkish saddle on which the traveller sits, a bag hanging on each side, and two leathern bottles in front of him. And I myself have, lying in a lumber room at an old family house in the country, similar saddle-bags used by my ancestors in past centuries, a leathern contrivance borrowed from remote antiquity, long before weaving was known among the Britons. For these reasons I believe *skins* were the first and earliest contrivance applied by man for locomotion, whether of liquids or dry goods, or for seating his own person on the back of a beast of burden, especially among the pastoral tribes in the East. Do we not gather as much from the narrative of Joseph's Brethren? What else could their "sack-bags" have been but the *skins* of beasts? Jacob and his sons had no "woven fabric" in their wild country. In Egypt there was plenty of such material, and so Joseph gave all his brothers changes of raiment, and Benjamin five changes. But you may say, What of the coat of many colours made for Jacob's darling child? It was the skins of the smaller wild animals, or of the wild beast incidentally alluded to in the narrative. Deerfoot, the American Indian savage, "wild as in his native woods he ran," wears just such a showy skin across his shoulder, fastened by a brooch-pin (*οβελος*, a spit, Cleopatra's needle), like Hercules and the Nemean lion. And the minstrels from the Abruzzi, wild tracts

in Calabria, now wandering about our streets, wear skin coats just as they come stripped from the sheep's back, and their breeches, and their laced sandals, and the bags or sacks for their pipes, are all of the same primæval material. Ασκος βοος, the bag in which Æolus bottled up the winds (*Od.* x. 19.)

Skins (leather when tanned) have been the staple for human clothing from Adamitical times to the present day in all wild districts of the globe. Yes, "nothing like leather," for houses or dress, for shields or boats. *Ægida Palladis; sutilis cymba Charontis.* The Cymri had their coracles, and their *segan*, the skin cloak, now become the Welsh whittle of *flannel*. The shepherd's "bottle and bag" (*Od.* ii. 291) were both leathern. David's bag for the five smooth stones, and his sling (ιμας) were the same, and so was the bag or purse the traitor Judas bore (γλωσσοκομον), the palate or cud-bags of ruminating animals, curious specimens of which may be seen in any tripe-dresser's shop. "Old Bags," *saccos nummorum*, was the common *sobriquet* of Lord Chancellor Eldon. College bursars and ships' pursers get their names from leather; and a hide, or five hides of land, was a common gift by William after the Norman Conquest to his retainers, and the ville was called Hyde, or Five-head; *e. g.* Five-head Neville.

It appears from Burckhardt's Notes, that the Bedouin Arabs very early made skins leather by *tanning* them. And according to Robinson's *Researches* they use small sacks and larger saddle-bags of hair cloth (camlet sack?), but this was long posterior to Jacob's time. The oriental language of Job, "I have sewed sackcloth on my skin, and defiled my horn in the dust," may be simply the expression for deep mourning; or if taken literally would be, "pinned a sheep-skin round him, and sat covered with dirt" like a hermit (ερημος) in a cave — "leather and ashes."

But the philological question. If I were skilled in the Semitic dialects I might enter critically into the etymology of *sack*, a word, Dr. Johnson says, to be found in all languages, but the *root* not on this side the Flood. C. tells me *sak* and *amtakhah* are used indiscriminately in Genesis; and I find no enlightenment as to a difference in their meaning by marginal references in the Polyglot. It would be therefore useless, if not something worse, to fill your columns with *hobbyhorsical* derivations and definitions, which we old antiquaries are always too fond of indulging in. If C. will refer to the parallel texts — Mark i. 6, Matt. iii. 4, 2 Kings i. 8, Zech. xiii. 4, Joshua ix. 4-6, he will find skin, leather, and camlet, or hair shirt, almost synonymous, and strongly confirming my interpretation of *sak*.

Burder's *Oriental Customs* (edit. 1802), note 32, says, on the authority of Chardin and Harmer, "Sacks for corn (in Genesis) are not to be confounded with *tambellit*, sacks of wool covered in the middle with leather, used, through all history, for baggage." QUEEN'S GARDENS.

THE AMERICAN STANDARD AND NEW ENGLAND FLAG.

(2nd S. xii. 338, 444.)

It would appear that the prior existence of a flag with thirteen red and white stripes, suggested its adoption at the period of the Revolution by the thirteen English colonies then in rebellion; but it can scarcely be imagined that the armorial bearings of their commander-in-chief conduced towards such a choice.

A work entitled *Present State of the Universe*, by John Beaumont, jun., 4th edit., published in London 1704, represents the East India Company's flag as consisting of a field bearing thirteen alternate red and white stripes with a St. George's cross on a white canton, which rests upon the fourth red stripe. From your last correspondent on the subject (C. HARBERTONIENSIS, who quotes some French authority), we find this same flag still in use on the English squadrons in 1737, while the E. I. Company's flag, at that period, bore but nine red and white stripes with the same canton as before; this last, with the British Union instead of the St. George's Cross, is still the flag of the company.

On the 15th of May, 1759, Admiral Charles Saunders issued Sailing Orders and Instructions in the harbour of Louisbourg before setting out for Quebec. Among the signal-flags mentioned we have the English ensign, the Dutch flag, a red flag, a red flag with white cross, a yellow flag with blue cross, a flag half blue and half white, flags blue and yellow checkered, and red and white checkered, a flag yellow and white striped, and a flag red and white striped, with corresponding pennants, &c. Of course such provincial vessels as joined the fleet were well acquainted with these signals.

The first American fleet raised under the immediate superintendence of Congress sailed from Philadelphia Feb. 9th, 1776, "under the display of a Union flag* with thirteen stripes in the field." The following flags are mentioned on the orders issued to the several captains of the fleet, on sailing from the Capes of Delaware, Feb. 17th, 1776: the standard, bearing a rattle-snake on a yellow field, &c. (as described 2nd S. xii. 338), the striped jack, and the ensign, under which they had sailed a week previous; also a St. George's ensign with

* That is, with the British Union of the crosses of St George and St. Andrew on a canton, being the same flag raised by the Continental army on Prospect Hill, before Boston, Jan. 3, 1776.

stripes, a white flag, a Dutch flag, a broad pennant, and pennants of red and white.

During the month of July, 1776, Capt. Lambert Wickes appears to have been cruising off the coast in the Reprisal, under a flag of "thirteen stripes in a white and yellow field." This is not a very lucid description, but the flag may have been similar to the signal one of yellow and white stripes used by Admiral Saunders at Quebec in 1759.

On the 14th of June, 1777, it was resolved by Congress "That the flag of the Thirteen United States be thirteen stripes, alternate red and white: That the Union be thirteen stars, white in a blue field, representing a new constellation." This resolution was not made public until the following September.

Relative to the early New England flag a few remarks may not be unappropriate. Upon the planting of the colony, among numerous articles deemed necessary for an intended voyage, 26th Feb. 1628(9), are mentioned "two ensigns and certain arms for one hundred men," to be brought out by the Talbot, Thom. Beecher, Mr. The ancient or ensign appears, then, to have been an elongated red banner with the red cross upon a white chief running along the staff. Soon after the arrival of the settlers under Gov. Winthrop, in 1630, military companies were organised, and subsequently a temporary fort was erected on Castle Island, in the harbour off Boston. In 1634, John Enchcott, deeming the red cross in the King's colours to be "a superstitious thing, and a relic of antichrist," cut from the ensign at Salem a portion of the same. Many now refused to follow the old colours, and the commissioners for military affairs ordered all the ensigns to be laid aside, until new ones should be appointed for the companies. It was subsequently proposed to insert the red and white roses in lieu of the objectionable emblem, but this was not agreed to, and early in 1635(6) the commissioners assigned new colours to every company. These colours, from what we can learn, were merely the old ensigns from which the entire white chief, with its accompanying cross, had been removed, though into that one displayed at Castle Island they wisely determined to insert the King's arms, probably in the then usual manner, upon a shield. This latter arrangement, however, does not appear to have been carried out immediately, and but a few months after the St. Patrick of Ireland, on entering the harbour, was obliged to strike her flag to the fort, "which had then no colours abroad." The act occasioned much discontent among the masters of some ten vessels, then lying in the vicinity of Boston, and accordingly the King's colours were obtained from Capt. Palmer of the St. Patrick, while Lieut. Morris was ordered to spread them "at Castle Island when the ships passed by, yet with this protestation, that we held the cross in the ensign idolatrous, and therefore might not set it up in our own ensigns; but this being kept as the King's fort, the Governor (Sir Henry Vane) and some others were of opinion that his own colours might be spread upon it." In May, 1645, the General Court, in reply to some inquiries which had been made by Richard Davenport, the Commander at the Fort, directed that he should 'make use of the old colours till new be provided,' upon such occasions as it should be necessary. This last order was repeated in 1651, the Court conceiving 'the old English colours now used by the Parliament of England to be a necessary badge of distinction betwixt the English and other nations in all places of the world, till the state of England shall alter the same, which' (with the former antipathy to the cross) 'we much desire.' It may be supposed that after this period the English ensign again came into general use, especially subsequent to the accession of Charles II., who was proclaimed at Boston on the 8th of August, 1661, and yet early in 1676 Commissary Fairweather was ordered by the Council to provide seven colours for the army of Narraganset, each to be made of red sarcenet a yard square, one with a blaze of white in it; the others to have each of them a figure of white in them, No. from 1 to 6." These flags last alluded to may have been merely expressive of the colonists' hostile intentions against the savages, red being the colour of the English flag of defiance.*

In December, 1686, Sir Edmund Andros arrived as Governor of New England under James II., bringing with him a new seal and flag, and "about sixty red coats." This new flag† bore on a square white field the red cross of St. George, and inscribed on the latter was the royal cipher surmounted by a crown in gold.

During the succeeding reigns of William and Mary the sea-colours of New England appear, with slight difference, to have been the same as the English ensign of the period. In proof of which Beaumont, in his *State of the Universe*, 1704 (already alluded to) gives the Royal Standard of William III., and the various flags of England, including that of New England. The latter is depicted as bearing on a square red field a white canton with the red St. George's cross, in the first quarter of which is a green tree; the colonists had, as early as 1652 adopted the tree,

* In 1689 Thomas Pound was captured at Tarpauline Cove, by the armed sloop Mary of Boston, commanded by Capt. Samuel Pease of Salem. Pound was convicted, seeing that he "being under a red flag at the head of the mast, purposely and in defiance of their Majesty's authority, had wilfully, and with malice aforethought, committed murder and piracy upon the high seas, being instigated thereunto by the devil."

† New England Papers, vol. iv. p. 223, in British State Paper Office.

usually called a pine-tree, as a device upon their coinage.

In opposition to the above we have another representation of the New England colours in Carel Allard's *Niewe Hollandre Scheeps-Bouw*, 2nd vol., published at Amsterdam in 1705. This flag is the same as that quoted by Harbertoniensis from the French work of 1737, viz. on a blue field the white canton and St. George's cross, with a globe* in its first quarter. A similar flag is described as having been borne by the colonists on Bunker Hill in 1775, save that the pine tree supplied the place of the globe.

Perhaps some of your numerous readers may determine, from better authority, whether credence is to be given to the statement of Beaumont or that of Allard, as also at what time such flag was first borne by the colonists.

I. J. Greenwood.

New York, 30th Dec. 1861.

I observed in an article in *Blackwood's Magazine* (April, 1861), on Americanisms the following remarks:—

"The original flag was merely 13 stripes .... adopted by resolution of Congress, June, 14, 1777.... It is *scarcely to be thought* a *new* republic, in the first flush of its liberty, would *adopt* as its ensign the *heraldic* blazon of an English house."

I beg, with all diffidence, to suggest that such an adoption, considering the then general ignorance of the poorer classes on such subjects, would not have been recognised or detected; but setting this aside, American Independence was mainly secured, not by the popular majority, but by the upper minority. The conduct of the first war proved that success was due to the exertions of the American *gentry*, and not to the lower orders, whose more underspread descendants have appropriated the credit.

What is more, we have (published) *Washington's own desire, expressed in several notes on the subject, that the present flag of the Union should be adopted*, and if I mistake not, *he* also made *sketches* of his proposed flag, which are to be found, I believe, amongst others, in *Harper's Magazine*.

Singapore, Nov. 1861. Sp.

Archbishop Leighton's Library at Dunblane (3rd S. i. 3.) — Your able correspondent Eirionnach does not seem to be aware that the account of the foundation of this library, written by Bishop Robert Douglas, of Dunblane, with the list of Leighton's manuscripts, and other valuable matter relating to the same subject, was printed by the Bannatyne Club in 1855. Your correspondent will find the paper to which I allude in the *Bannatyne Miscellany*, vol. iii. p. 227. I mention this circumstance for your correspondent's information, and by way of spreading a knowledge of the existence of this paper among the admirers of Leighton, not with any view of casting doubt upon Eirionnach's research. No one ought to be blamed for unacquaintance with the proceedings or publications of these exclusive printing Clubs. The paper in question contains a copy of Leighton's will, a fac-simile of his signature to the covenant, and also of a letter of his, presumed to be written about 1673. John Bruce.

Vossius "De Historicis Græcis" (2nd S. xii. 369, 525.) — My copy has also the phenomenon described by C. J. R. T. I have waited to give the explanation — about the correctness of which I entertain no doubt — until I could see whether the whole edition was so issued, or whether I happen to possess an exceptional copy.

It is important first to remark that the practice we now have of detecting a cancel, by vertically slitting the leaf which is to be replaced, was in vogue in 1651: I have rare instances nearly thirty years older. The first thing that suggested itself to me was that this pair of vertical lines was some kind of warning of the nature of a cancel: and examination showed that it must have been so, and in the following way.

Gerard Vossius died in 1649, leaving the second edition almost printed. His son Isaac was then in Sweden, and the first act of the publisher was to procure an editor who superintended the remaining printing, and added an *Ad Lectorem*, explaining that Isaac Vossius was not accessible. This editor must have been, I suppose, A. Thysius, who in 1651 also edited the *De Historicis Latinis*. On second thoughts, however, it seems that it was determined to wait, and to apply to Isaac Vossius for a preface of some kind. The type of the *Ad Lectorem* was therefore put by, having first had a couple of lines inserted in the manner now visible, as a warning not to print from it without inquiry. Isaac Vossius, by 1651, furnished what was wanted in the shape of a dedication to Christina of Sweden. This ought to have taken the place of the *Ad Lectorem*, which ought to have been withdrawn. But, by neglect, the dedication was inserted between the *Ad Lectorem* and the work, the black lines were not noticed, and the catch-word Gerar—, which was meant to be followed by Gerardi at the head of page 1, has all the dedication interposed. I have not met with any person who has seen a similar instance.

A. De Morgan.

Cowell's Interpreter condemned (3rd S. i. 9.) —The *entire* Proclamation referred to in this communication is printed in the best edition of Cowell, published in 1727, and there is a somewhat cha-

* The crest of the East India Company, incorporated in 1600, was a sphere without a frame, bound with a zodiac, in bend, or, between two split pennons, flotant, ar. each charged with a cross gules; over the sphere the words, "Deus indicat."

racteristic variation in one passage. The extract given in "N. & Q." reads "the History of the Monarchie," but the Proclamation, as printed in the Preface of the edition above mentioned, gives "the Mysteries of this our Monarchie."

LANCASTRIENSIS.

The Proclamation from which ITHURIEL gives an extract is printed *in extenso* with more relative matter in the preface to the edition of the *Interpreter*, continued by Thomas Manley, published in 1701. Q. Q.

ARMY LISTS (2nd S. xii. 434.)—The earliest approach extant to a *printed* army list will be found in the *Gentleman's Magazine*, xviii. 506–7, xv. 92. The former gives a list of general and staff officers in Great Britain and Ireland, with their pay per day; governors of garrisons in Ireland, and generals in Flanders in 1748; the other list embraces all the regiments in his Majesty's service, the number of each colonel in succession to the year 1744, with the lieut.-colonels, majors, &c. This list is of great interest. The household cavalry embraces Horse Guards, Grenadier Guards, and Horse Guards Blue. The 5th Dragoons appear as the Royal Grenadier Dragoons of Ireland, like the 6th formed at Inniskilling. The 3rd regiment of Guards is designated the Scotch regiment; the 21st Foot are called the Royal Scotch Fusileers; the 31st are stated as "formed to be Marines;" the 41st as "Invalids;" 43rd as "formed from independent companies in the Highlands of Scotland;" the 44th to the 53rd inclusively formed the ten regiments of marines. The 63rd was the last regiment on the list, and the total of the forces is stated to be 79,572. See also vol. xvii. pp. 9–12. The succession of colonels and pay of all grades are given in vol. vi. 368–9; the half-pay and strength of regiments in vol. x. 613–4.

MACKENZIE E. C. WALCOTT, M.A., F.S.A.

LORD NUGENT AND CAPITAL PUNISHMENT (3rd S. i. 33.)—In a pamphlet bearing no author's name, but dated 1853, and entitled the *Death Penalty Considered*, I find it stated "that in a late debate" in the House of Commons Lord Nugent had said, that for a long series of years one innocent person had been hanged every three years. The writer then goes on to say, that in 1841 Sir Fitzroy Kelly had asserted that during the previous fifty-eight years no less than forty-seven persons had been executed whose innocence had been subsequently established.

The statements are repeated in several pamphlets published on the same subject; but the writers in no case give any citation of the cases. Both Lord Nugent and Sir F. Kelly would doubtless speak from a conviction of the absolute correctness of the statements; but it is strange that they did not feel it necessary to give any list of the persons who had been thus innocently condemned. Mr. Charles Phillips is almost the only writer * who has quoted cases in support of his argument, at least modern cases, and almost the only ones with which the public are familiar are those given by the Messrs. Chambers in one of their very useful tracts, all of which are of a very ancient date. Mr. Phillips has, however, quoted cases which are not proved, and where very considerable doubt must rest as to the guilt or innocence of the persons condemned.

My present object is to ask your numerous readers whether any authentic history, or even catalogue of such cases exists. Such a compilation, if carefully made, and without the bias which would naturally belong to a person who amassed them to supply an argument in support of a favorite theory, would be both interesting and useful. I have collected a few cases which at some future time I may submit to you. I mean cases which are not commonly known. T. B.

AMERICA BEFORE COLUMBUS (3rd S. i. 7.)—Kidder and Fletcher, in their *History of Brazil and the Brazilians* (Philadelphia), state that it was from that part of America that Amerigo Vespuccio carried to Europe the famous dye-wood which so resembled the *brazas* or coals of fire used in the chafing-pans of the Portuguese, that the latter called the place whence they came the brazas-land, and thence "Brazil." J. DORAN.

TIFFANY (2nd S. xii. 234, 482.)—This surname is most probably derived from the old French word *tiphaine*, *tiphagne*, *tiphaingne*, fête of the Epiphany (Επιφανεια). The initial letter in *tiphaine* may be an abbreviation of *st.* Cf. Tooley from St. Ooley, *i.e.* St. Olaf. R. S. CHARNOCK.

TAYLOR FAMILY (2nd S. xii. 519.)—The following account of a branch of the Taylor family settled at South Littleton, near Evesham, may interest your querist HERALDICUS though it may not afford him any useful information. The account is taken from deeds and settlements in the possession of informant, whose mother, with her younger sister, were co-heiresses, and the last representatives of this branch of the Taylor family. William Taylor (spelt in the register in South Littleton church Taylour) married, 1638, Judith, daughter of John Charlett, D.D., of Cropthorne, co. Worcester, prebendary of Worcester Cathedral 1607. William Taylor was in holy orders, and by this marriage obtained the house and lands at South Littleton.

1. Francis Taylor, their son, married Elizabeth Rawlins, daughter of —— Rawlins, Esq., and Ann Mary his wife, of Poppell or Poppleton parish of Church-Salford, Warwickshire. This Francis was of Univ. Coll. Oxford, and succeeded

* *Vacation Thoughts.*

his father at South Littleton. His arms were sable, a lion statant arg.; crest, a leopard proper.

2. Ralph Taylor, S.T.P., born 1647, died Dec. 1722, æt. seventy-five, not married. Informant has an excellent half-length portrait of him by Verelst.

3. Elizabeth Taylor died unmarried, 1696. Francis and Elizabeth Taylor had five children, viz. —

1. Judith died in infancy.

2. Francis, eldest son and heir, died 1748, unmarried.

3. William, born 1697, a barrister, Recorder of Evesham, 1727, and its representative in Parliament, 1734; died 1741. There is a handsome monument to his memory in the church at Broadway, co. Worcester. He died unmarried.

4. Elizabeth married John Tandy, and their only son and heir, William, married Mary Yearall of Offenham, near Evesham, and had three children — Francis, who died at seven years of age; Mary, who married Thos. Griffith of Wrexham, and whose eldest son supplies the above information. THOS. TAYLOR GRIFFITH.

Wrexham.

It may interest HERALDICUS to know that my father claimed to be the representative of *one* branch of the Taylor family, that of Cam and Stinchcombe, co. Gloucester, being the son of Edith, daughter of Thomas Taylor, who settled at Publow, Somerset, about 1765. I believe the last of the name was Jeremiah Taylor, who died about 1824 *s. p.*

I cannot give the arms with certainty, but I presume they would be the same as the Bishop's (erm. on a chief dancette sa., 3 escallops or), as the family was always considered to be collaterally descended from him. JNO. W. SAGE.

9, North Street, Pentonville Road.

BOOK OF COMMON PRAYER (3rd S. i. 13.) — F. S. A. CLERICUS will find an account of the Prayer-Book of 1604, giving all its peculiarities, in Mr. Proctor's valuable work on the *Common Prayer*, p. 91; and although the original edition may be scarce, I would remind him that that, and all the other editions of the Prayer-Book, were printed *verbatim* by Pickering in 1844, to which, as they are not rare, reference may be easily made. G. W. M.

TRIAL OF THE PRINCESS OF WALES (3rd S. i. 32.) — I am in possession of a volume which appears to differ from those mentioned at the above reference. The following is a copy of the title-page:

"The Book, Complete: being the whole of the Depositions on the Investigation of the Conduct of the Princess of Wales before Lords Erskine, Spencer, Grenville, and Ellenborough, the four Commissioners of Inquiry appointed by the King, in the Year 1806; prepared for publication by the late Right Hon. Spencer Perceval. To which is prefixed an Historical Preface, including every fact that has transpired since the Period of the Investigation; the whole forming one of the most interesting Documents ever laid before the British Public. By C. V. Williams, Esq, Author of the Life of the Right Hon. Spencer Perceval. London, printed for Sherwood, Neely, & Jones, 20, Paternoster Row, 1813."

The printer's name is at the end of the "Historical Preface," viz. "Charles Squire, Furnival's Inn Court, London."

Qy. Which edition, if either, is genuine; or are all simply reprints of the same matter? R. M'C.

SPECIAL LICENCES (2nd S. xii. 348.) — In England the practice of granting special licences indiscriminately was put an end to by the Marriage Act passed in 1753; but I cannot inform your correspondent when the measure was extended to Ireland; nor do I know anything about the restriction that he speaks of. The power of granting special licences is, by the English Act, confined to the Archbishop of Canterbury, but no restrictions are imposed upon him. If in point of fact there are any to which he is subject, I conclude that they must be such as were in existence before the Act passed. YERAC.

MANOR LAW (2nd S. xii. 11.) — A careful inquiry into the constitution and incidents of manors is calculated to throw much light upon the real nature of feudalism and the development of modern society. But no real progress can be made in this inquiry till the legal idea of a manor is thoroughly mastered, and on this point I would refer your correspondent GRIME to Watkins on *Copyholds*, ch. i.; Comyns's *Digest*, tit. COPYHOLD (Q) (R), Co. Litt. 58 *a*. There are some short but pithy sentences in Hallam's *Middle Ages* that afford a clue to further inquiry; and if I remember rightly, there is a good deal to be gleaned from Tyrrell's *Bibliotheca Politica*, a sort of open field where, by the custom of the country, gleaning is allowable. If it is any part of GRIME's object to trace the constitution of the court baron up to the time of the Anglo-Saxons, and through them to work out its connection with the judicial organisation of other Teutonic races, he may study with advantage Möser's *History of Osnabruck*, and the chapter in Savigny's *History of the Roman Law*, in which he treats of the judicial organisation of the Germans. YERAC.

THE "REMEMBER" OF CHARLES I. ON THE SCAFFOLD (2nd S. x. 164.) — Has any English historian noticed the following remarkable passage in the *Mémoires de Madame de Motteville?* —

"Un anglais, bon serviteur de son Roi, et bien instruit de ses affaires, me compta toutes les particularités que je viens d'écrire, avec celles qui suivent jusques à sa mort. Ce fut la même personne qui me donna la harangue suivante. Elle est traduite de l'anglais en assez mauvais françois; et sans doute elle est plus belle en sa langue; je l'ai écrite de la même manière qu'elle m'a été donnée."

The particular passage relating to the word "Remember" is as follows: —

"Puis il [Charles] ôta son manteau, et donna son cordon bleu, qui est l'ordre de la Jarretière, audit Sieur Juxson, disant, 'Souvenez-vous;' *et le reste il le dit tout bas.*"*

If Madame de Motteville's English informant be worthy of credit, the "Remember" was not a solitary word, but the commencement of a sentence, the remainder of which was inaudible to all except Bishop Juxon, to whom it was whispered.

HERMENTRUDE.

PITT AND ORBELL OF KENSINGTON, MIDDLESEX (3rd S. i. 25.) — To perpetuate the notice of these families of the West of England in connection with the parish of Kensington, I avail myself of the present opportunity to give their armorial bearings and alliances from a pen-and-ink tricking in my possession, more particularly as I do not meet with the arms of Orbell in any printed heraldic authority: —

Pitt of Cricket Malherbe, co. Somerset.—Gules a fesse chequy argent and azure, between three bezants.

Crest.—A stork proper, resting its dexter claw upon a bezant.

Quartering. — Second, Barry of six or and azure, on a bend sable, three escallops argent,—for *Lingard.*

Third. *Orbell*, as given below.

Fourth. *Chace*, viz. Gules, four cross-crosslets, two and two or, on a canton azure (*sic*) a lion passant or.

Orbell's coat consists of four quarters, viz.: —

1. Per cheveron sable and argent, in chief two pair of sickles interlaced, of the second; in base a heath-cock of the first—for *Orbell.*

2. Argent a cheveron azure, between three sinister hands gules—for *Maynard.*

3. Azure, three treble-viols each in bend sinister, two and one, or—for *Sweeting.*

4. Per cheveron crenellé sable and or, in chief two estoiles argent; in base a cock of the first—for *Fuite.*

The Orbell arms seem to have been derived from those of *Huckmore* or *Hockmore*, of the county of Devon. H. G.

PROPHECY OF MALACHI (3rd S. i. 49.) — It is the statement of Mr. Hendriks, in the last number of "N. & Q.," that "the Prophecy of Malachi for the existing Pope Pius IX. 'Crux de Cruce,' speaks for itself." May I ask with what interpretation? I hold penes meipsum a meaning, but I had not deemed it so obvious. BREACHAN.

HUSBANDMAN (3rd S. i. 30.) — The word husbandman, as used at the beginning of the seventeenth century, was synonymous with our term farmer, and was applied to the occupier or holder of the land (whether owner or not), and never, that I am aware of, to the labourer on the land.

The distinction between husbandmen and mere labourers is clearly shown by the statute 5 Elizabeth cap. 4; by the 22nd section of which it was enacted, that "Husbandmen being householders, and using half a ploughland at least in tillage, might take by indenture apprentices above the age of ten years and under eighteen, to serve in husbandry until the age of twenty-one years at least, or twenty-four years, as the parties could agree."

To this I may add that husbandman is the *proper legal* addition of a farmer at the present day, while no lawyer would think of applying it to the *labourer* in husbandry.

The Lancashire testator mentioned by your correspondent was doubtless, then, a farmer as well as a small freeholder; and, although he might by virtue of his freehold have been designated a yeoman, which Sir Thomas Smith, in his *Republ. Anglorum*, b. i. c. 23, takes to be "a free born man, that may dispend of his own free land in yearly revenues to the sum of forty shillings sterling," yet the lawyer who drafted the will chose rather to describe him as an occupier of land, following husbandry. D. M. STEVENS.

Guildford.

HERALDIC QUERY (3rd S. i. 30.) — If we substitute "wolves' heads" for "horses' heads" in the Query of HERMENTRUDE, we have the coat of Robertson of Strowan in North Britain, with merely the impalement of some female arms. The proper crest of Robertson is an arm or hand holding up a crown; and as the hand is usually depicted much smaller than the crown, it may have escaped the notice of a casual observer. The tradition respecting the origin of this crest and motto may be learnt from Elvin's *Handbook of Mottoes*, edit. 1860, p. 224. H. G.

CHRISTOPHER MONK (2nd S. xii. 384, 442, 526.) —A Note of mine to the Monk pedigree, which I endeavoured to trace, is as follows: —

"In a Collection of Letters, 1714 (Worcester College, Oxford) is a pedigree showing that a Mrs. Sherwin claimed to be only surviving niece and right heir to the Duke."

I omitted to add my authority, and have now no recollection of it.

It seems a suit was also brought by Lord Montagu and his wife (widow of Christopher Monk) against the Earl of Bath, Mr. Grenville and Sir Walter Clarges, disputing the interpretation put upon some parts of the Duke's will. This was determined in 1693 in favour of Lord Bath. The Law Reports of the time will no doubt have the case. D.

"THE WANDERING JEW" (3rd S. i. 14.) — *Par excellence* you must add *Salathiel*, by the late Rev. G. Croly, D.D. It is in some sort a work of fiction, but withal historical, philosophical, traditionary; depicted too in language classical, chaste, eloquent, and beautiful; indeed it is throughout a well-sustained narrative, abounding in a succession of powerful incidents, and delight-

* Edition of 1855, Charpentier, Paris.

ful imagery. The first edition in 3 vols. 8vo, appeared in 1828; a cheap two-shilling edition has recently been issued. James Gilbert.
2, Devonshire Grove, Old Kent Road.

Jetsam, Flotsam, and Lagan (2nd S. xii. 357, 427, 508.) — It seems a pity that the origin and meaning of these terms, after having been so well settled by previous correspondents, should have been again unsettled by A. A.

Neither *jetsam* nor *flotsam* are directly from the Latin; and, independently of graver reasons, it seems inconsistent to derive *ligan* from that source.

The general idea is that of things *abandoned* or *unowned*, waifs and estrays of the ocean; and not that of things in any way secured or appropriated, by being tied up. *Lig* is still a common provincialism for *lie*; *e. g.* "Where's my hammer?" "There her ligs"; and I think no philological ingenuity will ever prove these three words to mean either more or less than things *thrown* overboard; things found *floating*, and thing *lying* stranded.
Douglas Allport.

In the derivation which he gives for *ligan*, all the text-books are on the side of A. A.; but, as far as I have seen, they all rely solely on the authority of Sir Edward Coke, who, in Sir Henry Constable's case, says that *ligan* comes *a ligando* (*5 Rep.* 106.) The derivation does not appear to me to be satisfactory, and I have no great respect for Sir Edward Coke as an etymologist. I am therefore led to inquire whether, independent of him, there is any authority in favour of the derivation in question. Yerac.

Scotch Weather Proverbs (2nd S. xii. 500.) — Another one is —

> "If Candlemas Day be wet and foul,
> The half of the winter 's gane at Yule;
> If Candlemas Day be dry and fair,
> The half of the winter 's to come and mair."

Anon.

Rats leaving a Sinking Ship (2nd S. xii. 502.) — I recently heard an accomplished gentleman of Orkney, whose residence is in one of the islands, tell that, as a boy, walking with his father, they one day came upon an immense number of rats proceeding towards the shore, where they saw them take to the sea, and swim off. From the point of their departure, the nearest land opposite must be several miles, and as the currents among the Orkney Islands run with great force, it is scarcely conceivable that they could have succeeded in making their way across. This seems even more remarkable than their leaving a sinking ship, when their instinct may some how teach them that their only chance of safety is to get clear of the vessel before she founders. Anon.

Not having seen any reply to the Query upon this subject, I forward the following extract, which throws some light upon the inquiry: —

"At the beginning of our voyage an incident occurred which had considerable influence on the men's cheerfulness. This was *the jumping overboard of a rat*, just as we were getting well out to sea, which, after swimming round a circle two or three times, *struck out in the direction of the shore.* I believe it went over to escape from the pigs; for these animals seemed to have a great taste for rats, and I had myself seen them wrangling over one not long before, and I told the men so; but they preferred to believe that the act was a voluntary one on the part of the rat, and *indicative of misfortune to the ship.*"—*Leisure Hour*, Jan. 16, 1862, p. 37.

It seems, then, to be a nautical superstition.
Vedette.

Wolves in England (2nd S. xii. 453.) — I have heard in Hertfordshire of a similar occurrence to that mentioned by B. H. C. In this case, however, the young wolf had attracted attention by worrying sheep at night. The matter may be easily explained by the habit of importing fox-cubs from France. It has often happened that among these cubs a young wolf has made its appearance. L. A. M.

English Ambassadors to France (3rd S. i. 11.) — The following is the information required by Secundum Ordinem: —

John Frederick Sackville, Duke of Dorset, 1783, till

1784, Daniel Hales, minister plenipotentiary, *ad interim*, April 28.

1785. Right Hon. Wm. Eden (afterward Earl of Auckland), envoy extraordinary and minister plenipotentiary for commercial affairs, Dec. 9.

Mr. Eden remained till 1790, when George Granville, Earl Gower, was appointed ambassador on June 11. He was recalled in Sept. 1792, and diplomatic relations were suspended till Oct. 13, 1796, when James Lord Malmesbury was sent over as ambassador extraordinary and minister plenipotentiary for negociating a treaty of peace.
R. J. Courtney.
New Street Square.

The Laugh of a Child (3rd S. i. 31.) — On reading these lines, I could not fail being struck with the similarity in the tone of the lines given by your correspondent and those by Eliza Cook of the following: —

> "I love it, I love it, and who shall dare,
> To chide me for loving that old arm chair," &c.

I have given these lines in extenso, but you need not give more in the reply than the first two lines, as it is intended only to ask the reader to observe the comparison, and to inquire at the same time if the authors of the different poems are not one and the same person.
John Nurse Chadwick.

Mr. Serjeant John Birch, Cursitor Baron (3rd S. i. 29.) — Mr. Foss is correct in his sugges-

tion that this gentleman was the *nephew* of Colonel John Birch, the eminent parliamentary commander, whose career he shortly describes. A full account of the family may be seen in pp. 70–120 in one of the publications of the Chetham Society, entitled, *A History of the ancient Chapel of Birch, in Manchester Parish*, by the Rev. John Booker, M.A., F.S.A. Mr. Foss will find there that the Serjeant was the second son of the Rev. Thomas Birch, Rector of Hampton Bishop, in Herefordshire, and afterwards Vicar of Preston, by his wife Mary ———: and that he married Sarah the youngest daughter of his uncle the Colonel, who had by his will left her his estates on condition of her agreeing to that marriage. After this lady's death the Serjeant married, secondly, Letitia Hampden of St. Andrews, Holborn, but left no issue by either wife. C. DE D.

Miscellaneous.

NOTES ON BOOKS, ETC.

The History of Scottish Poetry. By David Irving, LL.D., *Author of the Life of Buchanan, &c. Edited by* John Aitken Carlyle, M.D. *With a Memoir and Glossary.* (Edmonston & Douglas.)

As this is the last, so it is certainly not the least valuable book, for which students of Scottish literature are indebted to the learning and research of Dr. Irving. The long list of works written by Dr. Irving, from his *Life of Robert Fergusson*, published upwards of sixty years since, to his *Lives of Scottish Writers*, which appeared in 1839, give evidence of those preliminary studies which were essential to the production of a satisfactory history of Scottish Poetry; and the consequence is, that this new volume by Dr. Irving abounds at once in accurate and solid information, and in a shrewd and intelligent criticism on the Poets of Scotland, from Thomas the Rymer to the close of the last century. Its value, therefore, to Scottish readers is at once obvious. But the intimate relation which existed between the early literature of Scotland and that of England invests it also with no common interest for us; not only for the information it affords upon the subject of Scottish Poetry, but as a companion or supplement to Warton's invaluable work; and the writings of John Barbour, Robert Henryson, William Dunbar, Gavin Douglas, and others of these Northern worthies, will be found to throw new and invaluable light upon the writings of Gower and Chaucer, and well repay the attention of English students.

The Proverbs of Scotland, collected and arranged with Notes Explanatory and Illustrative, and a Glossary. By Alexander Hislop. (Porteous & Hislop, Glasgow.)

When we state that the present is both the most extensive and most systematic Collection of Scottish Proverbs which has yet been given to the public, we say enough to recommend the book to all lovers of Proverbial Literature.

The Dialect of Leeds and its Neighbourhood, illustrated by Conversations and Tales of Common Life, &c. To which are added a Copious Glossary, Notices of the various Antiquities, Manners, and Customs, and General Folk Lore of the Districts. (J. Russell Smith.)

The "home-keeping" Londoner, whose ideas of what the Yorkshire dialect is have been formed from the Yorkshireman of our popular drama, will be astonished when he finds the variety of forms which that dialect assumes in different parts of the county. This little volume of nearly 500 pages, devoted to the dialect of Leeds, exhibits the peculiarities of language in that district, and the forms in which it differs from the "talk of the people" in adjoining localities; and these are well and clearly exhibited by the author's conversations and tales of common life (which show no small artistic skill); while the Glossary and Notices of the Manners, Customs, and Folk Lore of the district give a completeness to the book which entitles it to a high place among works illustrative of the Provincial Dialects of England.

History of the Names of Men, Nations, and Places in their connection with the Progress of Civilisation. From the French of Eusebius Salverte. Translated by the Rev. H. L. Mordacque, M.A. Vol. I. (J. R. Smith.)

"What is in a name?" said Shakspeare! "*Notre nom propre c'est nous-mêmes*," replies the Frenchman; and M. Salverte's clever and elaborate *History of Names*, which M. Mordacque has translated for the benefit of English readers, forms only a part of a larger scheme in which the accomplished French Author proposes to treat of Civilisation from the earliest historic periods to the conclusion of the eighteenth century. No one who has read any of M. Salverte's writings, but must be aware of the amount of learning and ingenuity with which he supports his ofttimes very original opinions. The origin of *names* has of late years occupied a good deal of attention in this country. The subject interests every one, for every one has a name; and, as our Author observes, "our proper name is our individuality:" but no more interesting contribution to this peculiar branch of study has been furnished than that for which we are now indebted to the labours of Mr. Mordacque.

The new number of *The Quarterly Review* opens with a very important paper on *Railway Control*, of which the means which may best be made available are, in the opinion of the writer, competition and publicity. The *Autobiography of Miss Cornelia Knight*, and the *Life of Lord Castlereagh*, furnish the Biographical Notices — always so pleasing in the *Quarterly*; to which we ought to add, an admirable sketch of the lamented *Prince Consort*. The writings of Mr. Dasent and Mr. Metcalfe furnish materials for an instructive paper on *Iceland*, which is followed by one on the *Revival of Spain*. The *Educational Code*, and the *American Crisis*, furnish the political ballast which every *Quarterly* is expected to carry.

In the new Number of *The Museum, Quarterly Magazine of Education, Literature, and Science*, our literary friends, who are not interested in the able papers on educational subjects which it contains, will find two articles — *Ascham and his Schoolmaster* and *Geoffrey Chaucer* — well deserving their perusal.

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INDOCTUS. *In the two Books of Common Prayer,* temp. *King Edward VI., A.D. 1549 and 1552, as well as in the Sealed Book of 1662, the passage in the Litany reads "In all time of our* wealth," not weal.

EXAMEN. *The Marble Arch from Buckingham Palace was set up at Cumberland Gate, March 29, 1851.*

CURIOUS. *On the peculiar attributes of the Seventh Son,* see 1st S. vols. iii., v., x., *and* xii.

ZETA. *The commendatory verses prefixed to Robert Baron's tragedy Mirza, 1647, are by J. Hall; Jo. Quarl's, Fellow of Peter House, Cambridge; Ro. Hills, Esq.; Jo. Cory, M.A.; and E. Mannyng: those to Robert Nevile's comedy,* The Poor Scholar, *1662, are signed E. M.; T. L.; and W. W. — In Hewlett's* College Life, 3 *vols.* 8vo. 1842, *is a dramatic piece of one act, entitled, "Keeping Term; or, a Lark to London," consisting of five scenes:* see vol. iii. pp. 2—46. — *Sir John Hanmer's* Fra Cipolla, 1839, *does not contain any dramatic piece — Dolby's* Apotheosis of Shakspeare *is not in the British Museum. — The Rev. H. J. Urquhart's address is left blank in* The Clergy List *for* 1862.

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LONDON, SATURDAY, FEBRUARY 1, 1862.

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Notes on Books.

Notes.

MEMOIR OF WILLIAM OLDYS, ESQ., NORROY KING-AT-ARMS.

(*Concluded from* p. 64.)

Oldys was connected with the College of Arms for nearly five years. His library was the large room up one pair of stairs in Norroy's apartments, in the west wing of the college, where he chiefly resided, and which was furnished with little else than books. His notes were written on slips of paper, which he afterwards classified and reposited in small bags suspended about his room. It was in this way that he covered several quires of paper with laborious collections for a complete Life of Shakspeare; and from these notes Isaac Reed made several extracts in the Additional Anecdotes to Rowe's Life of the Bard.

Oldys at this time frequently passed his evenings at the house of John Taylor, the celebrated oculist of Hatton Garden *, where he always preferred the fireside in the kitchen, that he might not be obliged to mingle with the other visitors. He was so particular in his habits, that he could not smoke his pipe with ease till his chair was fixed close to a particular crack in the floor. "The shyness of Mr. Oldys's disposition," says John Taylor, jun., "and the simplicity of his manners, had induced him to decline an introduction to my grandfather, the Chevalier Taylor, who was always splendid in attire, and had been used to the chief societies in every court of Europe; but my grandfather had heard so much of Mr. Oldys, that he resolved to be acquainted with him, and therefore one evening when Oldys was enjoying his philosophical pipe by the kitchen fire, the Chevalier invaded his retreat, and without ceremony addressed him in the Latin language. Oldys, surprised and gratified to find a scholar in a fine gentleman, threw off his reserve, answered him in the same language, and the colloquy continued for at least two hours; my father, not so good a scholar, only occasionally interposing an illustrative remark." *

Oldys's literary labours were now drawing to a close, his life having extended to nearly threescore years and ten. His last production was the Life of Charles Cotton, piscator and poet, prefixed to Hawkins's edition of Walton's *Compleat Angler*, edit. 1760, which made forty-eight pages. It was abridged in the later editions. As we have elsewhere noticed ("N. & Q." 2nd S. xi. 205), Dr. Towers, who compiled the Life of COTTON for Kippis's *Biog. Britannica*, has erroneously attributed Oldys's Life of this poet to our musical knight. Grose informs us (*Olio*, p. 139), that "among Oldys's works is a Preface to Izaak Walton's *Angling*." This Preface was probably no other than his "Collections" for a Life of Walton. In his biographical sketch of Charles Cotton he reminds Sir John Hawkins, that "as Izaak Walton did oblige the public with the lives of several eminent men, it is much that some little historical monument has not, in grateful retaliation, been raised and devoted to his memory. The few materials I, long since, with much search, gathered up concerning him, you have seen, and extracted I hope, what you found necessary for the purpose I intended them." (Page iv. See also Hawkins's Life of Walton in the same volume, p. xlviii.)

William Oldys died at his apartments in the Heralds' College on April 15, 1761, and was buried on the 19th of the same month in the north aisle of St. Benet, Paul's Wharf, towards the upper end.† His friend, John Taylor of Hatton Garden, on the 20th of June, 1761, administered as principal creditor, defrayed the funeral expenses, and obtained possession of his official regalia, books, and valuable manuscripts. The original painting of William Oldys, formerly belonging to Mr. Taylor, is now, we believe, in the

* John Taylor of Hatton Garden was the son of the celebrated Chevalier Taylor, and father of John Taylor the author of *Monsieur Tonson*, and editor of *The Sun* newspaper.

* *Records of my Life*, i. 27.

† There is a discrepancy respecting the age of Oldys at the time of his death. On his coffin, as well as in a document belonging to the Heralds' College, it is stated to be seventy-two, and in the newspapers of that time, seventy-four, which would place his birth in 1687 or 1689; whereas we have in his own handwriting as the date July 14, 1696. *Vide* Addit. MS. 4240, p. 14.

possession of Mr. J. H. Burn of Bow Street; an engraving from it by Balston will be found in *The European Magazine* for November, 1796. He is drawn in a full-dress suit and bag-wig, and has the complete air of a venerable patrician. The following punning anagram on his own name, and made by himself, occurs in one of his manuscripts in the British Museum: —

> "In word and *Will I am* a friend to you,
> And one friend *Old is* worth a hundred new."

The printed books found in the library of Oldys, some of them copiously annotated, together with a portion of his manuscripts, were sold by Thomas Davies, the bookseller, on April 12, 1762. Mr. John Taylor, jun., has given the following account of the dispersion of some of his manuscripts. He says, "Mr. Oldys had engaged to furnish a bookseller in the Strand, whose name was Walker, with ten years of the life of Shakspeare unknown to the biographers and commentators, but he died, and 'made no sign' of the projected work. The bookseller made a demand of twenty guineas on my father, alleging that he had advanced that sum to Mr. Oldys, who had promised to provide the matter in question. My father paid this sum to the bookseller soon after he had attended the remains of his departed friend to the grave. The manuscripts of Oldys, consisting of a few books written in a small hand, and abundantly interlined, remained long in my father's possession, but by desire of Dr. Percy, afterwards Bishop of Dromore, were submitted to his inspection, through the medium of Dr. Monsey, who was an intimate friend of Dr. Percy. They continued in Dr. Percy's hands some years. He had known Mr. Oldys in the early part of his life, and spoke respectfully of his character. The last volume of Oldys's manuscripts that I ever saw, was at my friend the late Mr. William Gifford's house, in James Street, Westminster, while he was preparing a new edition of the works of Shirley; and I learned from him that it was lent to him by Mr. Heber. . . . . My friend Mr. D'Israeli is mistaken in saying that on 'the death of Oldys, Dr. Kippis, editor of the *Biographia Britannica*, looked over the manuscripts.' It was not until near thirty years after the death of Oldys, that they were submitted to his inspection, and at his recommendation were purchased by the late Mr. Cadell."*

Oldys was the fortunate possessor of a large collection of Italian Proverbs, entitled *Giardino di Recreatione*, in manuscript, by John Florio, the editor of a *Dictionarie in Italian and English*, containing commendatory verses prefixed by Matthew Gwinne, Samuel Daniel, and two other friends. This volume afterwards belonged to Sir Isaac Heard, from whom it passed to Mr. B. H. Bright, and was sold in the sale of his manuscripts, on June 18, 1844. (Hunter's *Illustrations of Shakspeare*, i. 275.)

Among other books enriched with notes by Oldys is that of *England's Parnassus*, 8vo, 1600. It was owing to his bibliographical erudition that the name of the compiler of these "Choysest Flowers" became known. Wood, misapprehending the information given by Phillips in his *Theatrum Poetarum*, 1675, designated Fitz-Geffry as the compiler; but Oldys had discovered in one or two copies that the initials R. A. to the dedicatory Sonnet to Sir Thomas Mounson were signed R. Allot. To the signature R. A. Oldys has added the following note: —

> "Mr. Edmund Bolton, in his *Hypercritica*, mentions Robert Allott and Henry Constable as two good poets in his days. So I conclude upon the whole, that the said Robert Allott, the poet, was the Collector of this book. John Weever, in his little book of *Epigrams*, printed in 12mo, 1600 (or the year before), yet, I think, quoted in this work, has the following lines:—
>
> 'Ad Ro: Allot, and Chr: Middleton.
>
> 'Quick are your wits, sharp your conceits,
> Short and more sweet your lays;
> Quick, but no wit; sharp, no conceit,
> Short and less sweet my praise.'"

A censure passed upon *England's Parnassus* by Oldys, in his Preface to Hayward's *British Muse*, 1738, though tinctured with too much severity, is certainly not unfounded in its general reprehension. He shrewdly and sarcastically concludes that the book, "bad as it is, suggests one good observation upon the use and advantage of such collections, which is, that they may prove more successful in preserving the best parts of some authors, than their works themselves." Mr. Warton, however, considers the extracts as made "with a degree of taste:" and Sir S. Egerton Brydges as "very curious and valuable." The last mentioned remarks (*Cens. Liter.* ii. 318), that the state of our knowledge on these subjects is materially altered since the time of Oldys; who, though his bibliographical erudition was very eminent, could add, that "most of the authors were now so obsolete, that not knowing what they wrote, we can have no recourse to their works, if still extant."*

Oldys's annotated copy of *England's Parnassus* passed into the hands of Thomas Warton, and subsequently came into the possession of Colonel Stanley, at whose sale in April and May, 1813 (lot 378), it was purchased by Mr. R. Triphook as his own speculation for 13*l.* 13*s.*

The most valuable and curious work left by Oldys is an annotated copy of Gerard Langbaine's *Account of the early Dramatick Poets*, Oxford, 1691, 8vo. It has already been stated (*antè*, p. 3), that the *first* copy of this work with his

* *Records of my Life*, pp. 28, 29. For the searching inquiries after the missing biographical manuscripts of Oldys made by Mr. Isaac D'Israeli, see his *Curiosities of Literature*, edit. 1823, iii. 476.

* Thomas Park, in the Preface to the reprint of *England's Parnassus*, 1815.

notes had passed into the hands of Mr. Coxeter. After Mr. Coxeter's death his books and manuscripts were purchased by Osborne, and were offered for sale in 1748. The book in question, No. 10,131 in Osborne's Catalogue for that year, was purchased either by Theophilus Cibber, or by some bookseller who afterwards put it into his hands; and from the notes of Oldys and Coxeter, the principal part of the additional matter furnished by Cibber (or rather by Shiels) for the *Lives of the Poets*, 5 vols. 12mo. 1753, was unquestionably derived. Mr. Coxeter's manuscripts are mentioned in the title-page, to whom, therefore, the exclusive credit of the work is assigned, but which really belongs as much, if not more, to Oldys.

Oldys purchased a *second* Langbaine in 1727, and continued to annotate it till the latest period of his life. This copy was purchased by Dr. Birch, who bequeathed it to the British Museum. It is not interleaved, but filled with notes written in the margins and between the lines in an extremely small hand. Birch granted the loan of it to Dr. Percy, Bishop of Dromore, who made a transcript of the notes into an interleaved copy of Langbaine in four vols. 8vo. It was from Bishop Percy's copy that Mr. Joseph Haslewood annotated his Langbaine. He says, "His Lordship was so kind as to favour me with the loan of this book, with a generous permission to make what use of it I might think proper; and when he went to Ireland, he left it with Mr. Nichols, for the benefit of the new edition of *The Tatler*, *Spectator*, and *Guardian*, with Notes and Illustrations, to which work his Lordship was by his other valuable communications a very beneficial contributor."

George Steevens likewise made a transcript of Oldys's notes into a copy of Langbaine, which at the sale of his library in 1800, was purchased by Richardson the bookseller for 9*l*, who resold it to Sir S. Egerton Brydges in the same year for fourteen guineas. At the sale of the Lee Priory library in 1834, it fell into the hands of Thorpe of Bedford-street, Covent Garden, from whom the late Dr. Bliss purchased it on Feb. 7, 1835, for nine guineas. It is now in the British Museum.

Malone, Isaac Reed, and the Rev. Rogers Ruding, also made transcripts of Oldys's notes. The Malone transcript is now at Oxford; but Ruding's has not been traced. In a cutting from one of Thorpe's catalogues, preserved by Dr. Bliss, it is stated to be in two volumes, the price 5*l*. 5*s*.; that Ruding transcribed them in 1784, and that his additions are very numerous. In Heber's Catalogue (Pt. iv. No. 1215) is another copy of Langbaine, with many important additions by Oldys, Steevens, and Reed. This was purchased by Rodd for 4*l*. 4*s*. In 1845, Edward Vernon Utterson had an interleaved Langbaine. What has become of it?

It is scarcely possible to take up any work on the History of the Stage, or which treats of the biographies of Dramatic Writers, without finding these curious *collectanea* of Oldys quoted to illustrate some or other obscure point. "The Biographical Memoirs I have inserted in *Censura Literaria*," remarks Sir S. E. Brydges, "have been principally drawn from the minute and intelligent inquiries, and indefatigable labours of Oldys, preserved in the interleaved copy of Langbaine. Many of them are curious, and though parts have already been given to the public in the *Biographia Dramatica*, yet as they are in the originals from whence that work borrowed them, it became not only amusing but useful to record them in their own form and words."

In the British Museum (Addit. MS. 12,523) is a manuscript volume, in Oldys's hand writing, of miscellaneous extracts for a work with the following title: "The Patron; or a Portraiture of Patronage and Dependency, more especially as they appear in their Domestick Light and Attitudes. A Capital Piece drawn to the Life by the Hands of several Eminent Masters in the great School of Experience, and addressed to a Gentleman, who upon the loss of Friends, was about to settle in a great Family."

The subjoined catalogue of the books found in Oldys's library at the time of his death, cannot fail to interest every one curious in bibliography.

Oldys's Library and Manuscript Works.*

The collection of books formed by this accurate and laborious antiquary, through whose exertions English literature and bibliography have been so essentially improved, was purchased by Thomas Davies, author of *The Life of Garrick*, and offered for sale in "A Catalogue of the Libraries of the late William Oldys, Esq. Norroy King-at-Arms (author of *The Life of Sir Walter Raleigh*); the Rev. Mr. Emms of Yarmouth, and Mr. Wm. Rush, which will begin to be sold on Monday, April 12 [1762], by Thomas Davies."

The trifling prices which were asked for some books that are now esteemed amongst the scarcest in the language, will amuse the bibliomaniac of the present day, who, if his wishes tend towards the collection of early literature, not so much on the score of its rarity as from its utility, will assuredly lament that he did not live at a period when his taste and desires could have been so readily gratified.

The charge for that invaluably illustrated copy of Langbaine† must astonish those who are ac-

* From Fry's *Bibliographical Memoranda*, 4to. Bristol, 1816, p. 33.

† Mr. Fry is not correct. The famed annoted Langbaine, purchased of Davies by Dr. Birch for one guinea, is the edition of 1691. It would appear, however, from lot 1511 of the above list, that Oldys had commenced annotating Gildon's edition of 1699.

quainted with the large sums which have been required for transcripts only of those important additions to our dramatic biography.

227. Nicolson's Historical Libraries, with a great number of MS. additions, references, &c. by the late Wm. Oldys, very fair 2*l.* 2*s.* 1736. [Now in the British Museum.]

230. Fuller's Worthies of England, with MS. corrections, &c. by Mr. Oldys.* A price had originally been attached to this article, but is obliterated, apparently by the publisher.†

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1511. Lives and Characters of the English Dramatick Poets, by Langbaine and Gildon, with MS. additions by Oldys, 1699. 3*s.* 6*d.*

1683. The British Librarian, six numbers in boards, 1738. 1*s.* 6*d.*

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3612. Catalogue of Books and Pamphlets relating to the City of London, its Laws, Customs, Magistrates; its Diversions, Public Buildings; its Misfortunes, viz. Plagues, Fires, &c., and of every thing that has happened remarkable in London from 1521 to 1759, with some occasional remarks. Folio.‡

Quarto.

3613. Of London Libraries; with Anecdotes of Collectors of Books, Remarks on Booksellers, and of the first publishers of Catalogues. [Printed in "N. & Q." 2nd S. vol. xi.]

3614. Epistolæ G. Morley ad Jan. Ulitium.

3615. Catalogue of graved Prints of our most eminent countrymen, belonging to Mr. Oldys.

3616. Orationes habitæ in N. C. 1655: English verses.

3617. Memoirs relating to the Family of Oldys. [In British Museum, Addit. MS. 4240.]

3618. Barcelona: or the Spanish Expedition under the Conduct of the Right Hon. the Earl of Peterborough; a Poem by Mr. Farquhar, never before published. [This seems to have been copied from the printed edition. — *Bolton Corney.*]

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* "This copy," says Mr. Fry, "was purchased at the sale of George Steevens's library by the late Mr. Malone, in whose collection it still remains." Mr. Isaac D'Israeli states, however, that Steevens's copy contained a *transcript* of Oldys's notes. He says, "The late Mr. Boswell showed me a Fuller [*Worthies*] in the Malone collection, with Steevens's transcription of Oldys's notes, which Malone purchased for 43*l.* at Steevens's sale; but where is the original copy?" (*Curiosities of Literature*, Second Series, iii. 469, ed. 1823.) In Steevens's Sale Catalogue it is thus described: "Lot 1795. Fuller (Thos.) *Worthies of England*, a very fine copy in russia, with the portrait by Loggan, and Index; a most extraordinary and matchless book, the late Mr. Steevens having bestowed uncommon pains in transcribing every addition to render it valuable, written in his peculiarly neat manner, fol. Lond. 1662."

† The price was 1*l.* 11*s.* 6*d.* — *Bolton Corney.*

‡ At the Roxburghe sale it fetched 10*l.* 15*s.*

§ At the Roxburghe sale it fetched 7*l.* 7*s.*

* About this period many books were published with a similar title, such as Songs of Love and Drollery, 1654; Bristol Drollery, 1656; Sportive Wit, or the Lusty Drollery, 1656; Holborn Drollery, 1672; Grammatical Drollery, 1682; all in verse. — *Fry.*

† Fetched at the Roxburghe sale, 4*l.* 8*s.*

‡ Gough (*British Topog.* ed 1780, i. 567) informs us, that "he had been favoured by George Steevens, Esq., with the use of a thick folio of titles of books and pamphlets relative to London, and occasionally to Westminster and Middlesex, from 1521 to 1758, collected by the late Mr. Oldys; with many others added, as it seems in another hand. Among them are many purely historical, and many of too low a character to rank under the head of topography or history. The rest, which are very numerous, I have inserted marked O, with corrections, &c., of those I had myself collected. Mr. Steevens purchased this MS. of T. Davies, who bought Mr. Oldys's library. It had been in the hands of Dr. Berkenhout, who had a design of publishing an English Topographer, and may possibly have inserted the articles in a different hand. 5*l.* 5*s.* is the price in the first leaf. In a smaller MS. Mr. Oldys says he had inserted 360 articles in the folio, April 12, 1747, and that the late Alderman Billers had a fine collection of tracts, &c., relating to London." — "Mr. Oldys's collection of titles for London have passed from Mr. Steevens to Sir John Hawkins." (*Ib.* i. 761*.) Sir John Hawkins's library was destroyed by fire.

3619. The Life of Augustus, digested into fifty-nine Schemes, by James Robey.

Octavo et infra.

3620. The Apophthegms of the English Nation, containing above 500 memorable sayings of noted Persons, being a Collection of Extempore Wit, more copious than any hitherto published. [It was probably founded on a MS. collection of earlier date. — *Life of Sir Walter Raleigh. — Bolton Corney.*]

3621. Description of all Kinds of Fish.

3622. The British Arborist; being a Natural, Philological, Theological, Poetical, Mythological, Medicinal, and Mechanical History of Trees, principally native to this Island, with some Select Exoticks, &c. Not finished.

3623. Description of Trees, Plants, &c. [Addit. MS. 20,724.]

3624. Collection of Poems written above one hundred years since.

3625. Trinarchodia: the several Raignes of Richard II., Henry IV., and Henry V. in verse, supposed to be written 1650. [This volume became the property of J. P. Andrews: Park describes it, *Restituta*, iv. 166. — *Bolton Corney.*]

3626. Collection of Poems by Mr. Oldys.

3627. Mr. Oldys's Diary, containing several Observations relating to Books, Characters, &c. [Printed in "N. & Q." 2nd S. vol. xi.]

3628. Collections of Observations and Notes on various subjects.

3629. Memorandum Book, containing as above.

3630. Table of Persons celebrated by the English Poets.

3631. Catalogue of MSS. written by Lord Clarendon.

3632. Names of English Writers, and Places of their Burial, &c.

3633. Description of Flowers, Plants, Roots, &c.

*3633. Description of all Kinds of Birds. [See Addit. MS. 20,725.]

"So end," says Mr. Fry, "the minutiæ of this curious Catalogue, which I have thought it not incurious to record, more especially as Mr. Dibdin, whilst noticing the interleaved Langbaine, in his *Bibliomania*, does not seem to have been aware of its passing through the hands of the humble friend of Dr. Johnson."

Here we must terminate our notice of this distinguished writer and indefatigable antiquary, whose extended life was entirely devoted to literary pursuits, and whose copious and characteristic accounts of men and books, have endeared his memory to every lover of English literature. If Oldys possessed not the erudition of Johnson or of Maittaire, he had at least equal patience of investigation, soundness of judgment, and accuracy of criticism, with the most eminent of his contemporaries. One remarkable trait in his character was the entire absence of literary and posthumous fame, whilst he never begrudged his labour or considered his toil unproductive, so long as his researches substantiated Truth, or promoted the study of the History of Literature, which in other words is the history of the mind of man. Hence the very sweepings of his library have since been industriously collected, and enrich the works of Malone, Ritson, Reed, Douce, Brydges, and others, and will always serve, as it were, for landmarks to those following in his wake. In his own peculiar departments of literature — history and biography — he has literally exhausted all the ordinary sources of information; and when he lacked the opportunity to labour himself, or to fill up the circle of his knowledge, he has nevertheless pointed out to his successors new or unexplored mines, whence additional *facts* may be gleaned, and the object of his life — the development of Truth — be secured.

MR. DYCE AND I.

I may venture, I hope, to set myself right with the readers of "N. & Q." respecting a grave charge of most abject printer-worship brought against me, and I think rather maliciously, by Mr. Dyce. It was done four years ago, but I never knew of it till within the last few days, when I read for the first time Mr. Dyce's Preface to his Shakspeare. In that Preface, after quoting the extravagant opinions of Horne Tooke and Mr. Knight respecting the merits of the folio of 1623, Mr. Dyce proceeds: —

> "The latest champion of the folio, and one determined to go all lengths in its defence, is Mr. Keightley; who ('N. & Q.' 2nd S. iv. 263,) 'does not despair' of seeing some future editor print, with the folio, in *As You Like It*, Act II. Sc. 3.: —
>
> 'From *seventy* years till now, almost fourscore,
> Here lived I, but now live here no more.
> At seventeen years many their fortunes seek,
> But at fourscore it is too late a week.'
>
> "(Poor Rowe! when he altered 'From *seventy* years' to 'From seventeen years,' he fancied that he had made an emendation which was fully confirmed by the third line of the passage)."

Now is not the *animus* here bad, and the object of the writer to hold me up to ridicule? And would not anyone, at all acquainted with my literary character, have presumed that I must have been writing ironically? And so in effect I was; though I must confess that, in the full persuasion that no one could suspect me of such blind stupidity as I am here charged with, I expressed myself very carelessly and very loosely.

I was — in accordance with an established rule of criticism, of which mayhap Mr. Dyce may know nothing — showing that in Titania's speech (*Mid. Night's Dream*, Act II. Sc. 1.) — "When thou *wast* stolen away from fairy-land" — was probably the true reading; and I then proceeded thus:

> "I trust now that some future editor will take *wast* into favour, 'print it and shame the rogues'; for I do not despair of even 'From *seventy* years till now almost fourscore,' in *As You Like It*, resuming possession of the text as 'the sweet *sound* that breathes upon a bank of violets' has recently done in *Twelfth Night*."

Now I *was* writing ironically; though, for the reason above given, I expressed myself most in-

adequately; and my meaning was, that since such an absurdity as a *sound breathing* had been brought back into the text, and there was no saying to what lengths of absurdity future editors might go, a right reading such as *wast* stood a very fair chance of being recalled. That I say was my meaning, but expressed most carelessly.

I can tell Mr. Dyce that, in critical sagacity, I consider myself at least his equal; and I will set my Milton against anything he has ever done. It is true I am not so well-read as he is in old plays, pamphlets, and broadsheets; but I have studied criticism in the writings of the great German commentators on the Scriptures and the Classics, and I go to work by rule, not by haphazard, as our Shaksperian critics in general seem to do. As an instance of my sagacity compared with Mr. Dyce's, I may refer to the correction of two passages in Peele's *Edward I*, given in "N. & Q." this time two years. Of these Mr. Dyce, the editor of two editions of Peele's *Works*, could make nothing, and I corrected them — the one with certainty, the other with great probability — the very first time I read the play. I finally say to Mr. Dyce: —

> "If there's a hole in a' your coats,
> I rede you tent it":

for I consider myself now at liberty to expose his critical short-comings, which are by no means few.

Thos. Keightley.

DUTCH PAPER-TRADE.

The following is from a communication in Dutch, kindly drawn up, at my request in 1859, by Mr. J. Honigh, junr., one of the most eminent papermakers at Zaandijh, in North Holland:—

"The manufacturing of paper in the seven United Provinces was commenced in 1613 by Martin Orges, a fugitive from France, his fatherland, for religion's sake.

"Orges soon found a fit place for establishing his manufacture in the streamy commune of Uchelen, near Apeldoorn, in Guelderland: and there ten paper-mills, for aught we know, are still working, as if in pious continuation of the impulse given by him. The first mill was, of course, moved by water, and reduced the rags with stampers to the requisite pulp.

"But when, in 1672, Louis XIV. for a short time had conquered the province of Guelderland, many of those who, after Orges's example, had erected factories in the neighbourhood of Apeldoorn, now betook themselves to North Holland, and principally to the so-called Zaan; where, at that period, most of the branches of industry flourishing in the Netherlands, the art of paper-making included, were exercised. For it should also be kept in mind that, as early as 1616, there already existed a paper-mill at Westzaan, and posterior to that date many were the mills built alongside the river. These, however, were all windmills, and only served for the fabrication of grey and blue paper: but, after the influx of emigrants from Guelderland in 1672, first Pieter van der Ley, and afterwards Jacob and Adriaan Honigh, all of them resident millers, acceding to the proposal of their homeless brethren, also raised white paper factories: and so this triumvirate laid the foundation for a new industry, which soon reached a high degree of prosperity; and, by its perfection, acquired a European reputation.

"The paper, which till that period was used in Europe, for the most part came from Italy, Genoa being the port that shipped the largest quantities, and had the most extended trade in that sort of commodity. When, however, the Hollanders once had become thoroughly familiar with the dipper's art, our Dutch article, being of greater value and minor price, soon superseded the Italian imports; and, ere long, even mounted the distinctive water-marks of the several countries dealt with: as, for instance, the arms of London or of Venice, the French lilies, &c. Yes, I even do not think I say too much, by asserting, that the time was when the Low Countries provided the whole of Europe with this peculiar ware; and that, in commendation of a new book, it was expressly stated 'to be printed on Dutch paper.' This celebrity it owed to the good materials resorted to (rags of sterling Dutch linen abounding), to their nice sifting, and to the cleanliness and solidity of manufacture, which allowed the same quality to be permanently delivered. But it was principally by the invention of a revolving cylinder, instead of the old stampers or hammers, our Netherlands article realised that degree of fineness and consistence which formed its material boast. And, albeit the inventor of this simple and beautiful contrivance is to us unknown, so much is certain, that the foreigner still honours the man who devised it, by calling it '*the Hollander*.'

"The decline of our paper trade dates from the incorporation of Holland with France; and from the continental system, instituted by Napoleon. This partly transferred our mart to other lands that formerly did either not manufacture their own paper, or, till that time, had only produced an inferior quality. And so it was that, after the peace of 1815, only a portion of the old customers —those who, between whiles, had not been taught to help themselves—returned: whilst those who had, had in the interim invented the, till then, unknown vellum-paper. The neighbourly nations now also protected their newly-raised mills by duties on importation: competition increased, and ephemeral literature only desired gloss without solidity. So, in 1802, the Dutch fabricators also began to issue the new commodity, and with good success; but, alas! vellum-paper was only the forerunner of mechanical fabrication; and this signed, as it were, the death-warrant of most of the hand paper-mills. For the new production, by its cheapness, softness, and faded whitewash, soon not only superseded the mass of the sterling article, but also was used for purposes that, in the first place, demanded durability. This even went so far, that, some fifteen years ago, our government had to decree that, for deeds and the like, no vellum-paper might be employed. No wonder that the manufacture of the present century — bearing, as it does, the signs of its hectic caducity in the whiteness produced by deleterious means — is not likely to exist for two centuries and longer, to testify, like the old samples of our fabric, to the excellence of the materials used.

"However, as the spirit of the times necessitated, mechanical paper-makers were also erected in Guelderland and the Zaan-regions, but only at a loss. Higher wages than in foreign lands, coals to be bought from our competitors, who had them at prime-cost, engines to be ordered from England and Belgium — such were the circumstances under which we had to accept the challenge given. Most of the oldest firms declined it. Thus the mills, that in the seventeenth and eighteenth centuries had mustered to between thirty and forty, already in 1847 had diminished at the Zaan to twenty-one, of which but two were mechanical fabricators: and now there exist

but thirteen, only one amongst them after the new fashion. Of these thirteen, only three manufacture white paper; whilst the others, one mechanically, furnish grey and blue paper and paste-board. In Guelderland, under this reign of cotton, nearly the same state of things exists; but that the mills there are much more circumscribed in extension, and produce smaller quantities. With the exception of two, they are all driven by water; and so are much less expensive in construction and repair than the factories at the Zaan, where wind is the motive power, and the structure of the flights and corresponding wheels costs a great deal in making, and not a little in keeping. Add to this, that in Guelderland the water can be used which turns the mill; whilst at the Zaan every factory requires an extensive plot of ground, intersected by canals; and a costly apparatus to boot, for purifying the water from salt and sulphureous matters. It was this that occasioned in olden time a rivalry between the two concurrent districts — the one being able to furnish, especially the minor sorts, at a much cheaper rate; the other executing its orders, and increasing them by the greatest solidity and better looks of the article fabricated. So the finer qualities of the Zaan are still in demand amongst foreigners, as are the several varieties of packing-paper.

"In the present time, there does not seem to be a further falling off; and there even would be a development in the trade, if the foreign powers did away with their protecting duties."

JOHN H. VAN LENNEP.

Zeyst, near Utrecht.

AN ORDER OF MERIT AND THE LATE PRINCE CONSORT.

Few persons will deny that an "Order of Merit" is very much required to reward those who have distinguished themselves in science and art.

Might not an Order be instituted to perpetuate in a graceful form the imperishable memory of *him* who laboured so long, so zealously and successfully, to revive art in this country? Would not the "Order of the Albert Cross" be a fitting and lasting memorial to the zeal and genius of the illustrious dead, whose *good* works will live after him for generations yet to come? We have already the "Victoria Cross" for deeds done in the field; might we not have the *pendant* to it, for exploits no less worthy in the peaceful paths of science?

J. W. BRYANS.

M. PHILARÈTE CHASLES.

We owe to M. Philarète Chasles, Conservateur de la Bibliothèque Mazarine*, the solution of a Shakspere problem which has resisted all the efforts of our "homely wits." What was visible to every one had been seen by no one!

It was formerly a national boast that Samuel Johnson had "beat *forty* French" — but here is a Frenchman who has routed a whole army of English editors, annotators, pamphleteers, etc.

The discovery relates to the inscription which precedes the *Sonnets* of our dramatist in the authoritative edition of 1609, entitled —

"Shake-speares sonnets, Neuer before imprinted. At London By G. Eld for T. T. [Thomas Thorpe] and are to be solde by William Aspley, 1609," 4° 40 leaves. In some copies, for *William Aspley* we have *Iohn Wright, dwelling at Christ-church gate*, 1609.

The mysterious inscription, which occupies the recto of the second leaf, was given by Mr. Steevens with commendable exactness in 1766, and is thus printed: —

TO . THE . ONLIE . BEGETTER . OF .
THESE . INSVING . SONNETS .
MR . W. H . ALL . HAPPINESSE
AND . THAT . ETERNITIE .
PROMISED .

BY .

OVR . EVER-LIVING . POET .

WISHETH .

THE . WELL-WISHING .
ADVENTVRER . IN .
SETTING .
FORTH .

T. T.

This inscription should be considered with reference to its peculiarities. A point after each word is no punctuation. The bare words must therefore decide the sense. It has hitherto passed as *one* inscription. Now, M. Chasles suggests that the real inscription ends with the word *wisheth*, and that the rest was added by Mr. Thorpe.

I have described the explanation of M. Chasles as a suggestion, but it is almost a demonstration. Acting on that conviction, I shall briefly report my own inferences, and proceed to justify them by admitted facts and probable circumstances.

I now firmly believe that the begetter of the sonnets was the earl of Southampton — that William Herbert, afterwards earl of Pembroke, wrote the real inscription — and that Mr. Thorpe did no more than express his wishes for the success of the publication.

In 1593 Shakspere dedicated his *Venus and Adonis* to the earl of Southampton as "the first heir of his invention." In 1594 he chose the same patron for his *Lucrece*, and made this declaration: "What I have done is yours, *what I have to do is yours*." Did he forget this promise? I must either tax him with ingratitude, or assume that he wrote the sonnets as the fulfilment of that promise. The existence of "his sugred Sonnets among his priuate friends" was announced by Meres in 1598 — and they may have closely followed *Lucrece*. At a later date he had other cares, and other occupations.

William Herbert was born at Wilton in 1580, and succeeded to the earldom of Pembroke in 1601. As he had been educated at Oxford, and was of a lively turn, we may account for his adop

[* See *Athenæum* of Saturday last.—Ed.]

tion of the classical form of inscription, of which no doubt there were examples at Wilton. If it was written in the life-time of his father, his own designation was correct; and if written about the year 1600, there was much reason to conceal the name of the earl of Southampton.

I now come to Mr. Thorpe. How did he obtain the MS.? There is no evidence on that point, but the expression *Never before imprinted* seems to prove that he was aware of the date of their composition. He may have had various reasons for avoiding an advertisement.

One word more.—Thorpe was a humorist, as his dedication of a certain poetical volume to Edward Blount testifies, but his epigraphic humor, and the injudicious punctuation of Malone in successive editions, have led wiser men astray.

Barnes, S.W. BOLTON CORNEY.

Minor Notes.

WRONG POSITION OF THE ADVERB. — May I be permitted, Mr. Editor, through your columns, to raise my feeble voice against a perversion which I am sorry to see is rapidly creeping into our language? So long as it was only employed by those classes who inform you that "they ain't going, and don't want to," it was not of much consequence; but it is now invading the pages of some of our best writers, and has even appeared in the polished "leaders" of *The Times*. I allude to the placing of the adverb between the preposition and the verb: *e. g.* "We are anxious to entirely get rid of it." Will no influential grammarian arrest this transatlantic intruder into the Queen's English, and banish it from good society and correct diction, for the term of its natural life? HERMENTRUDE.

PROHIBITION AGAINST EATING FLESH IN LENT. —One of the old "Sessions Books," at Wells, abounds with instances such as that which is here transcribed, which is dated Feb. 1st, 1 Charles I. The magistrates present at the Sessions were: Virtue Hunt, Mayor; John Baker, Esq., Recorder; and Bartholomew Cox, Justice; when William Myllard, tailor, and J. Gibbons, glover, were bound, in the penalty of 10*l.*, as sureties for Henry Batt, tippler, who was also bound in a similar sum:—

"The Condition of the Recognizance is such that yf the aboue bounden Henry Batt, nither by hymself, or by any other by his Com'andment, nor for his vse or good, shall kill, eate, or dresse, or suffer to be killed, eaten, or dressed, in his howse in Welles, or in any other place w'thin the said Citty or burrow of Welles, any Flesh this p'sent tyme of Lent, or days p'hibited by the law. Then this Recognizance to be voyed."

INA.

THE HON. REBECCA FOLLIOTT.—In the register of the parish of Trysull, co. Stafford, I find the following entry: "Rebecca, daughter of the Right Honble. Henry Lord Folliott, died Sept. 5, 1697," and as I imagine that the very last place in which the record of burial of the daughter of an Irish peer would be sought, to be in the register of a small and little-known parish in Staffordshire, I may be doing a service to the compiler, present or future, of the Folliott pedigree, by thus "making a note" of what I have "found."

Sir Henry Folliott was cr. Baron Folliott of Ballyshannon, in the county of Donegal, in 1619, which peerage became extinct at his death in 1630. His eldest daughter, Elizabeth, was twice married: by her first husband (Wingfield) she was ancestress of the noble house of Powerscourt; and by her second (Ponsonby) of that of Bessborough. S. T.

Queries.

THE EMPEROR NAPOLEON III.—In some of the daily papers there have been statements relating to the intimacy which existed between the Earl of Malmesbury and the Emperor Napoleon III. during the time the latter was an exile in Switzerland; and an account of a daring feat is mentioned as witnessed by Lord Malmesbury, which convinced him that the Prince was a man of extraordinary boldness and determination.

I have heard his Lordship relate this story with some slight variation; but my object in recurring to it, is to suggest how interesting it would be if persons who were intimate with the Prince Napoleon when a sojourner in this country would contribute to your columns any facts known to them, which tend to exhibit the true character of the man while sometime resident amongst us.

I remember the time when he was held up to ridicule almost by the whole press of this country. Yet there were some who then foretold his coming greatness, while the multitude charged him with folly and rashness. The late W. Brockedon, author of the *Passes of the Alps*, and the father of the Graphic Society, was well acquainted with the Prince's habits, and I recollect his saying at the period when the Prince (amidst much derision) was aspiring to become the President of the French Republic, — "Mark my words, that man is not the fool people take him for; he only waits an opportunity to show himself one of the most able men in Europe," justifying his prediction by relating a discussion he had heard at a public meeting, between the Prince and some civil engineers, respecting a projected railway across the Isthmus of Panama, in which the former displayed great ability, showing an amount of scientific knowledge which amazed every body present; not only stating his case with clearness, but combating all objections in a most masterly way. Now it certainly would be worth while to collect, through the medium of "N. & Q.," some further information respecting the habits of this remark-

able man during his residence in England. The antecedents of the most powerful sovereign in Europe cannot fail to be interesting to many of your readers. BENJ. FERREY.

ROGER ASCHAM'S "SCHOLEMASTER," QUOTATIONS IN (ed. 1570).—I shall be much obliged by a reference to the sources of the following passages. As I have nearly finished printing a new edition of Ascham's treatise, I may be allowed to urge the importance of an early reply.

Fol. 8, *verso, ad fin.* from Aristot. *Rhet.* 2.: "Libertie kindleth love: Love refuseth no labor; and labor obteyneth what so ever it seeketh."

Ascham cannot allude to *Rhet.* ii. 19, §§ 13, 18, 19?

Fol. 11, *recto:* "We remember nothing so well when we be olde, as those thinges which we learned when we were yong . . . new wax is best for printyng . . . new shorne woll, aptest for sone and surest dying: new fresh flesh, for good and durable salting. And this similitude is not rude; nor borowed of the larder house, but out of his scholehouse, of whom the wisest of England neede not be ashamed to learne."

The "proverb of *Birching* lane" ("N. & Q." 2nd S. i. 254) seems still to require explanation.

Who is Mr. *Brokke*, fol. 35, *verso*?

"Soch kind of *Paraphrasis*, in turning, chopping, and changing the best to worse, either in the mynte or scholes (though M. *Brokke* and *Quintilian* both say the contrary), is moch misliked of the best and wisest men."

Fol. 65, *recto:* "That good councell of Aristotle, *loquendum ut multi, sapiendum ut pauci.*"

JOHN E. B. MAYOR.

St. John's College, Cambridge.

BROWNING'S "LYRICS."—One of Robert Browning's *Dramatic Lyrics* is called "How they brought the Good News from Ghent to Aix." On what historical incident is the poem founded? EXON.

BIBLIOGRAPHY OF ALCHEMY AND MYSTICISMS.—What works on this subject exist in Latin, English, French, Italian, or Spanish? DELTA.

CAROLINE PRINCESS OF WALES AT CHARLTON.—A short time since, whilst looking through some papers relating to the unfortunate Princess Caroline of Wales, I found a portion of one sentence as follows:—

"She (the Princess) afterwards removed from Carlton House to Charlton, where she was visited by the King."

Can any of your readers inform me whether the Charlton referred to is the village of that name near Woolwich? whether the house occupied by the princess is standing, and in what part of Charlton? Or, if pulled down, where is its site? D. S. T.

FRANCES DE BURGH.—Will any reader of "N. & Q." kindly inform me who was the mother of Frances De Burgh, daughter of Thomas De Burgh, sixth Baron; and sister of Robert De Burgh, seventh Baron of Gainsborough, bearing, I think, a shield azure, three fleurs-de-lys, ermines? This Frances De Burgh married Francis, second son of Thomas Coppinger of Stoke, co. Kent, Esq., and had issue. W. BRYAN COOKE.

Pisa, in Tuscany.

GUILDHALL, WESTMINSTER.—Mr. Scott, in his *Gleanings from Westminster Abbey* (p. 88), says that the old Guildhall stood at the west side of King Street, about fifty feet to the south of Great George Street. "An ancient painting representing it—perhaps the gift of a Duke of Northumberland—was transferred to the walls of the present Sessions House." Where is this old painting? It is not in the Sessions House now; nor has it been seen there by those who have known the building for the last thirty years.

According to Widmore (p. 11), the present Sessions House was built in 1805, on the site of the old belfry tower. I was told many years ago, by an old inhabitant of Westminster, that in digging the foundation for the present structure, a subterraneous passage was discovered, apparently leading to the Abbey; but so choked up, as not to be traced to any distance. Was any notice of this taken in the magazines or newspapers of the time, or is such a passage known to exist?

F. SOMNER MERRYWEATHER.

Colney Hatch.

HEBREW GRAMMATICAL EXERCISES.—Is there any Hebrew grammar, written in German or English containing exercises for translating *into* Hebrew, *besides* those of Gräfenham, Wolfe, and Hurwitz? Many of the leading grammarians—as Gesenius, Nordheimer, Ewald, &c.—appear to rest satisfied with an analysis of the language, and omit all exercises which are certainly necessary to imprint rules upon the memory of

A STUDENT.

REV. E. MAINSTY, OR MANISTY, a divine of the Church of England, in the time of the Great Rebellion; and, by his own account, author of a sermon on Canticles ii. 1, 2; and also of an unpublished Commentary on the whole Song of Solomon, which he dedicated (and presented as a New Year's gift) to the Lady Anne Lexington in 1648. The MS. of the last mentioned formerly belonged to the collection of Dr. A. Clarke. Who was Mainsty; or where may information concerning him be found? W. K.

THE FAMILIES OF MATHEWS AND GOUGH.—In Philip Henry's *Day-Book*, now in my possession, there is a pedigree of his wife's family, Mathews of Broad Oak, given in the handwriting of his son Mathew Henry. It consists of nineteen generations; beginning with Bleddyn ap Kinwyn, Meredith, Madock, Enion, Rhyn, &c., &c.; and comes down to another "Madock" (28th of Henry VI.), who is said to have married "Margaret, daughter and heir to Mathew Gough, Esq.,

a great Captain in France." I should be glad of any information about this M. Gough, whose arms were: "Az. three boars ar., pass. in pale."

The arms of the Mathews are not given with their pedigree, nor have I found them quartered upon any of the Henry or Warburton monuments. Can any of your readers inform me whether the names above given are of historical note in Wales? Whether the "Mathews" family in South Wales trace up to the same ancestors? And what their arms are? Mw. H. Lee.

Morland.

Medallic Query.—I have before me a medal on which is pictured a lion, stretched across a sheaf of wheat, with his eyes open, but in a position of rest which might be mistaken for sleep; and behind him is a cock, about to peck the grain from the ears of wheat; and above them this legend:—

"VIGILI NIMIVM NE CREDE SOPORI."

On the reverse:

"TRAU NICHT DEM APPETIT. DIE KÖRNER AUS ZU PICKEN. ES KONTE DIR DIE LUST. IN EINER KLAU ERSTICKEN."

"Ne'er in thy hunger think
This sheaf of corn to rifle;
The fatal wish might bring
A claw thy breath to stifle."

And round the outer rim:

"HIER LIEGT KEIN SCHAF,
TRAU NICHT DEM SCHLAF."
"Here lies no sheep,
Trust not the sleep."

Can you inform me when the medal was cast, and what political event it was intended to mark? Edward Melton.

Melton, near Brough, East Yorkshire.

Monumental Effigies.—At the eastern end of the north aisle of Bristol cathedral is a mural monument in memory of Robert Codrington and Anna his wife, of the county of Gloucester, date 1618. Beneath the effigies of the parents are those of their seventeen children. Seven sons are represented kneeling, and one lying down, with clasped hands like his brothers. Eight daughters, two side by side, are also represented kneeling, and one appears lying down, closely swathed. All the figures have their faces in profile except the four younger daughters, and the youngest (kneeling) son. Of the two daughters kneeling side by side, and supposed to be twins, one holds a skull. Does this mark that her death preceded that of her parents? Why are some of the faces in profile and others turned towards the spectator? Does want of space *alone* cause the youngest son to be represented lying down? A correspondent of "N. & Q.," 2nd S. x. 218, has explained the swathed figure to represent a child who died in infancy, but information on the other points would be acceptable. Denkmal.

Miss Peacock.—I am desirous to know who this friend of Campbell the poet was. I have a letter addressed by Campbell to her, in which he styles her his "dear old friend," and where he alludes twice to my father. On this account I am doubly anxious to know something about the lady. There is no date to the letter, but it was written at Sydenham. Its date must be prior to 1812, the year my father died. Thomas H. Cromek.

Wakefield.

Presentations at Court.—Is there a register of presentations at Court kept, and does it include the reign of George I.? Curious.

Prophecy respecting the Crimean War.—A remarkable prophecy of the Crimean war is said to be contained in Quaresmius' *Elucidatio Terræ Canitæ*—the discovery of which raised the price of the book at the time of the war. If any reader of "N. & Q." can refer me to it, I shall be very much obliged. G.

Routh Family.—Can anyone supply the few missing links in the connexion between the Wensleydale Routhes and the East Riding family of that name (*circa* 1600)? R. O. J.

Starch.—Are there any publications which make any reference or allusion in any way to "starch" at any period from the reign of Elizabeth to Charles II.? From the portraits of that period, it is evident that starch was largely used. If there are any such books, where could they be found? Inquirer.

Turners of Eckington.—I shall be obliged by information about a large family named *Turner*, who lived, as late probably as 1680, either at Eckington, co. Derby, or in that immediate vicinity. My inquiries are chiefly directed at present to their antecedents and direct posterity, as well as to the crest and arms which they bore; but any particulars, or clue which may tend to throw light upon the family, will be acceptable.

R. W. T. V.

Xavier and Indian Missions.—1. Are there any MSS. extant relating to Xavier's missionary travels in India? If so, where are they?

2. Which books in Latin, French, Portuguese, or English, give the best accounts of his labours, and of other Jesuit missions in India?

3. I wish if possible to obtain a complete list of all books relating to Indian missions, especially those giving accounts of the *earlier* missionary endeavours, in connexion with the Syrian, the Danish, Baptist, American, or Wesleyan Churches, &c., &c.

While I particularly wish the names of works regarding the *earlier* missions, I would also like to be made aware of the names of *any* good books on

Indian missions, which may have been published on the Continent or in America?

Jno. Paton, Presbyterian Chaplain, 72nd Highlanders.

Mhow, Bombay, 17th Dec. 1861.

Queries with Answers.

Buzaglia.—Extract from Great Yarmouth Assembly Book, 15th Oct. 1784: —

"Ordered that the old dismounted cannon belonging to the Corporation be sold by the Chamberlains, and that a *Buzaglia* for the Toll-house Hall, not exceeding the expence of twenty pounds, be bought."

Query. What is a buzaglia? A. W. M.

Great Yarmouth.

[*Buzaglia* is doubtless a species of ordnance, which in ancient times was called *falcon* or *falconet*, and is perhaps an Italianized form of the French word *Busaigle*, or *Buse pattue*. If so, this would suggest that the word Harque*buse*, with its terminal *buse*, may possibly have some affinity. It will be observed, that the old dismounted cannon was sold to pay for the Buzaglia.]

Winkin. — To run like *winkin*, a south country phrase, denoting speed. Who was Winkin?

D. M. Stevens.

Guildford.

[*Winkin* is probably *winking*; and "like winkin" is a phrase applicable to anything that is done with great expedition, or, as we say, "in the twinkling of an eye." So in French, C'est l'affaire d'un *clin d'œil*; and in Italian, In un *batter d' occhio*. For the country phrase "to run like winkin," the London variation is "to cut like winkie."]

Rev. John Kettlewell. — Can any of your correspondents favour me with any information as to the date of death, where buried, &c., of Jane, relict of the Rev. John Kettlewell, A.M., vicar of Coles Hill from 1682 to 1691, and daughter of Anthony Lybb, Esq., of Hardwick, in the parish of Whitchurch, co. Oxford? Her husband died in London on the 20th April, 1695, aged forty-two, and was buried in the church of Allhallows Barking, near the Tower, where she caused a monument to be erected to his memory.

C. J. D. Ingledew.

[The bequests of this saintly divine to North Allerton and Brompton (available after the death of his wife) came into the hands of trustees in 1720, so that Mrs. Kettlewell must have deceased shortly before that year. (*Reports of the Commissioners of Charities*, viii. 700, A.D. 1823.) In the *British Magazine* for Oct. 1832, vol. ii. p. 132, it is stated that "the first distribution of the proceeds bears date in 1719." Who was *Anne* Kettlewell buried at North Allerton Jan. 29, 1716? May there not be an error somewhere respecting the Christian name?]

Mr. Bruce. — Can you give me any information regarding Mr. Bruce, who published in 1837 a translation of Schiller's *Don Karlos*? To whom was it dedicated, and where was it printed?

Zeta.

[The translator of Schiller's *Don Karlos* (printed by G. Reichard at Heidelberg, and published at Mannheim by Schwan and Goetz, and in London by Black and Armstrong, 8vo, 1837), is John Wyndham Bruce, Esq., barrister-at-law, son of John Bruce-Pryce, Esq. of Duffryn, co. Glamorgan. The work is dedicated to his father.]

Lord Chancellor Cowper: Appeals of Murder. — In Wilkins's *Political Ballads of the 17th and 18th Centuries* (1860), vol. ii. p. 91, is the following note: —

"Wm. (afterwards Lord Chancellor) Cowper, brother to Spencer Cowper, who was honourably acquitted of the charge of having murdered a beautiful and opulent quakeress named Sarah Stout, to whom he paid his addresses. The future Chancellor greatly distinguished himself in defending his brother in the 'appeal of murder' sued out, subsequently to his trial, by the heir-at-law of the unfortunate quakeress."

Where can I find a report of the above trial, or rather trials, for I suppose there were two of them? W. D.

[A report of this celebrated trial is printed in Burke's *Patrician*, iv. 299—318, 8vo, edit. 1847; and in the *State Trials*, ed. 1812, vol. xiii. 1190—1250. An attempt was made for a new trial by the process called "An Appeal of Murder," a mode of proceeding abolished in the reign of George IV. Vide Lord Raymond, 560; 12 Mod. 372.]

Norfolk Visitation. — Has the Heralds' Visitation of Norfolk in 1664 been printed? Where can the original be seen? N—n.

[The original is in the College of Arms, MS. D. 20. It does not appear to have been printed.]

Richard de Marisco, or Marais. — Can you inform me what were the arms of Richard de Marais, or Marisco, Bishop of Durham, anno 1217 to 1226? And whether the English surname Marsh is the present *Anglicised* form of Marais?

El Uyte

Capetown, South Africa,
Dec. 21st, 1861.

[The arms of Richard de Marisco are — A., on a cross engrailed S. a mitre O., in the first quarter a cross patee fitchy G. (MS. Rawlinson, 128.) Barry of six pieces, a bend. (MS. Brit. Mus. Addit. 12,443.) On his seal is, by way of rebus — Barry wavy of four, in chief four osiers. (Surtees's *Durham.*) *Vide* Bedford's *Blazon of Episcopacy*, 1858, p. 123. In ancient Latin deeds the Marsh family is styled De Marisco; and, according to Mr. Lower, *Marais*, or *Maresq*, has its counterpart in English sur-nomenclature in the name of Marsh.]

"A Brace of Shakes." — Some Surrey people I once knew, when speaking of anything that could be executed in a short time, occasionally made use of the expression that "It would be done *in a brace of shakes*." Hearing a Kentish person use the same phrase, I am induced to ask whether it admits of explanation. It is, perhaps, connected with another, "To be done in *two twos*." F. P.

[We apprehend that "in a brace of shakes" is simply a variation of the more usual phrase "in a shake," *i. e.* with great rapidity. The allusion is probably to the dice-box ("shaking the elbows"). For instance, if the player lost 100*l.* by a single throw, "It was done in a *shake*;" if by throwing twice, "It was done in a *brace of shakes*."]

Replies.

ORNAMENTAL TOPS.

THE COTGREAVE FORGERIES AND SPENCE'S "ROMANCE OF GENEALOGY."

(3rd S. i. 8, 54.)

That the Editor of "N. & Q." will render service to the lovers of genuine genealogy by exposing to, and cautioning them against, belief in the quackery and impudence of the Cotgreave or Spence fabrications, there can be no doubt; and believing them to have been carried to an extent that can hardly be credited, I beg to assist in the suggestion of S. T. in your number of January 4th, by sending for record some instances wherein the modest Mr. Spence, by the aid of the signatures of his amiable relatives Harriet and Ellen Cotgreave, have for the trifling sum of five pounds, or sometimes less, furnished ancestors of *undoubted celebrity* to those whose pedigree he thought wanted "Ornamental Tops," when commencing only with an apparently degenerated progenitory. In all or most cases their heroes flourished at Boroughbridge, Cressy, Poictiers, or Agincourt: a sum so totally insignificant for the acquirement of so much ancient and valiant blood, that few could resist such a "Topping." There were, however, some persons who discovered the fraud, and repudiated the offer.

That such descents should have imposed upon editors of works pretending to any *authority* is, however, surprising, for they are mostly on the face of them palpably fictitious. A pedigree, it is said, that has once taken root in a printed book *must be true*,—at all events most people who read them *believe*, and that is good ground for caution against implicit, or indeed any, reliance upon Mr. Spence.

1. The descent of William Huntley, living *temp.* I Richard I. (who married Alice Cotgreave) from Sir Hugh de Huntlye, Seneschal to Hugh de Lacy, Constable of Chester, under the hand and seal of *Harriet Cotgreave*, and witnessed by W. S. Spence, 23rd March, 1842.

2. Descent of Ellis Treherne (who married Isabel Cotgreave), showing a descent from Sir Hugh Treherne of Lettymour, *temp.* Edward III., under the hand and seal of *Harriet Cotgreave*, 13 Oct. 1842.

3. The descent of Samuel Long of Netterhaven, Wilts, signed *Harriet Cotgreave*, 27 April, 1846.

4. A descent of Gaye, ... 1846.

5. The descent of Lea of Kidderminster, extract from a pedigree of Gamull of Mottington, signed *Ellen Cotgreave;* witness W. S. Spence, 7 Sept. 1849.

6. The descent of Cross of Charlinges and Sutton, signed *Ellen Cotgreave*, William S. Spence, July, 1849.

E. I.

NEIL DOUGLAS.

(3rd S. i. 18.)

I beg to thank r. for his attention to my Query. Pending the opportunity of consulting his references, and consequently at the risk of communicating what may be already well known regarding my subject, I willingly comply with C.'s request by throwing together a few loose *mems.* about Douglas, which I have from time to time noted in such of his books as have fallen into my hands.

Douglas would appear to have been a wavering Nonconformist, but a sincere Christian and moralist; whether he ever belonged to the Established Kirk I know not, but, as an author, he first comes before the public in the character of a minister of the Relief Church: —

1. "Sermons on important Subjects, with some Essays in Poetry. By N. D., Min. of the Gospel at Cupar, in Fyfe. (A small 8vo, of 508 pages.) Edin.: Caw. 1789."

In this work Douglas figures in the double character of theologian and poet. His "Essays," in the latter line, occupy 89 pages of the work, under the heads: "Versions and Paraphrases of some of the Psalms," and "Poems on various Occasions." The first, although sufficiently interesting to have entitled him to a *niche* in Holland's *Psalmists of Britain*, escaped that gentleman's researches; and there are, among the second, some ultra-loyal effusions which might at a subsequent period have shielded their author from the suspicion of disaffection to the reigning family.

I next trace Douglas as the author of an anonymous work of remarkable character, entitled: —

2. "A Monitory Address to Great Britain; a Poem in 6 Parts. To which is added Britain's Remembrancer.*

> "Heav'n-daring sins unerring tokens yield,
> That mercy soon will cease a land to shield:
> For these abounding rouse Almighty ire,
> And waste a realm as with consuming fire,
> 'Tis God incens'd that Empires does o'erthrow,
> To his just wrath these their destruction owe.

Edin.: Guthrie, 1792."

This goodly octavo of 481 pages is addressed "To the King" by "Britannicus"; and is a call upon his Majesty to abrogate the somewhat incongruous Anti-christian practices of the slave-trade, duelling, and church patronage; also to put in force his own proclamation against vice, which is here reprinted: together with a Preface, the burden of which is a general remonstrance against the degeneracy of the times. The *Monitory Address* itself occupies 207 pages, and touches upon an infinity of matters, regarding which we have

* This is a reproduction of Jas. Burgh's *Britain's Remembrancer, or the Danger not over,* suggested by the Rebellion of '45. It was reprinted at the period in Scotland, by Boston & Willison, as the work of an unknown author, and Douglas erroneously assigns it to President Forbes.

as a nation provoked the wrath of God. Among these, drunkenness, swearing, and debauchery stand foremost, and, in this earnest work of our honest modern *Wither*, obtain no quarter. His powerful lines, and no less pertinent notes, indeed reflect the reverend author in the light of an advanced social reformer, and an amiable enthusiast in his impatience for the arrival of that happy millennial state of moral perfection still in abeyance. The next work of Douglas's is startling: —

3. "The Lady's Scull; a Poem. And a few other Select Pieces. By N. D., Min. of the Gospel at Dundee. 12mo. Dundee, 1794."

This is a poetical exercitation upon the text — "The place of sculls," &c. — and is but an extention of a shorter poem under the same title in No. 2. In this, as in all Douglas's books, there is much introductory matter; and I owe the discovery that the *Monitory Address* was a work of his, to finding it claimed in the Preface to this little book; where also are some reflections upon the ingratitude of the world, painfully suggestive of books falling still-born from the press, and pecuniary and laborious endeavours to benefit mankind ending in disappointment! From this time I do not meet Douglas again in my own collection, until 1799; but in the interim I find he published: —

4. "Lavinia; a Poem founded upon the Book of Ruth, &c. With a Memoir of a Worthy Christian lately dec. Edin.: Sold by the A., Castle Hill."

5. "Britain's Guilt, Danger, and Duty. Sermons."

6. "The African Slave Trade, with an expressive Frontispiece, &c.; and Moses' Song paraphrased; or the Triumph of the rescued Captives over their incorrigible Oppressors."

7. "Thoughts on Modern Politics. Consisting of a Poem upon the Slave Trade," &c.

8. "Journal of a Mission to part of the Highlands of Scotland in 1797. By Appointment of the Relief Synod, &c. By N. D. Sm. 8vo, pp. 189. Edin. 1799."

This is a very interesting account of a missionary incursion into the wilds of Argyleshire, in a series of letters, highly characteristic and amusing in its relation of the Relief Minister's difficulties with the rough Highland cateran on the one hand, and the jealous clergy on the other. My copy of this is appropriately bound up with a similar record of an attempt to *awaken Donald* to a sense of his religious deficiencies, by Messrs. Halden, Aikman, and Rate, the previous years, — the two presenting a fair picture of Celtic religion and manners at the period. My bibliographical history of Neil Douglas is now a blank until 1811, when there was published: —

9. "The Royal Penitent; or true Penitence exemplified in David King of Israel. A Poem in 2 Parts. By N. D., Min. of the Word of God. 8vo, pp. 52. Greenock, 1811."

Want of biographical material prevents me saying when Douglas seceded from the Relief Church; but his next publication, known to me, exhibits him in his last *phase* of a "Preacher of Restoration": —

10. "King David's Psalms (in Common Use), with Notes, Critical and Explanatory. Dedicated to Messiah. Sm. 8vo, pp. 638. Glasgow: Prin. and Sold by N. Douglas, the Author, No. 161, Stockwell Street, 1815."

"To Immanuel, King of Kings, and Lord of Lords, his unworthy but much obliged Servant in the Gospel, humbly presents, as in Duty and Gratitude bound, this Work; undertaken with a Single Eye to his Glory, and for the defence and illustration of his Truth; now finished through the kindness of his Providence in believing hope of his acceptance, Divine Patronage, and Blessing."

"To God, Author of the Book of Psalms, and all other Books of Sacred Writ, be honour and glory. Amen."

This work contains a portrait of Douglas, not in clerical costume, and certainly not of a prepossessing character. The *Psalms* are, as stated, the common metrical version of the kirk, with Douglas's headings; in which, like Watts and John Barclay, he sets aside the literal for a sense applicable to the Christian dispensation. The extent of the work sufficiently indicates the bulk of the "critical and explanatory notes," which accompany the text. A companion book is —

11. "Translations and Paraphrases in Verse. With an Improvement now to each. (The Kirk Hymns similarly treated.) Sm. 8vo, pp. 132. Glas. 1815."

12. "The Analogy; a Poem (of '46). 4-line Stanza." [This, purporting to be by N. D., will be found in *A Collection of Hymns* for the Universalists, Glas. 1824.]

With this concludes my catalogue of the literary labours of Neil Douglas. If any correspondent can add to it, I shall be glad.

In 1817 Douglas, when preaching his *Restoration* views, in Glasgow, fell into the hands of the law; and was, on the 17th May, arraigned before the High Court of Justiciary, Edin., upon an indictment charging him, the said N. D. (called a Universalist Preacher), with sedition; in drawing a parallel between Geo. III. and Nebuchadnezzar; the Prince Regent and Belshazzar: and further, with representing the House of Commons as a den of thieves and robbers. A verdict of acquittal was pronounced, and the poor old man left the Court loyally declaring, that he had a high regard for his Majesty and the Royal Family, and prayed that every Briton might have the same. Douglas went prepared for the worst; and there was published, after the trial:

"An Address to the Judges and Jury on a Case of alleged Sedition, on 26 May, 1817, which was intended to be delivered before passing Sentence."

An interesting paper, which I have seen too late to make use of in this note, already too extended.

A. G.

N.B. The published Report of the Trial contains a curious caricature-looking sketch of Douglas as he stood at the bar, with Dan. v. 17—

23, below, being the text which brought him into this trouble.

EARTHQUAKES IN ENGLAND.

(2nd S. xii. 397; 3rd S. i. 15.)

An interesting notice of an earthquake in England, in 1692, occurs in the *Autobiography of Sir John Bramston*, printed by the Camden Society in 1845. It may be necessary to premise, before giving the extract, that the narrator and his family were residing in Greek Street, Soho, at the time of the shock: —

"On the 8th of September, 1692, about 2 of the clock in the afternoone, in London and the suburbs there was plainly felt a tremblinge and shakeing of the houses, the chaires and stooles hitting togeather; many persons taken with giddiness. I myselfe was not sensible of it, nor did my daughter, nor Colonel John Bramston, who were at that time sitting with me at my table; nor, indeed, did any of the servants perceave it. It lasted about 2 minutes, as all our neighbours sayd; such as were above stayers were most sensible of it, in all the parts of the citie. It was felt in Essex, Kent, Sussex, Hampsheire, &c. at the same time, and had the same continuance. The letters say it was also felt at the same time in Flanders and Holland; where else, we heare not yet. It did no hurt, God be blessed, save only affrightinge many persons; and, indeed, it beinge so lately after the account come from Jamaica of the horrible and destructive earthquake there, people had great reason to be apprehensive of the effects of this. I doe not heare any perticular hath authentickly been set out of that yet, and I pray God England may never experience the effects of earthquakes, tho' I look not on them as judgments from God, but as proceeding from naturall causes."

I should be glad to be referred to any contemporary account of the phenomenon here mentioned.

Edward F. Rimbault.

The narrative of the earthquake at The Birches, alluded to by Mr. Allport, bears the following title: —

"A Dreadful Phenomenon Described and Improved. Being a particular Account of the sudden Stoppage of the River Severn, and of the terrible Desolation that happened at the Birches between Coalbrook-Dale and Buildwas Bridge, in Shropshire, on Thursday Morning, May 12, 1773. And the substance of a Sermon preached the next day on the Ruins to a vast Concourse of Spectators. By John Fletcher, Vicar of Madeley, &c." Sm. 8vo. pp. 104; Shrewsbury, 1773.

The descriptive part occupies 33 pages; and if A. A. or any other correspondent, investigating such matters would like to peruse it, I shall willingly place my copy with the Editor, if he will take the trouble to communicate it. J. O.

In reference to this subject I copy a letter from a friend: —

"The Earthquake I felt at Nottingham was on a Sunday in March, 1816. We were in St. Mary's Church to hear the Assize Sermon. The whole church shook, or or rather oscillated. It was a most extraordinary thing to see; it was momentary; I do not remember feeling alarmed at all. Some people went out of church; some said there was a rumbling noise, as if a waggon were passing by. In some houses the bells rang, and the clocks were stopped. At Mrs. F——'s the cook was making pies or puddings, and the flour was all laid in regular little heaps on the dresser before her, to her great amazement. It was rather remarkable that it did not seem to be felt anywhere else in England."

F. C. B.

I was at Newstead Abbey at the same time with A. A., and remarked with regret the dilapidated and neglected state of Boatswain's monument. Knowing how religiously the late Col. Wildman preserved even the simplest memorials of his illustrious predecessor and schoolfellow, I inquired the reason of the ruin-like appearance of the monument, and was told nothing about an earthquake, but that the colonel allowed it to decay, because Lord Byron had, with very bad taste, buried his dog and raised his tomb on the site of the old altar. Even an earthquake would have appeared more reasonable to me, than the folly and shame of allowing so interesting an object to become a ruin, when it might have been removed and preserved on a spot more appropriate.

I also remember the fissures in the walls of the abbey, and did hear something of an earthquake in connection with them. It strikes me also that I can recollect some fissures in A. A.'s neighbourhood (Poets' Corner). Will he, as an expert in his profession, ascribe them to an earthquake, or to age and delayed repair? S. T.

Smart shocks of an earthquake were felt in Manchester on Sunday, Sept. 4, 1777. For an account of them, see Hibbert's *Public Foundations of Manchester*, ii. 160, and also Aston's *Metrical Records of Manchester*, 19, 8vo, 1822.

Lancastriensis.

The account of the earthquake which occurred at the Birches between Buildwas and Madeley, on the 27th of May, 1773, mentioned by Mr. Allport as being contained in a small volume by the Rev. J. Fletcher (the title of which Mr. A. has forgotten), must be the same as that which occurs (with the sermon preached on the occasion), in the *Works* of the Rev. J. Fletcher, vol. vii. fol. 209, Lomas, London, 1807, and also in his *Works*, published by Allman, 1833, vol. ii. fol. 347. J. Booth.

Rochdale.

The disturbance which your correspondent describes as having taken place near Newcastle on the 15th of November, 1844, would not be an earthquake, but what is popularly called "a

creep;" *i. e.* a subsiding or slipping in of the ground, in consequence of the coal having been worked under it. In some colliery districts these disturbances are of frequent occurrence, and often lead to litigation. H. Fishwick.

DAUGHTERS OF WILLIAM THE LION.

(2nd S. xii. 357, 424.)

I believe there is no doubt that the two eldest daughters of William the Lion were *Margaret* and *Isabella*. In June, 1220 (4 Hen. III.), a treaty was made between Henry King of England and Alexander II. King of Scotland (the son and successor of William) by which it was agreed that Henry should provide marriages in England for these two sisters of the Scottish King. In proof of this I adduce the following extract from the *Calendarium Rotulorum Patentium:* —

"*Patent. de anno quarto Regis Henrici Tertii.*

"Compositio inter Regem et Alexandrum Regem Scotiæ,—viz. quod Rex daret ei in Maritagium Joh' primogenitam sororem suam, vel Isabellam sororem suam juniorem, ac quod Rex maritaret *Margaret'* et *Isabell'* sorores ipsius Regis Scotiæ infra Regnum Angliæ ad honorem suum. Act' apud Eboracum 15° Junii coram," etc.

Margaret, the eldest of the two sisters, was married to Hubert de Burgh, afterwards created Earl of Kent. I do not know on what authority Hermentrude represents the marriage as not having taken place till 1225. Matthew Paris, as quoted by Dugdale (*Baronage*, vol. i. p. 694), sets it down to the year 1221 (5 Hen. III.).

In 1225 Isabella was married to Roger Bigod, as appears from the following extract from the *Calendarium:* —

"*Patent. de anno nono Regis Henrici Tertii.* A. pars 2d. "Rogerus filius et Hæres H. Comitis Bigod duxit Isabellam sororem Alexandri Regis Scotiæ."

Some time afterwards Alexander contended, that during the life-time of William the Lion there had been a treaty between him and King John, by which it was agreed that the two princesses should be married, the one to Prince Henry (afterwards Henry III.) and the other to his brother Richard. If in point of fact there ever was any such treaty, at all events after the composition made in 1220 (4 Hen. III.), it must have been deemed to have been waived. But however this may have been, it would appear that there was at one time a convention between Henry III. and Alexander II., by which Henry engaged to marry one of Alexander's sisters. This sister is by some authorities spoken of under the name of *Margaret*, by others under the name of *Margery*. The latter I suppose to be correct, and if so we arrive at a third sister, the one whom Hermentrude calls, apparently with some hesitation, *Margery* or *Marian*. All that relates to this third sister is exceedingly obscure. But I hope that some of your learned correspondents north of the Tweed may be able to give some clue to her individuality.

The statement is probably correct, that all the daughters of William the Lion died without issue, or, at all events, without issue living in 1290. For any descendant of theirs, whether male or female, would, on the death of Margaret of Norway, have been undoubted heir to the crown of Scotland, in preference alike to Baliol and Bruce.

I must however observe, that, according to Dugdale (*Baronage*, vol. i. p. 700), there were descendants of Margaret, Countess of Kent, long after the disputed succession. But this is also a very obscure point and requires investigation.

Isabella, who married Robert de Roos, was an illegitimate daughter. It was the great-grandson of this Isabella, and not (as Mr. Dixon supposes) her grandson, that was one of the competitors for the crown of Scotland.

Margaret, who married Eustace de Vesci, was another illegitimate daughter. Her grandson William de Vesci was also one of the competitors.

Meletes.

Eastern Costume: Rebekah at the Well. (2nd S. xii. 347, 377.) — My letter of the 6th November brought me an answer from your correspondent W. L. R. just as I was leaving home to proceed hither; and I have had much pleasure in communicating with him personally. At the same time it is proper that I should say a few words in "N. & Q." for the general information of your readers.

My wife and I arrived here yesterday, "at the time of the evening, even the time when women go out to draw water," and we met a number of "damsels" with their "pitchers" so employed. This morning we have been to the "well of water," which is (as I anticipated) "without the city" on the way from Damascus, through which city Eliezer would naturally have passed on his way from the Land of Canaan.

The weather forced us to return to Damascus this afternoon, so that we have no time to note the particulars of the costume of the females. But we intend returning in a few days, when we trust the weather will allow my wife to take photographs of the place and its inhabitants. Meanwhile, I may remark, that we did not see any of the females, old or young, with veils.

Charles Beke.

Harran, in Padan Aram,
21st Dec. 1861.

Old MS.: Pandects (2nd S. xii. 418.) — Will your correspondent, who so kindly replied to my Query, be good enough to give me more full particulars with regard to the Pandects, either through your columns or by sending a note for me to your office. Chessborough Harberton.

Knaves' Acre (2nd S. xii. 191, 273, 445; 3rd S. i. 58.)—Stukeley says, "When the Romans became masters here, they built a temple of their own form to Diana, where now St. Paul's stands; they placed it in the open space then the forum: but the British temple appropriate to the city, was upon the open *rising* ground to the *west*, where now is Knaves' Acre." (*Itin. Curios*, cent II. "The Brill," p. 14.) This was written in October, 1758. Now in the *St. James's Chronicle* of May 23, 1761, is the following announcement:—

"The projected exhibition of the Brokers and Sign-Painters of Knaves' Acre, Harp Alley, &c., is only postponed, till a room spacious enough can be provided, as the collection will be very numerous."

Harp Alley, formerly called Harper Alley, leading from Farringdon Street to Shoe Lane, stands not only *west* of St. Paul's, but on *rising* ground, and appears to be the site alluded to by Stukeley. It is within a stone's throw of the printing office whence the curious *Notes* and *Queries* of your correspondents take flight, and wing their way "from Indus to the Pole." In days of yore, according to Stukeley, the Roman temple stood on the eastern bank, and the British temple on the western bank of the River of Wells. Before the Act of Parliament passed for removing the signs and other obstructions in the streets of London, there was a market in Harp Alley for signs ready prepared. (Edwards's *Anecdotes of Painting*, 4to, 1808, p. 118.) There was another Harp Alley in Little Knight-Rider Street, Doctors' Commons (*New Remarks of London*, 1732, p. 67); but the one in Shoe Lane best agrees with Stukeley's account. J. Yeowell.

Thomas Craskell (2nd S. x. 449.) —

[We are indebted to the courtesy of the *Cornwall Chronicle*, published at Montego Bay, Jamaica, Dec. 13, 1861, for the following reply to a Query in "N. & Q." of Dec. 8, 1860.—Ed. "N. & Q."]

To the Editor of the Cornwall Chronicle.

Kingston, Jamaica, Dec. 1st, 1861.

Sir,—As I perceive by your impression of this morning, that information is sought concerning the late Thomas Craskell, I beg to state that my wife Susan Lucas is a daughter of Thomas Craskell the son, from whom much information might be obtained, that is unlikely will be given by any other person.

I am, Sir, yours obediently,

Augustus Lucas.

22, Harbour Street and Matthew Lane.

Mr. Turbulent (3rd S. i. 31.)—

"Mr. Turbulent's real designation was Rev. Charles Giffardier, he was French reader to the Queen and Princesses. His name correctly written was, we believe, De Guiffardière. He had a prebendall stall at Salisbury, and was Vicar of Newington and Rector of Berkhampstead."

See the review of Mad. D'Arblay's *Diary and Letters* in the *Quarterly*, No. cxxxix. This review is only on the *three* first volumes. Can any of your readers inform me where a review of the whole work, published in 7 vols., is to be found; and who was "Mr. Fairly," who plays such a conspicuous part in Mad. D'A.'s *Diary* of her court life? E. B. R.

Flight of Wild Geese and Cranes (2nd S. xii. 500.) — The countrywoman's belief, that the flight of flocks of wild geese is "always in the form of letters or figures," shows how tenacious of life are all popular superstitions. The ancients had the idea respecting the flight of wild geese equally with that of cranes — which it closely resembles — as appears from Plutarch, Ælian, Cicero, and others. Of the latter birds, Jerome says: "unam sequuntur, ordine literato" (*Epist.* 4, *ad Rust. Monac.*); and Aldrovandus, who has collected (*Ornitholog.*) remarks to the same effect from many writers, assures us that Palamedes, in the time of the Trojan war, is said to have invented several letters of the alphabet from observations of their flight. Martial alludes to this in Xeniis (*Grues*, lxxv.):—

"Turbabis versus, nec litera tota volabit,
Unam perdideris si Palamedis avem."

Cassiodorus, as Gaffarel remarks (*Curios. Inauditæ*, cap. xii.) goes still further, and roundly asserts that Mercury devised *all* the letters in imitation of the figures formed by flocks (?) of these birds. These figures appear to depend on the force and direction of the wind, and most frequently correspond with the Greek letters γ and λ; sometimes, however, these birds form a half circle; and at others, when attacked by birds of prey, a perfect circle. We may, I take it, safely conclude with the old writer that the letters, which cranes and wild geese "make in their flying, show us only the diversity of the winds, or else the manner of ordering themselves in battle."

Delta.

Topography in Ireland (2nd S. xii. 474.) — "Co. Kingstown" and "co. Queenstown" became the King's and Queen's Counties in the reign of Philip and Mary.

"Co. Uriell," *recte* Oriel, is the County Louth.

"Kilmacrenan wher O'Donnel is made," is the name of a place in the co. Donegal, in which O'Donnell was made or inaugurated king of his clan.

Your correspondent, Mr. C. Harberton, is requested to give some particulars about his curious map. Is it in MS., or engraved?

Herbert Hore.

Conservative Club.

Foilles de Gletuers (2nd S. xii. 347.) — It is difficult to speak positively without seeing the context, and without knowing in what dialect the words occur; but I should think that "leaves of sword-grass" would probably be the right trans-

lation, *gletuers* being apparently a corruption of *gladiolus*. LUMEN.

"RETRIBUTIVE JUSTICE" (2nd S. xii. 379.) — MR. JAMES CROSSLEY is in error in stating Mr. Joseph Aston to have been editor of the *Rochdale Pilot*, which paper is of recent date. The paper edited by Mr. Aston was entitled the *Rochdale Recorder*, of which only sixty-five numbers were issued (January, 1827, to March, 1828). J. B.

WILLIAM OLDYS: "BEND SINISTER" (3rd S. i. 2.) — Allowing the illegitimacy of Oldys, is the writer of the interesting article upon him correct in saying that "there can be little doubt that the bend sinister ought properly to have figured in the arms of the future Norroy"? I believe the baston, or bâton, which is the fourth part of the bend running from the sinister chief to the dexter base, was alone borne as the mark of illegitimacy. J. DORAN.

DANBY OF KIRKBY KNOWLE, OR NEW BUILDING (2nd S. xii. 290, 404.) — EBORACUM might have added, that New Building (not Buildings), near Thirsk, is a most curious old house, well worthy the attention of archæologists; containing a reputed subterranean passage, a newel staircase, and a very interesting and perfect specimen of a secret chamber or hiding place. Whether the present owner permits visitors to see it, I cannot say. It is, I believe, let as a farm; but its antiquity and peculiarities, and the magnificent view from it, make it well worth a visit. P. P.

As I take the monthly parts, and not the weekly numbers of "N. & Q.," and have besides been for some time from home, I have not till recently seen the obliging communications of K. P. D. E. and EBORACUM. With the information contained in the letter of the former I was already acquainted, except the statement that the Danby pedigree went back to two generations before the Conquest: the pedigrees in Burke's *Commoners* and Whittaker's *Richmondshire* taking it to but one generation. Would K. P. D. E. kindly inform me as to the generation before "John, Lord of Great and Little Danby," &c.?

My best acknowledgments are due to EBORACUM for giving me the connecting link between the Danbys of Leake and those of Kirby Knowle. The Leake pedigree of 1665 goes no further back than the preceding Visitation; which, so far as I know, has never been printed. But, I presume, EBORACUM's Robert Danby may have been the father of the Thomas with whom it commences. Grainge calls the Danby, who bought New Building, James; and states that he came from York. Probably Edmund Danby, who also had a house at Kirby Knowle, was another brother; and from this latter I have a strong conviction the poor shoemaker is descended, who was unable to establish his claim to the property, though one would have imagined he might have traced back in the parish registers for two hundred years. I should much like to hear the history of his claim; and, also, who were the executors of the late Mrs. Dalton of New Building; if EBORACUM could oblige me with the information?

A YORKSHIREMAN.

NEWTONS OF WHITBY (2nd S. xii. 237, 352, 444; 3rd S. i. 17.) — Where Sir David Brewster was wrong, was the styling Sir Richard Newton of Newton "the last *Baronet* of the family," whereas by R. R.'s own showing, he was a *Knight*. "The last baronet of the family," with which Sir Isaac was connected, was, as I stated in my former note on this subject, *Sir Michael Newton*, 4th and last Bart. of Barr's Court, co. Gloucester, who was K.B. and chief mourner at Sir Isaac's funeral. There is some ground for assuming a kindred between this family and the philosopher, but I cannot see how he could have been connected with the East Lothian Newtons, of which the Sir Richard, mentioned by R. R., was the last male representative. S. T.

SIR GODFREY KNELLER'S AUTOGRAPH (2nd S. xii. 434, 526.)—It is a well-known fact that many autograph letters of celebrated characters have been *fabricated* within the last few years, and I believe this system has been further carried out in autograph signatures on the title-pages and fly-leaves of old books, deeds, &c. In some cases the deception has been limited to the alteration of certain letters, the insertion of commas, &c.

The autograph signature mentioned by DR. NELLIGAN — "Godfrey Kneller, Nuckle. His Book, May 4th, 1720," is assuredly that of Godfrey Kneller *Huckle*, the nephew and godson of the celebrated painter. The comma has been cunningly inserted after Kneller, for obvious reasons, and the *H* in Huckle (unless misread by your correspondent) altered into *N*, for some reason not quite so apparent. The will of Sir Godfrey Kneller was proved Dec. 6, 1723. He bequeathed to his wife 500*l.* a-year, his house and furniture at Whitton and Great Queen Street, and other property, during her widowhood; and after her decease to his godson Godfrey Kneller Huckle, with an injunction to take the name and arms of Kneller, which he did by act of parliament in 1731. Many of Sir Godfrey's letters, including several to his nephew, passed into my hands some years since. They contain valuable matter as to the state of the art at the period when they were written, and it is my intention to print them, with other documents relative to the Knellers, when I obtain the permission of the present representative of the family. Huckle was somewhat of a book-collector. I have his auto-

graph on the fly-leaf of more than one volume in my library. EDWARD F. RIMBAULT.

SAINTS ON MILAN CATHEDRAL (2nd S. xii. 368.) —It is hard to understand what guide-book your correspondent NANFANT can have consulted on this subject without finding information. I have looked at three, and they all refer to it. The *Modern Traveller*, quoting Wood's *Letters of an Architect*, gives the number of statues outside the cathedral of Milan at 4400. Förster's *Reise-handbuch für Italien*, the best guide-book for Italy that I know, says that the number of such statues has been stated at 4500. Murray's *Handbook to North Italy* states, probably with more exactness, that 4500 will be required to fill all the niches and pedestals, and that of these only 3000 are as yet fixed. T. R. S.

SAMUEL JOHNSON, LL.D. (3rd S. i. 30.) — The words quoted by ABHBA are written on a slip of paper inserted between the leaves of the volume. They are signed E. H., and are not in the handwriting of Dr. Barrett. It is very desirable that the correspondents of "N. & Q." should be exceedingly cautious not to increase the circulation of incorrect statements, or to ask unnecessary questions, when the sources of accurate information are so easily accessible. If ABHBA had only looked into the index of so well-known a publication as Boswell's *Life of Johnson* (London, 1833), under the head of "Dublin University," he would, by the words "grant a diploma to Johnson," be referred to vol. ii. p. 288, and found there that the degree was conferred in 1765, and that his letter of acknowledgment is there inserted at full length. Ἀλιεύς.

Dublin.

BEATTIE'S POEMS (3rd S. i. 35.) — MR. GIBB, in describing his own copy of Beattie, 1760, has given a correct one of mine of 1761; indeed since mooting the question in "N. & Q." I have had an opportunity of carefully comparing the editions, Lond. 1760, and Aberd. 1761, and am now perfectly satisfied that they are one and the same, with, in the case of the latter, a new title.

I have, however, carried my inquiry a little farther, and would now unhesitatingly pronounce the London imprint of 1760 false; and my conviction, founded upon comparing it with other works from the Aberdeen press, that the book was in reality printed by Francis Douglas, and not by And. Miller, London. I arrive at this conclusion by applying MR. GIBB's test of the clumsy *b*, and find it runs through the Aberdeen books, and that the ornaments in the so-called London edition are found in the *Whole Duty of Man*, republished by Douglas in 1759.

Moreover, Beattie was, if I mistake not, but little known beyond his own locality in 1760, which renders it highly improbable that he could have had any dealings with the London bibliopole, or that he had any literary friend in the south who would take upon himself the responsibility of launching his then obscure muse upon the critics of the metropolis. J. O.

THE ENGLISH LANGUAGE (2nd S. xii. 347, 422.) — The language in which books are written in our days is so essentially different from what it was a century ago, that it is difficult to enter into the views of Lord Mansfield with respect to Hume and Robertson. In the progress of the change that has taken place, the language of Hume and Robertson has been absorbed into the general style of our literature, and we are not aware of the peculiarities which distinguish it from the language of more purely English writers. But I think that on a careful examination, it will be found that our earlier writers use a style approaching more nearly to spoken language. I do not mean merely the language of conversation, but language such as the author would use if he had to express himself by word of mouth. This language would necessarily vary with the subject, rising — as the occasion might require — from almost a mere colloquial style to something approaching more or less nearly to the rhetorical. Look at Raleigh, Barrow, Bolingbroke, and compare them with Hume and Robertson. In the three English writers you find the outpouring of the soul of the man. In Hume, and still more in Robertson, we are always conscious that the author is writing a book. This may, perhaps, be in part attributable to the cause assigned by Dr. Carlyle, that to the Scottish writers English was, to a certain extent, an acquired language. But it is a melancholy thing to look at the current literature of the day, and to see how completely a mere written style, — the like of which no human being ever spoke, — has superseded the natural spoken style of our language. People attribute the tameness of modern writing to the want of Anglo-Saxon words. No accumulation of Anglo-Saxon words will ever give life to a purely conventional structure of language. What is worst of all, this canker has begun to eat into the very core even of our spoken language. I could name among the statesmen of the day more than one whose style of eloquence is to speak like a book. One great reason of this is, that instead of aiming to produce an effect upon the minds of those whom they are supposed to be addressing, the object upon which their energies are really bent, is to elaborate a string of sentences for the purpose of being readily taken down in short-hand, so as to turn out well in the columns of the next day's newspapers. This is a more pernicious habit even than that of reading a written oration.

MELETES.

Chaucer's "Tabard" Inn and Fire of Southwark (2nd S. xii. 325, 373.) — There seems to be some doubt as to the destruction of this celebrated hostelry by the great fire of 1676. It may have perished in a conflagration that occurred nine years earlier, and to which a reference is made in the following extract from a private letter of the date July 27, 1667 : —

"I suppose you may have heard by this time of that dreadfull and desperate fire in the borough of Southwarke not farre from the Spurr Inn; wherein divers persons were burnt and spoyled, about 40 familyes disteaded of their habitations, and some that now have beene twice burnt out of their houses quite undone, that had a considerable meanes of a livelyhood before: there are evidences enough of its being set on fire, but whither the chiefe actors bee taken or no, or what wilbee the effect wee cannot say. . . . ."

How was the "Spurr" Inn situated in relation to the "Tabard"? W. S.

Heraldic (2nd S. xii. 10. 138; 3rd S. i. 38.) — May not the arms first mentioned by W. S., viz. "az., 3 covered cups or," be those of Argenton, an extinct Dorsetshire family, and probably a branch of the old baronial family of Argentine, of Horseheath, co. Cambridge, whose arms, however, appear to have been "*gules*, 3 covered cups arg." The heiress of the Dorset branch married into the family of Williams of Herringstone, who quarter the arms of Argenton; and a rhyming epitaph on one of the family (Mary, wife of Lewis Argenton, and relict of Robert Thornhull), on a brass plate in the east wall of the chancel of Woolland Church, Dorset, is given at length in Hutchins's *History of Dorset*. Henry W. S. Taylor.

Heraldic (3nd S. i. 30.) — The arms referred to by Hermentrude are no doubt those of Robertson (of Membland Hall, Devon), impaling Atkinson. (*Vide* Burke's *Landed Gentry*, vol. ii. 1127), and should be described as follows: — "Gules, 3 *wolves*' heads erased, arg., armed and langued az.," for *Robertson*; impaling "Gules an eagle displayed with 2 heads arg. (perhaps, or) on a chief of the last 3 *estoiles* of the 1st, for *Atkinson*. *Crest*. "A dexter arm and hand erect, holding a *regal crown* all ppr." *Motto*. "Virtutis Gloria Merces." Henry W. S. Taylor.

Southampton.

Burial in a sitting Posture (2nd S. ix. 44, 513; x. 159, 396; 3rd S. i. 38.) — In the *Natural History Review* for January, 1862, pp. 53–71, is a very interesting article by M. Lartet on the discovery of human and other remains in a cavern on the mountain Fajoles, near Aurignac (Haute Garonne). The main object of the writer is to throw some light on the question of the co-existence of Man with the great Fossil Mammals; but in describing the interior of the cavern, and the *probable* position in which the bodies had been deposited (they had been removed before he visited the place), which, for certain reasons, he considers to have been "a sitting or crouching posture," Mons. Lartet speaks of it as "that which is well known to have been adopted in many of the sepulchres of primitive times;" and in a note at the same page (58), says: —

"This attitude of the body, bent upon itself, has been noticed in most of the primordial sepultures of the north and centre of Europe, and it has been also observed in the foundations of Babylon. Diodorus Siculus informs us that it was practised by the Troglodytes, a pastoral people of Ethiopia. In more recent times it is seen in use among various peoples in America, and some of the South Sea Islands."

In an account of the *Ancient Lake Habitations of Switzerland* by Mr. J. Lubbock, F.R.S., in the same number of the *Natural History Review*, the writer says (p. 41): —

"In tombs of the Stone Age, the corpse appears to have been almost always, if not always, buried in a sitting posture, with the knees brought up under the chin, and the hands crossed over the breast. This attitude occurs also in many Asiatic, African, and American tombs."

For the prevalence of the same custom in Denmark, Mr. Lubbock refers to Worsaac's *Antiquities* (p. 89, English edit.), and states, on the authority of Mr. Bateman's recently published *Ten Years' Diggings in Celtic and Saxon Gravehills*, that "the same position was, to say the least of it, very common in early British tombs."

So much in reply to Exul's Query as to the prevalence of the custom. The arguments of M. Lartet in the paper alluded to above, both archæological and palæontological, if sound, carry it back to a very remote period of antiquity. Its object may have been, as he suggests, to "realise, according to some archæologists, the symbolic thought of restoring to the earth — our common mother — the body of the man who had ceased to live, in the same posture that it had before his birth, in the bosom of his individual mother."

Mr. Lubbock also (p. 41) informs us, on the authority of M. Troyon, *Sur les Habitations Lacustres*, that the same custom prevailed among the Brazilian aborigines, quoting from a work by André Thévet, published in 1575 (of which, however, he has omitted to give us the title), the following words, which seem to point to the same origin: —

"Quand donc leurs parents sont morts, ils les courbent dans un bloc et monceau, ... tout ainsi que les enfants sont au ventre de la mère puis ainsi enveloppés, liés et garrottés de corde, ils les mettent dans une grande vase de terre."

Q.

Tarnished Silver Coins (3rd S. i. 31.) — Dirty silver may be cleaned without polishing it, by soaking it in a saturated solution of carbonate of soda (common soda) until the crust is softened, which, if thick, will take several days, and then

gently washing it with soap and a soft flannel in warm water. S. M. O.

Take two ounces of whiting, one ounce of bicarbonate of potassa, and half a pint of distilled water; place these materials together with the coins into a copper saucepan, then boil them for half an hour; now take out one of the coins, and clean away the superfluous whiting, &c., with a hare's foot. If this example proves satisfactory, the whole of the coins are "done," but if not, give them another half hour in the boiling menstruum. It is important to use a hare's foot in preference to any other frictional.

G. W. Septimus Piesse.

Miscellaneous.

NOTES ON BOOKS, ETC.

Essays, Ethnological and Linguistic. By the late James Kennedy, Esq., LL.B., formerly Her Majesty's Britannic Judge at the Havannah. *Edited by* C. M. Kennedy, B.A. (Williams & Norgate.)

The Essays contained in this volume, so creditable to the learning and ingenuity of the late Mr. Kennedy, were intended to form an introductory volume to two large works, the one on the origin and character of the Basque Language and People, the other relative to the knowledge of America possessed by the Ancients. They are eight in number, and we shall best do justice to the author by briefly enumerating the subjects of them. They are, I. On the Ancient Languages of France and Spain. II. On the Ethnology and Civilisation of the Ancient Britons. III. Suggestions respecting the Nationality and Language of the Ancient Etruscans. IV. Ethnological Notices of the Philippine Islands. V. & VI. On the probable Origin of the American Indians, especially the Mayas, the Caribs, the Arrawaks, and the Mosquitos. VII. Hints on the formation of a new English Dictionary. VIII. On the supposed Lost Tribes of Israel. Two Supplementary Notes respecting the Basques, and Traces of Phœnician Civilisation in Central America, conclude the work.

Books Received: —

Australia; its Rise, Progress, and Present Condition. By William Westgarth, Esq. *With Map.* (Adam & C. Black.)

A very useful little volume, consisting of the articles "Australasia" and "Australia" from the *Encyclopædia Britannica*, revised and re-written, so as to bring down to the present time every possible information respecting this important part of our empire.

The Historical Finger-Post; or, Hand-Books of Terms, Phrases, Epithets, Cognomens, &c. By Edward Shelton. (Lockwood & Co.)

One of those useful manuals of condensed information which have of late years been called for by the increasing number of readers, who are unable to search out for themselves the knowledge which such books so readily supply.

The History of the City of Exeter. By the Rev. George Oliver, D.D. *With a short Memoir of the Author, and an Appendix of Documents and Illustrations.* (Roberts: Exeter.)

We desire to call the attention of our Devonian friends to this posthumous work of the late amiable and accomplished author of the *Lives of the Bishops of Exeter.*

The Book of Days. A Miscellany of Popular Antiquities in Connection with the Calendar. Part I. (W. & R. Chambers.)

What Hone so happily conceived, and so well carried out, is here attempted in a more enlarged and comprehensive form. If we say that the work equals its predecessor in interest, we do it no more than justice; and we can scarcely say less, seeing how freely its editor, in its compilation, has availed himself of the pages of Notes and Queries.

Medals of the British Army, and How they were Won. By Thomas Carter. *Parts XIII. and XIV.* (Groombridge & Sons.)

In this new section of Mr. Carter's interesting work, he furnishes us with the history of the Indian War Medals. "The Indian Mutiny Medal," and "The Seringapatam Medal," 1799, form the subject of the present parts.

We regret to announce the death, on Monday last, of a courteous gentleman and most accomplished scholar, to whom the readers of "N. & Q." have been frequently indebted—the Rev. Edward Craven Hawtrey, D.D., Provost of Eton. Dr. Hawtrey was in his seventy-second year. The obituary of the present week also contains the name of the venerable author of *An Introduction to the Critical Study of the Holy Scriptures*, and many other important works — the Rev. Thomas Hartwell Horne; who died on the 27th instant, in the eighty-second year of his age.

A proposition from Mr. Riley, the editor of the *Liber Albus*, for the arrangement of the Records of the City of London, and the publication of the more important Documents, is now under the consideration of the municipal authorities.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentleman by whom they are required, and whose name and address are given for that purpose: —

Syriac and Arabic Scriptures and Lexicons.

Wanted by *Edw. A. Tillett*, Carrow Abbey, Norwich.

Notices to Correspondents.

Our Foreign Correspondents. *In the few words which we addressed to our Readers on the 4th January, at the commencement of our* Third Series, *we stated that "correspondence now reaches us from all parts of the world." The present number confirms this statement in a very striking manner, for in it will be found communications of interest from Egypt, in Holland; Pisa, in Tuscany; Mhow, Bombay; from Capetown, South Africa; Teheran, in Padan Aram; and from Montego Bay, Jamaica.*

G. W. M. *will find the line —*

"Fortuna non mutat genus,"

in Horace, Ode iv. lib. iv.

Leicester's Jesting Player *forms the subject of a Paper by Mr. Bruce in the 1st vol. of the* Shakspeare Society's Papers, *and is referred to in the article, "Was Shakspeare ever a Soldier?" in "N. & Q." 2nd S.* vii. pp. 330, 351.

F. Fitz-Henry. *We have a letter for this correspondent. Where can we forward it?*

W. I. S. H. *The lines on "Woman's Will" occur on the pillar erected on the Mount in the Dane-John Field, Canterbury. See "N. & Q." 1st S.* iii. 285.

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LONDON, SATURDAY, FEBRUARY 8, 1862.

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Notes.

TURGOT, CHATTERTON, AND THE ROWLEY POEMS.

Perhaps there is no provincial town in England, the history of which has been so trifled with, as that of Bristol. To Thomas Rowley, who is represented as a priest residing here in the fifteenth century, has been ascribed the authorship of numerous manuscripts containing narratives relating to the old town, which long passed as genuine, but are now regarded as the inventions of that unfortunate genius, Thomas Chatterton. Among other fictions contained in these papers, mention is made of Turgot, a monkish historian, whom Mr. Barrett tells us, "is said to be a Bristol man;" * and whom, too, Jacob Bryant says, "was assuredly of this place" (Bristol). "*Turgotte born of Saxonne Parents ynn Bristowe Towne.*" † The following remarks are submitted to the reader, with a view to show the incorrectness of such statements:—

No one who has investigated the subject will deny that Turgot was a real character; yet Mr. Barrett, who tells us that he "is *said* to be a Bristol man," makes no effort to ascertain that fact; nor does he give any memoir of him in his "Biographical Account of Eminent Bristol Men," which he has appended to his *History of Bristol*. Upon his *presumed* testimony he has depended for much of his account of transactions in Bristol during the reigns of William the Conqueror, William Rufus, and part of that of Henry I., at which time Turgot was actually living. A list of his works has been carefully preserved, but in it we fail to find one that does not treat almost exclusively of persons and places belonging to the *north* of England, where he resided almost from his boyhood. He wrote a life of Margaret, Queen of Malcolm III., at the request of her daughter Maud, wife of King Henry I. of England. Hector Bœthius and Peter Bale attribute also the authorship of *The History of the Kings of Scotland*, *The Chronicles of Durham*, *The Life of King Malcolm III.*, and the *Annals of his own Time* to Turgot. *The History of the* Church *of Durham*, likewise, which passes as the work of Simeon of Durham, has been shown by the learned Selden, in his masterly preface to the *Decem Scriptores*, to have really been written by Turgot—Simeon having unjustly taken the honour to himself.

The statement of Mr. Barrett that Turgot was a Bristol man, was not only reiterated by writers in his time, but it has been repeated in our own in the volume of the *Proceedings of the Archæological Institute for* 1851, where, at p. 119, the error is again recorded; and the copyist says that "Turgot is one of the principal historians and writers, who has treated on the antiquities of Bristol." He then adds, in a note at the foot of the page, that "Some have called in question the authenticity of Turgot's history: he is cited in the belief that certain ancient papers fell into Chatterton's hands which were worked up in his History." (Whose History, Chatterton's?) Yet, as the writer subsequently quotes both Turgot and Rowley as authorities, without remark of any kind to show that he had the slightest suspicion that their statements were mere inventions, we naturally infer that he believes in the integrity of the writings ascribed to them; and that Rowley, the creation of Chatterton, was a veritable personage, clothed in flesh and blood like ourselves. In this way the fabrications of the boy-bard, incorporated by Mr. Barrett in his volume, are continually repeated without examination, to the regret of every lover of genuine investigation, and every inquirer after truth.

Although many persons may doubt that Turgot was a Bristolian by birth, though stated to be so by Mr. Barrett; or that he was at all connected with Bristol as asserted by Mr. Bryant, I am not aware that any author questions the genuineness of his *acknowledged* writings, as remarked by the writer in the volume of *Proceedings* referred to. He was, as we shall presently see, a man of considerable note, and he is everywhere spoken of with great respect; but as the claim which has been

* *History and Antiquities of the City of Bristol*, p. 31.

† *Observations upon the Poems of Thomas Rowley*, p. 751.

set up for Bristol to be regarded as the place of his nativity, appears to rest entirely upon the veracity of the manuscripts presented to our local historian by Chatterton, it partakes of the general suspicion which attaches to all the papers given to Mr. Barrett by that gifted genius, and claiming Rowley for their author; and it must be received accordingly with a considerable amount of doubt and hesitancy.

In tracing the family of Turgot, we find the Scottish genealogists, whilst proving its settlement in that country at a very early period, also very particularly asserting the *Anglo-Saxon parentage* of the subject of this inquiry himself. They maintain that this Scottish branch of the family, was not only "of the highest antiquity, but very illustrious; for it claimed descent from Togut, a Danish prince, who lived a thousand years before the Christian era." They also state that at the time of the Crusades some members of this family migrated into Normandy, one of whom founded the hospital of Condé-sur-Noireau in France, in the year 1281; and from this off-shoot descended (it is believed) the celebrated French statesman Anne Robert James Turgot, born at Paris, May 10th, 1727.

The family of Turgot was then evidently of northern extraction;—this ascertained, the next point is to find out, if possible, where the particular individual member of it, who is *said* by Mr. Barrett to have been a *Bristol* man, was actually born. Simeon of Durham, who was contemporary with Turgot, without referring at all to the *place* of his birth, says that he came "*a remotis Angliæ partibus*," an expression which Mr. Bryant, in his zeal for the authenticity of the Rowley poems, interprets to mean Bristol, where he says Turgot was a monk: this, however, is undoubtedly an error, as we shall presently see. As one branch of the family settled at an early period in Normandy, so we have reason to believe that another part of it located themselves in Lincolnshire, where it is said they were not only highly respectable, but even noble; and in this county, though we know not exactly at what place, I have no doubt that Turgot was born; for when but a youth, says Simeon of Durham, he was delivered by the people of Lindsey to William the Conqueror, as one of their hostages for securing the peace of some of the *western* provinces, a fact which may have influenced the judgment of Mr. Bryant in asserting his Bristol paternity—he supposing that the *west of England* was intended by this expression.

When delivered as a hostage to the Conqueror, young Turgot was confined in the castle of Lincoln, which was situated in that part of the county designated Lindsey, which is the most important of the three districts into which Lincolnshire is divided; the two others being called Holland and Kerstevan, and both lying to the *west* of it: hence Lindsey supplied hostages for securing the peace of itself as well as of these *western* provinces. Had Mr. Bryant noticed this little circumstance, the opinion he expressed relating to Turgot's birth-place might have been a very different one; but he seems, like many other writers, to have caught at every thing likely to support a favourite theory, rather than investigate facts which might overturn what he was anxious to believe himself, and to induce others to believe also.

We may then, I think, fairly conclude that Turgot was born somewhere in the county of Lincoln. From Lincoln Castle he contrived to escape into Norway; but the ship which carried him there also conveyed some of the Conqueror's adherents, who had been despatched thither to treat with Olave, then king of that country. Although discovered by the Normans before the vessel arrived at its destination, Turgot had so gained the favour of the sailors that they protected him from the malice of his fellow passengers, who, though hostile, were not suffered to harm him. On landing in Norway he was presented to the king, and he so won upon the monarch and his people, that after remaining for some years at court, he left that country to return home, laden with presents; but in a storm which overtook, and wrecked the ship on the coast of Northumberland, he lost the whole of the wealth he had accumulated. From that moment he resolved to devote himself to the service of the church; and he accordingly took the vows of a monk; not, as Mr. Bryant says, in the *west*, but in the *north* of England. From Northumberland, where he was shipwrecked, he travelled to Durham; "and applying to Walter, bishop of that see, declared his resolution to forsake the world, and become a monk." In this determination he was encouraged by the good prelate, who committed him to the care of Aldwin, the first prior of Durham, then at Jarrow. From that monastery he went to Melrose; from thence to Weremouth, where, says his biographer, Simeon of Durham, the ceremony of his induction into the monastery at Durham was performed about the year 1074 by Aldwin the prior, who had before been the prior of the monastery at Winchcombe, in Gloucestershire. Here, says Simeon, Aldwin bestowed on Turgot the monastic habit—"ibi, Aldwinus Turgota monachicum habitum tradidit."

On the death of Aldwin in 1087, Turgot was unanimously chosen prior of Durham; and we learn from Roger de Hoveden, that in 1093, the new church there was commenced, Malcolm King of Scotland, William the bishop, and Turgot the prior, laying the first stones. Shortly after his election to the office just named, having esta-

blished himself in the good opinion of the bishop, he was appointed archdeacon of the diocese, which situation he held with that of prior of Durham. Under his able management the revenues of the monastery were greatly augmented, large additions were made to its privileges, and many improvements in the structure itself were the result of his prudent government. During the twenty years he held the office of prior, he frequently visited the various places included in his archdeaconry, and often preached to attentive audiences. He was a sincere admirer of St. Cuthbert, whose relics were greatly venerated by him, and also by his early friend and predecessor in office, Prior Aldwin; and it is not unlikely that this circumstance, together with his own personal virtues and accomplishments, induced the king in 1107 to solicit his acceptance of the archbishopric of St. Andrews, which he did, but his consecration was for many months delayed. Here he remained for the space of eight years, and as his great worth was particularly known both to the king and his Queen Margaret, the sister of Edgar Atheling, who, like Turgot, indulged an unconquerable aversion to the Anglo-Normans, he was appointed confessor to the latter. Some dissensions, however, between him and the king occurring soon afterwards, so disquieted the latter days of the archbishop, that he was desirous of journeying to Rome to crave the advice of Pope Pascal in the matter. But his strength being unequal to the task, he retired to Durham, for which place he ever entertained a great regard, stopping on his way at Weremouth, where he performed mass. On arriving at the former scene of his labours, he was seized with a slow fever, which, in the course of two months, terminated his valuable life. Here, says Simeon of Durham, he died in the year 1115; and Leland tells us he was buried there with Aldwin and Walcher, who were both priors of Durham, and that the tomb which contained their ashes remained in his time.

Although we are not informed of the age attained by Turgot when he died, it can be ascertained with tolerable accuracy. By the expression his biographer uses, that when a hostage to William I. he was "*but a youth*," we shall not greatly err if we regard his age in 1066 as not exceeding twenty years; and as he lived until 1115, he had not quite attained to threescore years and ten. He was undoubtedly a man of ability, and one of the most distinguished literary characters of the age in which he lived. To him is ascribed the authorship of the *Battle of Hastings*, a poem which was given to Mr. Barrett by Chatterton with the following title: —

"Battle of Hastings, wrote by Turgott the Monk, a Saxon, in the *tenth* century, and translated by Thomas Roulie, parish preeste of St. John's in the City of Bristol, in the year 1465."

Of this poem Mr. Warton says: —

"I no longer argue that the *Battle of Hastings* is a forgery, because Chatterton produced the first part *as his own*, and afterwards a second *as the work of Rowley*."

It is rather unfortunate, too, for the date given to this poem, that Turgot could not have been even *born* until about the first half of the century which *followed that mentioned*, had passed away. If his birth took place in the *tenth* century, as stated above, he would have attained an age truly patriarchal; and been the author of the poem in question, many years before the battle of Hastings was fought, or the combatants themselves had existed!

From the circumstance, as already stated, that Aldwin, Prior of Durham, had previously belonged to the abbey at Winchcombe in Gloucestershire, Mr. Bryant has concluded, without a tittle of evidence, that an acquaintance had existed between him and Turgot, when he supposes they resided respectively at Winchcombe and Bristol; and we are informed that on Turgot removing to Durham, he there found, not only Aldwin, but another monastic brother from Winchcombe, named Reinfrid. These circumstances, which are merely presumed, are nevertheless sufficient, in the estimation of Mr. Bryant, to account for the people of Bristol being spoken of with so much distinction in the writings which are claimed by himself and Mr. Barrett to the productions of Turgot.*

The fact that Turgot was not at all connected with Bristol is sufficiently apparent; and that some place in Lincolnshire gave him birth. From thence we have traced him to Durham, where, and at places still further north, he spent the rest of his life. Nothing has been adduced of any authority whatever to show that he was in any way connected with Bristol, or any other place in the West of England. In the north he appears to have spent nearly the whole of his life; and there too he died, and was buried. Everything that relates to him appears to be narrated by his biographer, Simeon of Durham, with a considerable amount of detail; but not one word do we find recorded of his having at any time journeyed at all towards this part of the country; and it is an unworthy occupation for any writer to reiterate the statements made by others, which a little patient research would show to be entirely devoid of truth.

Mr. Bryant thinks that the favourable manner in which he presumes Turgot in the paper ("*done from the Saxon ynto Englyshe*" by Rowley), speaks of Bristol and its vicinity, "accounts for the title assumed by Chatterton of *Dunelmus Bristoliensis*, which (he says) he would never have taken had it not been for a prior signature of Turgot of Dunhelm, which he had seen upon a

* Bryant's *Observations*, pp. 226, 246, 248, 572.

manuscript."* This opinion is, however, anything but satisfactory, and I think, that without travelling so far to ascertain Chatterton's authority for the name, it will be found in Camden's *Britannia*, a book well known to antiquaries, and with which we have every reason to believe that unfortunate youth was well acquainted; for, strange to say, an old edition of this very work was in the office library of Mr. Lambert, to whom Chatterton was apprenticed; and which, having much leisure, and a great liking for antiquarian pursuits, he no doubt frequently perused. At p. 934 of that work (Bishop Gibson's 2nd edition), speaking to some facts relating to the history of Durham, the writer says: "Simeon *Dunelmensis*, or rather Abbot *Turgot*, tells us"—and then he goes on to relate particulars which it is not necessary to transcribe. Here it will be seen at a glance, that the very name (shortened by a syllable) assumed by Chatterton, *Dunelmensis*, to which he added *Bristoliensis;* and that of the historian *Turgot*, to whom are ascribed the manuscripts in question, actually occur in the same passage, and in such close proximity, as to leave no doubt in my own mind as to the origin of the title or signature Chatterton made use of, or from whence he derived his knowledge of the fact that Turgot was an annalist or historian.

Having thus shown that Mr. Barrett and all other writers who assert that Turgot was a Bristol man are in error, it is not difficult to determine the character of the manuscripts which are said by our local historian and his copyists to have been "done from the Saxon ynto Englyshe by T. Rowlie;" for it is now all but universally believed in the literary world, that the real author was the gifted but unfortunate Chatterton. Mr. Bryant has laboured hard, though not very successfully, to prove that Turgot really was the writer of the poems ascribed to him; "but he makes so much to rest upon mere speculation and hypothesis, that we are not safe in coming to any such conclusion."

George Pryce.

Bristol City Library.

* *Observations*, pp. 222, 573.

THE REGISTERS OF THE STATIONERS' COMPANY.

(*Continued from* 3rd S. i. p. 46.)

xv Maij [1591].—Andrewe White. Entred unto him, &c. *The wonderfull vyctorie obteyned by the Centuryon of London againste fyve Spanishe gallies, the* iiij^th^ *of April, beinge Ester daye*, 1591 . . . . . vj^d^.

Andrewe White. Entred unto him, &c. a ballad of the same vyctorie . . . . . vj^d^.

[The tract first entered, is now before us, consisting only of a few pages: it is entitled *The Valiant and most laudable fight performed in the Straights by the Centurion of London, against five Spanish Gallies. Who is safely returned this present Moneth of May. Anno D.* 1591. There is a woodcut of a ship on the title-page, so large that no room was left for the imprint: at the end we read—"Present at this fight Maister John Hawes, Marchant, and sundry other of good account." The result was most extraordinary, if we are to believe implicitly the statement of Hawes; for he says that the Centurion had only forty-eight men and boys on board, while each of the galleys that assailed her had 500 sailors and soldiers. The ballad, as far as we are aware, has not survived, and we the more regret its loss as an early naval effusion.]

xvi Maij.—Abell Jeffes. Entred unto him, &c. A ballad entituled, *A pleasant songe of Twoo stamering Lovers, which plainely dothe unto your sight bewraye their pleasaunt meetinge on St. Valentine's daie* . . . . . vj^d^.

[The humour probably consisted in the ridiculous blunders of the stammering lovers. We may conjecture that, on the 16th May, it was a reprint of what had appeared on or near Valentine's Day, 1591.]

Quinto Junij.—John Wolf. Entred for his copie, *The Masque of the League of the Spanyardes discovered, &c.* to be printed in English vj^d^.

[Probably a translation from the French. Robert Greene's *Spanish Masquerado* had been published two years earlier, and was clearly a different production; which was never reprinted, and never deserved it.]

10 Junij.—Richard Jones. Entred for his copie, &c. *A christall glasse for christian women, Conteyninge an excellent discourse of the godly life and Xpian death of Mrs. Katherine Stubbes, &c.* vj^d^.

[She was the wife of Philip Stubbes, the celebrated puritanical author of *The Anatomy of Abuses*, the first edition of which came out in May 1583; and its popularity was so great, that it was republished with various additions and alterations in August of the same year: it had been entered by Jones on March 1st, 1583. (See *Extr. from the Stat. Reg.*, published by the Shakspeare Soc., vol. ii. p. 178). The early impressions of this Life of his wife seem to have been innumerable; but so many of them were destroyed by the thumbs of readers, that we have never been able to meet with a copy of it older than 1640. It contains an inflated encomium on Mrs. Stubbes' piety, virtue, and resignation.]

xxiij° Junij.—Thoms Orwyn. Graunted unto him, by the consent of Edward Marshe, theis copies insuinge, which did belonge to Thomas Marshe deceased, viz.:

In 8vo, in Englishe.

The mariage of wyt and wisdome.
Keepinge of Goshawke.
Myrror of Madnes.
Tullie's Old age.
Institution of a gentleman.
Flowers of Terence.
Idle Inventions.
Heywoode's woorkes.
Watchword for wilfull women.
Booke of Chesse plaie.
Skelton's woorkes.

Hille's Dreames.
Nobilitie of D. Humfrey.
Tom tell trothe.
Sipiron's dreames.

In folio.

Distruction of Troy, in meter.
Palace of Pleasure, 1 part.
Palace of Pleasure, 2 part.
Tragicall Discourses.
Herodotus in English.
Ovid de tristibus in English.
Seneca, his Tragedies.
Digges Tectonicon.
Digges Prognostication.
Leaden Goddes.
Mirror of Magistrates, 1 pt. and last pt.
Schoole of Shootinge.
Churchyardes Chippes.
Spider and the flie.
Horace Epistles.
Horace Sators.
Pageant of Popes.
Funeralls of K. E. the 6.
Historie of Italie.
The lyne of liberalitie.
Watson's Amyntas . . . . . xiij^{s} iiij^{d}.

[This, it will be admitted, is a very curious enumeration of productions, certainly at that time in print, but many of them now lost. Perhaps the most remarkable is the very first — *The Marriage of Wit and Wisdom;* which drama was printed by the Shakspeare Society, in 1846, from a MS. in the possession of Sir Edward Dering, Bart. At the time Mr. Halliwell wrote the Introduction to it, he was not aware of the existence of the above memorandum; and when the Rev. Mr. Dyce asserted, that "no such drama as *The Marriage of Wit and Wisdom* ever existed," he was evidently too bold and hasty — faults with which he is not usually chargeable. The list of the other pieces is only a selection of the most popular, for the rest consist chiefly of old divinity: a few notes upon some of those mentioned above may be acceptable. *Heywood's Works*, clearly means John Heywood, whose *Spider and Fly* is separately distinguished as a *folio* below: this is clearly a mistake which is also committed as to the rest, for all that are now known are in *quarto*, and so the enumeration ought probably to have been headed. We know no book at all like *The Nobility of D*[*uke*] *Humfrey.* *Tom tell trothe* was a popular satirical song; *Sipiron's Dreams* ought most likely to be "Scipio's Dream" — *Somnium Scipionis.* *Distruction of Troy* was probably Peele's poem; *Tragical Discourses* must have been Turberville's *Tales*; *Herodotus in English*, consisted only of the two first books by B. R. *Ovid de Tristibus* was by Churchyard. *Leaden Gods* was Bateman's *Golden Booke of Leaden Gods*, 1577, our earliest mythology. *School of Shooting* was Ascham's *Toxophilus.* *Horace Epistles* and *Sators* were, doubtless, by Drant. *The Funerals of King Edward the VI.* was by Baldwin. The *History of Italy* was that of W. Thomas; but with *The Line of Liberality* we have no acquaintance; and Watson's *Amyntas* was printed by Henry (not Edward) Marsh, *ex assignatione Thomæ Marsh*, in 1585. All these we here see assigned by Edward Marsh, the son of Thomas Marsh, then dead, to Thomas Orwyn.]

xix July. — Abell Jeffes. Received of him for printinge a ballad shewinge the treasons of George Bysley, *alias* Parsey, and Mountford, Seminarye prestes, who suffered in Fletestreete the firste of Julye, 1591 . . . . . vj^{d}.

22 July. — Andrewe White. Entred unto him for his copie, A ballad entytuled *The happie overthrowe of the Prince of Parma his powers before Knodtsen burge sconce, the* xxij *of July*, 1591 vj^{d}.

[This ballad in the copy that has come down to us has no imprint, and no name of Andrew White as the publisher. We apprehend, from the appearance of the type, that it is not so old as the event it celebrates by twenty or thirty years. It opens then spiritedly: —

"Huzza, my lads, huzzay!
What cheer, my mates, what cheer?
The Spaniardes have lost the day,
As you shall quickly heare.
The Prince of Palmer and all his men,
Have lost the Sconce. What then? What then?"

And so the burden is continued, each stanza containing something in answer to the previous question, "What then? What then?"]

23 Julij. — Edward White. Entred unto him a ballad of the noble departinge of the right honorable the Erle of Essex, lieutenant-generall of her ma^{tes} forces in Fraunce, and all his gallant companie . . . . . vj^{d}.

[Perhaps by George Peele; but more probably by Thomas Deloney, who seldom allowed any important event to escape the vigilance of his pen. He was a weaver by trade, and used to compose, not like Sir Richard Blackmore, to "the rumbling of his chariot wheels," but to the rattling of his shuttle: he was known as "the ballading silk-weaver."]

26 Julij. — Rich. Jones. Entred unto him for his copy, under thandes of the B. of London and Mr. Watkins, a booke intituled *the Huntinge of Cupid*, wrytten by George Peele, M^{r} of Artes of Oxford . . . . . vj^{d}.

Provyded alwayes that yf y^{t} be hurtfull to any other copye before lycensed, then this to be voyde.

[No other copy of this work has ever been heard of but that from which Drummond of Hawthornden made extracts, which extracts are preserved among the MS. of the Society of Antiquaries of Scotland; but the book itself has never turned up. There is little doubt that it was printed; but it was probably suppressed, or withdrawn from circulation, in consequence of the singular proviso above quoted, of which nobody seems to have taken notice. See the Rev. Mr. Dyce's *Peele's Works*, vol. i. xxi, and vol. ii. p. 259.]

xxviij° die Julij. — Robert Bourne. Entred unto him, &c. *The life, arraynment, Judgement and Execution of William Hacket* . . . . . vj^{d}.

[This, according to Stow (p. 1265) was the very day of Hacket's execution; so that, if the tract were printed when it was brought to Stationers' Hall, it must have been written and put in type in anticipation of the event. The gibbet was erected near the Cross in Cheapside, and the fanatic's gesticulations and rhapsodies were such, and so violent, that the executioner and others "had much ado to get him up the ladder."]

13 Augusti. — Tho. Nelson. Entred for his copie a ballad of a new northerne dialogue be-

twene Nall Sone, and the Warriner, and howe Reynold Peares gott faire Nannye to his Love . . vj[d].

[It is not easy to understand what was meant by "Nall Sone": had it anything to do with the name of *Nel-son*, the publisher of the ballad? "Northern," as we have had occasion before to observe, was then used to designate any thing merely rustic.]

14 Augusti. — Gregory Seton. Entred for his copie, &c. a book in English entituled *Salustius du Bartas, his weeke or Seven dayes woork* . . vj[d].

[We apprehend that this registration applies to Sylvester and his translation of Du Bartas; but it is nevertheless quite certain that Sir P. Sidney had rendered at least a part of it into English before his death. The date of the earliest appearance of Sylvester's version does not seem to have been ascertained; but we have seen a copy of *The First Day of the World's Creation*, dated as late as 1596. Sylvester began the publication of his poetry as early as 1590.]

26 Augusti. — Jo. Danter. Entred for him, &c. A pleasant newe ballad called *the Mayden's Choyce* . . . . . vj[d].

[This publication is not to be confounded with *The Maiden's Dreame*, a production by Robert Greene; of the existence of which the Rev. Mr. Dyce was not aware when he published his two volumes of Greene's *Works*. We shall have to speak of *The Maiden's Dreame* somewhat more at large hereafter, under date of 6th Dec. 1591. We know nothing of any such piece as *The Mayden's Choyce*, to which the entry relates; but we apprehend that it must have been merely a broadside.]

J. Payne Collier.

LETTERS OF ARCHBISHOP LEIGHTON.

I am one of your many readers who have welcomed Eirionnach's contributions on the "Life and Writings of Archbishop Leighton," and am heartily glad to hear that a carefully edited collection of his works is at last likely to appear. I have taken so much interest in the venerable author, as to have collated my modern copy (Pearson's edition) line by line with the first editions of Leighton's *Works*, and can add my testimony to the innumerable alterations which have been effected in the original text, by the caprice or ignorance of editors, or by an ill-judged desire to modernise their author's style. I once read through the writings of St. Bernard, chiefly in order to form a judgment as to the extent of Leighton's indebtedness to him. And should I have chanced to verify a quotation, the whereabouts of which has escaped your correspondent, I should count it a privilege to communicate the reference.

From my parcel of Leightoniana, I have ventured to take out, and forward to you for insertion, if you think fit in your valuable periodical, fifteen hitherto unpublished letters of the Archbishop. The three first were written by him when a youth at school at Edinburgh, and were copied by me from the originals in the State Paper Office, they having been seized among his father's papers, on his arrest, Feb. 17, 1629. The remainder (mostly undated) belong to the period of his episcopate, and were copied from the originals in the British Museum.

C. F. Secretan.

10, Besborough Gardens, Westminster.

I.

Sir,—I received a letter of your's about the latter end of Aprill, wherein you inform me of a letter of mine that you have received; but I sent three or foure letters since that one, with a letter of James Cathekinges (?), another to you, with a letter enclosed to my brother, and on(e) to my mother as you bid me. In some one of these I informed you about my uncle. I thought strange to heare my aunt was at London, being sorry for her sickness, yet glad that she was with you. I pray you to remember my duty to her, desiring her to pray for me, which is also my request to all my freindes. The buissness that fell out with me, which I cannot without sorrow relate that such a thing should have fallen out, yet having some hope to repe good out of it as you exhort me—it, I say, was thus. There was a fight betweene our classe and the semies which made the provost to restraine us from the play a good while; the boyes upon that made some verses, one or two in every classe, mocking the provost's red nose. I having heard (?) my lord Borundell and the rowe of th [torn away] speaking about these verses which the boyes had made, spoke a thing in prose concerning his nose, not out of spite for wanting the play, neither having taken notice of his nose, but out of their report, for I never saw (him) before but once, neither thought I him to be a man of great state. This I spoke of his name, and presently upon their request turned it into a verse thus:

That which his name importes is falsely sayd [his name is Okenhead]
That of the oken wood his head is made,
For why, if it had been composed so,
His flaming nose had fir'd it long ago.

The Verses of Apology not only for myself but for the rest you have in that paper. I hope the Lord shall bring good out of it to me. As for the Primare and the regents, to say the trueth, they thought it not so hainous a thing as I myself did justly thinke it. Pray for me as I know you doo, that the Lord may keepe me from like fals; if I have either Christianity or morality, it will not suffer me to forget you, but as I am able to remember you still to God, and to endeavour that my wayes grieve not God and (to) you my deare parents, the desire of my heart is to be as litle

chargeable as may be. Now desiring the Lord to keepe you, I rest, ever endeavouring to be,

Your obedient Son,

Robert Leighton.

Edenbrough, May 6, 1628.

I pray you to remember my aunt (?), duty to my mother, love to my brethren and sisters. Remember my duty to all my freindes.

To his kind and loving father Mr. Alexander Leighton, Dr. of medicine, at his house on the top of Pudle hill beyond the black friars gate, near the King's wardrobe.

These.

London.

Endorsed in the father's hand.

"If this Parliament have not a happy conclusion, the sin is yo^rs. I am free of it."

II.

Loving Mother, — I have much wondered that this long time I have never heard from you, especially so many occasions intervening, but yet it stopped me not to write yet again (as is my duety), and so much the more because I had so good an occasion. I received a letter from my father, which, although it was but briefe, yet it perspicuously made manifest unto me the danger that he would in al likelihood incurr of the booke which he hath bin printing. God frustrate the purpose of wicked men. He sent some of the bookes* hither, which are like to bring those that medled with them in some danger, butt I hope God shall appease the matter and limite the power of wicked men, who, if they could doe according to their desire against God's children, would make havock of them in a sudden. The Lord stirr us up to whom this matter belonges, to pray to God to defend and keepe his children and his cause, least the wicked getting too much sway cry out where is their God become. If trouble come, there is no cause of sinking under it, but a comfortable thing it is to suffer for the cause of God, and the greater the crosse be, if it be for righteousness, the greater comfort it may afford, and the greater honour will it be to goe patiently through with it, for if it be an honour and blessedness to be reviled for Christ's sake, it is a far greater honour to be persecuted for his sake. Exhort my brother walke with God, and pray for me that the same thing may be my case. Thus committing you to God, I rest

Your obedient Son,

R. Leighton.

Edbr^g, March 12, 1629.

Pray remember me to my brethren and sisters, My duty to my Aunt and al my freindes. I write not to my father because I have not heard whether he be come home yet or not. I directed the letter as to my father, that it might be the better knowne where to deliver it.

I writt for sundry things long since, for which I will not now sollicit you; send them at your owne leasure any time before May.

To his loving father Mr. Alex^r Leighton, Dr. of Physike, at his house on the top of pudle hill, near blackfriars gate, over against the King's wardrobe.

These.

London.

Endorsed,— in Laud's handwriting,

"March 2, 1629. (Style Rom.) Rob. Leighton, the Sonn's Letter to his mother from Edenborough."

III.

Loving Mother, — The cause of my delaying to write unto you, having twise received letters from you was this. You writt unto me concerning some things that you had sent, and I differred writing till I thought to have received them, but not having heard any thing as yet of their coming, I thought good to write a line or two, having occasion. Mr. Wood hath received things from Mr. Morhead since then, with which he thought to have gotten my thinges, but he hath received his own and not mine. I informe you breifly of this, but I more desire to heare something of my father's affaires. I have not so much as seene any of his bookes yet, though there be some of them heere. I pray with the first occasion write to me what he hath done; as yet my part is in the mean while to recommend it to God. Remember my duety to my aunt, my love to my brother James. I blesse God for the thing I heare of him, though I come short of it myselfe, pray him to pray for me, that God uphold me, and let not Satan take advantage either by objecting liberty before me or ill example. Remember me to Elizabeth, Elisha, and my young brother and sister. Remember me to M^rs. Freese.

Pardon my most rude forme of writing in regard of the past and ye time of night wherein I writt this letter.

Your obed. Son,

R. Leighton.

Edbrg. May 20, 1629.

To his loving father Mr. Alex^r Leighton, D^r of Physicke, at his house on the top of pudle hill, near blackfriars gate, over against the Kinge's wardrobe.

These.

London.

Endorsed. "Maij 20, 1629. Rob. Leighton's letter to his mother, fro' Edenboroughe."

(To be continued.)

* *Zion's Plea against the Prelacie,* for which he was now in prison.

MYSTERIES.

The account given by Bishop Percy of the origin of the term "mysteries," as applied to the

religious dramas of the middle ages, is well known, and has long been received as correct.

"On the most solemn festivals," says he, "they were wont to represent in the churches, the lives and miracles of the saints, or some of the important stories of scripture. And as the most mysterious subjects were frequently chosen, such as the Incarnation, Passion, and Resurrection of Christ, &c., these exhibitions acquired the general name of Mysteries."

The following considerations seem to point to another derivation of the word: —

Shakspeare has made *Timon of Athens* speak of "manners, *mysteries*, and trades;" while in Spenser's *Mother Hubberd's Tale*, occur the lines: —

"Shame light on him, that through so false illusion,
Doth turn the name of Souldiers to abusion;
And that which is the noblest *mysterie*,
Brings to reproach and common infamie."

To which Todd adds the explanation: "*Mysterie*, profession, trade, or calling."

Mysterie, in this sense is obviously connected with *mister*, a word of frequent occurrence in our earlier poets, and defined by Richardson as "the art or business with which any one supports himself." Probably derived from *mysterium*, "because every art or craft, however mean, has its own secrets, which it discloses only to the initiated." The term *mister* or *mysterie* was frequently applied, as in the above quotation from Shakspeare, to the great corporations or guilds. May we not readily suppose that from these corporations it passed to the plays they exhibited, just as we now talk of the British poets, meaning their writings; or of reading Dickens, when we mean reading his novels?

Percy's derivation has probably obtained such currency, because it was the only one. It is not in itself highly probable, as one or two facts will show. In none of the hundred references to the mysteries or miracle-plays which are to be found in our old writers, are they spoken of as *mysterious*. Nor were the "most mysterious subjects frequently chosen." Lists of the subjects of some of these ancient plays, which are still extant, prove that those parts of scripture history were usually selected which afforded most scope for material representation and dramatic effect. Even when the mysteries of religion were introduced, they were introduced in as *visible* a form as possible.

L. C. Miall.

Minor Notes.

Sir John Davies and Robert Montgomery. — In Macaulay's essay on Montgomery's poems is the following well-known passage: —

"We would not be understood, however, to say that Mr. Robert Montgomery cannot make similitudes for himself. A very few lines further on we find one which has every mark of originality, and on which, we will be bound, none of the poets whom he has plundered will ever think of making reprisals: —

'The soul, aspiring, pants its source to mount,
As streams meander level with their fount.'

"We take this to be on the whole the worst similitude in the world. In the first place, no stream meanders, or can possibly meander level with its fount. In the next place, if streams did meander level with their founts, no two motions can be less like each other than that of meandering level and that of mounting upwards."

Has it ever been suggested that the similitude in question, so far from being original, is stolen, and "marred in the stealing," from Sir John Davies's *Immortality of the Soul* (about A.D. 1600)? In that fine poem, the author, adducing proofs of the immortality of the soul from its own constitution, urges that its divine origin is shown by its constant aspiration after perfection, for that things have a natural tendency to rise to the level of their source: —

"Againe, how can shee (*i. e.* the soul) but immortall bee,
When with the motions of both will and wit
She still aspireth to eternitie,
And never rests till shee attaine to it?

"Water in conduit-pipes can rise no higher
Than the well-head from whence it first doth spring:
Then since to eternall God she doth aspire,
Shee cannot be but an eternall thing."

It seems scarcely possible that Montgomery had not these lines in memory when he wrote that renowned distich, which he made the "worst similitude in the world" by his careless and commonplace language. Alfred Ainger.

Alrewas, Lichfield.

Misapplication of Terms. — A lady being asked how she liked a discourse delivered by the Hon. and Rev. John North, said that "he was a handsome man, and had *pretty* doctrine." (*North's Life.*) I once heard the italicised term applied by a *male* tourist to the Falls of Niagara.

D. M. Stevens.

Guildford.

Autobiography of Miss Cornelia Knight: Errata. — As this work has reached a *third* edition, with several errata uncorrected, I send the following: — At p. 78 of vol. ii. (3rd edition), Lord St. Vincent comes to London to "consult *Clive* and *Sir Edward Horne*." These names should be "Cline" and "Sir Everard Home." *Clive* for Cline occurs, *passim*. P. 105, "The National Guards had nosegays on their *bouquets*": evidently "bayonets." P. 116, Lord *Petre* is twice called "Petrie." P. 154, at Paris in 1826, Madlle. Delphine Gay is made to recite a poem on "The triumphal Entry of King *Alfred*": query, "Henry"? P. 130, Pistrucci, the well-known medallist, is called Pestrucci; but this may be a mere error of the press. Jaydee.

Lottery. — The following early notice of a lottery is taken from the Wells corporate Records, under date 15th Oct., 10th Elizabeth: —

"At this Convoc'on the M'r and his brethrene w'the the condiscent of all the burgesses, hath fully agreed

that ev'y occupacon w'thin the Towne aforesayde shall make their lotts for the Lottery accordynge, as well to the Queene's Ma'ty's p'clamacon as to her p'vy L'res assigned in that behalf."

INA.

MISSING, OR DISLOCATED DOCUMENTS. — The papers in the State Paper Office, or as it was then called the "Paper Office," do not appear to have been so sedulously preserved formerly as in the present day. Cromwell, notwithstanding all that has been hurled upon him by his enemies as to the reckless destruction of muniments by his soldiery, cannot bear the culpability of a careless disregard of public documents during the brief period of his power. No better or more careful series of papers can be found than those of the Council of State during the Interregnum. Whether in the period anterior to the Protectorate, or during the first few years of the then troublous times, papers began to be *lent out* indiscriminately to individuals, is not certain; but it appears evident by the following order that the Council of State deemed it expedient to place their *veto* upon such a laxity of public trust. The practice referred to below is not at all unlikely to account for missing or lost papers:

"Monday, y^e^ 2 of February, 1651.

"That M^r^ Randolph, keeper of the Paper Office in Whitehall, bee required to call for such papers as have beene by him lent out of the Paper Office to any person to bee returned backe againe into the office, and that for the future hee doe not give out any papers but by order of the Parlam^t^, or Councell, or Comittee of the Councell for forreigne affaires; and that he doe w^th^ all convenient speed make an inventory of all such papers and writeings as are in his custody, and tender the same to the Councell."

ITHURIEL.

LENGTHENED TENURE OF A LIVING. — My great grand uncle the Rev. John Higgon, was presented to the living of Landowror, in Carmarthenshire, by Sir John Philipps, Bart., of Picton Castle, in 1761. Mr. Higgon held the living until the period of his death in 1813, at the age of 93. The living was then given by Lord Milford, son of Sir John Philipps, to the Rev. Thomas Martin, who still holds it. The right of presentation, therefore, has only been exercised once in a century.

JOHN PAVIN PHILLIPS.

Haverfordwest.

BONEFIRE AND BONFIRE. — I am quite aware that in the English language *bon*fire becomes *bone*-fire by exuberance of spelling only, and by no connection of fact or etymology. But this seems true of the English language only. The Irish language has the word (in a native form) *bone*-fire, and uses it also for *bon*-fire. Conor O'Sullivan (a seditious bard of the early part of the last century), in a poem foretelling an outbreak of his countrymen, encourages them to make the following amongst other preparations for the happy event:

"Deantar *cnaimh-theinnte*, agus seid stoc na pibe," &c.

This being interpreted means,

"Let *bone*-fires be made and the bagpipe blow," &c.

The curious reader will find the entire poem in Mr. John O'Daly's *Poets and Poetry of Munster* at p. 256 of the first volume. H. C. C.

Queries.

"ADESTE FIDELES." — I have just read the following account regarding this hymn: —

"The *Adeste Fideles*, although really a composition by an Englishman named John Reading (who also wrote *Dulce Domum*), obtained the name of 'The Portuguese Hymn,' from its having been heard by the Duke of Leeds at the Portuguese Chapel, who imagined it to be peculiar to the service in Portugal. Being a Director of the Ancient Concerts, his Grace introduced the melody there; and it speedily became popular, under the title he had given it."

The above account was written by a daughter of the late Vincent Novello, who was organist at the Portuguese Chapel, it should therefore be of authority. But is it the generally received theory?

NOTIA.

ARMS IN NOBLE'S "CROMWELL FAMILY." — In Noble's *Memoirs of the Cromwell Family* there is an engraving representing the arms of the Cromwells at Hinchinbrooke House, among which is the coat of Cromwell impaling, quarterly, 1st and 4th az., 3 acorns (slipped and leaved) or; 2nd and 3rd arg., a bull's head couped sa. armed or. Over all on an inescutcheon arg., a lion rampant reguardant vert, crowned. This coat is stated (*Proofs and Illustrations*, vol. i. p. 317) to be the arms of Sir Henry Cromwell, impaling those of his wife, Joan *Warren* *, *with a coat of pretence for Trelake* alias *Davy*. If this were so, the arms of Davy would have been borne quarterly by Joan, and not in pretence. It appears, however, from Prestwich, that the arms of Warren, as borne on one of the banner-rolls at the state funeral of the Protector, were or, a chevron between 3 eagles' heads erased sable.† Whilst Stowe (*Survey*, ed. 1633, p. 581), and also Heylin, in his *Arms of the Lord Mayors*, describes the arms of Sir R. Warren as az., on *a chev. engrailed* between 3 lozenges or, as many *griffins' heads erased* of the field; on a chief checky of the 3rd and gules, a greyhound courant collared or, which has much the appearance of

* Joan, daughter and heir of Sir Ralph Warren, Knt., Lord Mayor of London in 1536, and part of 1543, by Joan, daughter and coheiress of John Trelake, *alias* Davy of Cornwall.

† Prestwich's *Respublica*, p. 186; Burke's *Armoury* gives to Warren of London, or, a chev. between 3 griffins' heads erased sa., *which coat was also at Hinchinbrooke, and is engraved on the same plate in Noble.*

the "Henry-the-Eighth" modification of the coat mentioned by Prestwich. Now I cannot help thinking that the impalement in question is a foreign coat, and I should at once have assigned it to *Palavicini*, an Italian family connected with the Cromwells, had not Blome in his *Britannia* engraved the arms of *Paravicin* (as he calls it) as "a pelican, colours unknown." *

As, therefore, it is clear that Noble was in error in assigning the coat to Warren, the question arises — to whom did it belong? And I hope, through the medium of "N. & Q." to solve this question, which is one of no mean importance to *me personally*, and is, I venture to think, one of some little interest to the genealogical world.

H. S. G.

Pedmore.

Armenian Society.—Can any of your readers inform me where a list of the members of the Armenian Society, of the latter part of the last century, can be seen. Are any still living?

S. H. Angier.

15, Hyde Park Gate, South.

Baldwin Family: Sir Clement Farnham.—I am exceedingly indebted to your correspondent W. P. for his lucid answer to my Query respecting the office of Comptroller of the Works, as held by my ancestor Thomas Baldwyn. I should be very glad to receive any information respecting any *other* members of the old Hertfordshire family of Baldwyn, or Baldwin, of which the said Thomas was a member. A cousin of his, Catharine Baldwyn, married Sir Clement Ffarnham, or Farnham, Knt., as appears from some old Chancery pleadings in my possession. Is anything known of this Sir Clement, and why he received the honour of knighthood? Is there any other old family of Baldwin existing at the present time, and in what county, and what are the arms borne by its members?

F. C. F.

Sir Francis Bryan. — Is anything known of the parentage of Sir Francis Bryan, who was knighted by the Earl of Surrey in Brittany in 1522, and died in 1550, Marshal of Ireland, after having married for his second wife Joan Countess Dowager of Ormonde? His arms and standard will be found in the *Excerpta Historica*, p. 338, from the MS. I. 2, in the College of Arms; and the former were, Argent, three piles wavy meeting in base vert, within a bordure engrailed azure bezantée. This coat is attributed to "Bryan, of Bedfordshire," in Burke's *General Armory*, but the name does not occur under that county in Sims's *Index to the Heralds' Visitations*. A bordure engrailed was a difference sometimes, but not always, indicative of illegitimate descent. Sir Francis Bryan was orator at Rome in 1529, ambassador in France in the same year, and to the emperor in 1543. As early as 1526 he was cupbearer to Henry VIII., and master of the noble youths termed the King's henchmen: and the following interesting testimony to his qualifications for the latter office is given by Roger Ascham: "Some men being never so old, and spent by years, will still be full of youthful conditions: as was Sir Francis Bryan, and evermore would have been." (*The Scholemaster*, Second Book.) As a poet, Sir Francis Bryan has been noticed by Mr. J. Payne Collier, in the *Archæologia*, vol. xxvi., and by Mr. Robert Bell in the *English Poets* (*Surrey and others*), 1854, p. 231. The latter terms him "nephew to Lord Berners, the translator of Froissart." How was that? It does not appear in the account of the Berners family in Banks's *Dormant and Extinct Baronage*, 1808, ii. 50. John Gough Nichols.

Engraved Heads.—I have the six engravings by Thomas Frye (Hatton Garden, 1760), which are thus mentioned by Edwards in his *Anecdotes of Painters*:—

"Of his (Frye's) mezzotinto productions, there are six heads as large as life: one of them is the portrait of the artist himself."

The head referred to is distinguishable by the word *ipse*, but the others (four male and one female) are without inscription. I shall feel much obliged to any one who can inform me whether these are portraits, and if so, of whom?

Charles Wylie.

Family of Dowson of Chester. — In a MS. by Randle Holme, in the British Museum, among several coats of arms, chiefly of Cheshire gentry, occurs a sketch of the following, headed "Dowson of Chester": Argent, two pales sable; over all a chevron gules; on a canton of the last, five bezants. There is no note or pedigree attached. Can any Cheshire or Lancashire antiquary oblige me with information respecting this family of Dowson? The name occurs, in connexion with the parish of Woodchurch, in 1641, when John and Symon Dowson were living there. J.

Jacob Fletcher. — In Smithers's *History of Liverpool*, published about 1824, there is a Catalogue of Liverpool authors. In that list I found the name Jacob Fletcher, author of several dramatic pieces. Can any Liverpool correspondent give any account of the author, the titles and dates of his works, &c. &c. Zeta.

Greek Orator. — I heard it said the other day that a Greek orator once began "a speech" with a phrase that is a precise equivalent to those well-worn English words: "Unaccustomed as I am to public speaking." I have been at some

* Noble, ii. 214; Berry (*Ency. Herald.*) gives the arms of *Paravisini*, "gu., a goose arg."

trouble to verify this statement, and have failed. Will some of your readers help me? K. P. D. E.

Ikon. — I shall be glad of the etymology of this vocable, which is found as a termination of many local names in Switzerland: as Attikon, Bubicon, Danikon, Dietikon, Effretikon, Eschlikon, Islikon, Nänikon, Nebikon, Oberlikon, Pfäffikon, Russikon, Schmerikon, Wetzikon or Wezikon. Is it from *ecke*, a corner, or from *wic?* or whence? R. S. Charnock.

Jones of Dingestow. — In 35 Elizabeth, the arms — Azure, 3 talbots' heads erased, argent — were confirmed to Walter Jones, Esq., of Dingestow, Monmouthshire, *as the arms of his ancestors.* Will anyone oblige by some earlier account of this bearing, and the family who used it? H. W.

Passage in Cicero. — Von Raumer, in his *Palästina* (p. 22), quotes a saying of Cicero's (without reference) to the effect, that the God of the Jews must have been an insignificant deity, as he had confined his people to so small a country. I have been unable to discover this quotation, and shall be grateful to anyone who can point it out. G.

Rutland: County or Shire? — Is the latter incorrect? And if so, why? Is it true that formerly Rutland had no sheriff, and would that have any bearing on the question? What, if any, is the difference between a *county* or *shire?*

Eliot Montauban.

Aberystwith.

Satin Bank Note. — I have a pretended bank note, partly printed on, and partly woven into, a piece of bluish-white satin ribbon of the requisite width: —

" Bank, No.
1798
I promise to pay to . . . . . or Bearer, on demand, the Sum of One
London, the day of 1798.
For the Gov. and Comp. of the Bank of E-n-and,"

is printed, all but the word One, which is woven; and also a still larger One, which is woven in pink, and corresponds in situation with the large black and white number on a bank note. " Winchester St. 17th March," is in writing on the upper part of the note. Is this a squib, or what? A good many must have been woven to make it worth while to do so. P. P.

Shakespeare Family Pedigree. — I have a pedigree of the family of the Shakespeares by John Jordan, of Stratford, 1796, engraved on a 4to page. What book does it belong to? It has been published since Jordan's time, as it is brought down to 1818. Sennoke.

Shoe nailed to Mast. —

" Having beat up successfully the windward passage, we stretched to the northward; and falling in with a westerly wind, in eight weeks arrived in soundings, and in ten days after made the Lizard. It is impossible to express the joy I felt at the sight of English ground! Don Rodrigo was not unmoved, and Strap shed tears of gladness. The sailors profited by our satisfaction: the shoe that was nailed to the mast being quite filled with our liberality." — *Roderick Random*, chap. lxvii.

Query, Does this custom of the shoe survive on ship-board, and on such occasions still?

Quivis.

West Street Chapel. — It would be a great favour if any one would tell me, either through " N. & Q." or privately, where I may find an account of West Street Chapel, St. Giles's-in-the-Fields. I want the history of it previous to 1743, when it was rented by John Wesley. In large histories of the parish and of London, no mention is made of this old building. R. W. Dibdin.

62, Torrington Square, W. C.

Queries with Answers.

" How many Beans make Five? " — I have heard this expression made use of by several persons, and I believe it is used in various counties more or less. Some explain it as " being up to a thing or two "; some as " the man of the world." Can you explain its origin and meaning? A. Moulton.

[The phrase in full is, " He knows how many beans make five; " that is, as our correspondent suggests, he is " up to a thing or two." Perhaps we may obtain a clearer view of the true import of this expression, by comparing it with that other saying, " He knows how many go to the dozen," *i. e.* in buying a dozen he knows how many he ought to have " *in.*" For instance, the huckster in Old London, who bought loaves of the baker to sell again from door to door, knew that for every twelve loaves he paid for he was entitled to thirteen, which was therefore called a " baker's dozen," the odd one being the retailer's profit. In like manner with regard to the phrase, " He knows how many beans make five." Suppose him to buy a load or wey, which is five quarters: he knows what is the extra allowance usual in the trade — say a sack over — and takes care to get it. Either he must have this regular allowance, or he will not take the beans. He is not going to be put off with a bare five quarters and nothing more. In this sense, " He knows how many beans make five" will mean " He is not easily taken in; he knows what he is about when he makes a purchase."

A classical explanation, however, has been offered. The Greeks occasionally used beans in voting for candidates at elections. Suppose there are *five* vacancies, and many competitors. The man who best knows how the votes (or beans) are likely to go, is the best able to name the five successful candidates. He is the man, also, who can best calculate " *how many* beans " are requisite, to set the five at the head of the poll. This then is the individual who knows " how many beans will make five."

This explanation may be deemed a little far-fetched. In the Italian language, however, *fava* (a bean) sometimes stands for *niente*, that is, nil, a mere nothing. " Tutto è fava," " It's all nothing." In this sense the

query, "How many beans make five?" would become "How many *noughts* make five?"—one of those posing questions with which wiseacres delight to dumfound and puzzle noisy little boys, like "How many stars will fill a sack?" &c.]

Christening Bowls.—A recent number of "N. & Q." contained some particulars upon Apostle-spoons. Can any reader supply information upon the kindred subject of christening bowls?

L. L. D.

[We find more frequent allusions in old writers to apostles' spoons than to bowls as presents. In fact, according to Howe's edition of Stow's *Chronicle*, 1631, p. 1039. before the reign of James I., at baptisms the sponsors used to give christening *shirts*, with little bands or cuffs, wrought with silk or blue thread; but afterwards they gave spoons, cups, &c. Shakspeare, who was godfather to one of Ben Jonson's children, gave "a douzen of Latten spoons." In the *Comforts of Wooing*, p. 163 (quoted by Brand), "The godmother hearing when the child was to be *coated*, brings it a gilt coral, a silver spoon, and porringer, and a brave new tankard of the same metal." According to Shipman (*Gossips*, 1666), the custom of making presents at baptisms declined in the time of the Commonwealth:—

"Formerly, when they us'd to trowl
Gilt bowls of sack, they gave the bowl
Two spoons at least—an use ill kept—
'Tis well if now our own be left."

Pepys, however, observed the custom:—"Nov. 26, 1667. At my goldsmith's, bought a basin for my wife to give the Parson's child, to which the other day she was godmother. It cost me 10*l.* 14*s.* besides graving, which I do with the cypher of the name, Daniel Mills."]

The Modern British Coinage.—What is the date of the present system of English coinage, as divided into pounds, shillings, and pence?

L. L. D.

[Henry VII. 1489, issued the double ryal, or sovereign of 20*s.*, accompanied by the double sovereign of 40*s.* In 1544, Henry VIII. struck sovereigns of the former value of 20*s.*, and half-sovereigns in proportion. In 1817, sovereigns and half-sovereigns of 20*s.* and 10*s.* each, were again coined, and the guineas and half-guineas were gradually withdrawn from circulation.—The *scilling* was a denomination of money in Saxon times. The testoon, or shilling, was first coined by Henry VII. in 1503.—In point of antiquity the *penny* is the oldest of the three. Before half-pence were coined, it was an integer, a silver piece, and had been such for ages. It first appears as a silver coin in the laws of Ina, King of the West Saxons, who began his reign in 688. Provincial coins and tradesmen's tokens were superseded by an issue of lawful copper pennies on June 26, 1797. Consult Ruding's *Annals of Coinage*, 4to, 1840, *passim*.]

"England's Black Tribunall."—Can you inform me as to the value of a curious work, which I discovered the other day among some very old family books? It is entitled *England's Black Tribunall*, and consists of two parts; the first, containing a full account of the trial and execution of King Charles I., with a portrait of that monarch, and an elegy on his death, commencing—

"Come, come, let's mourn: all eyes that see this day,
Melt into showers, and weep yourselves away," &c.

The second, the several dying speeches of the nobility and gentry who suffered death for their loyalty to their sovereign. At the bottom of the title-page is written, "London: Printed for J. Playford, 1660." I should like to know the real author of the lines in question, which are very original and curious. H. C. F. (Herts.)

[This work has all the appearance of being the compilation of J. Playford, the bookseller, and "The Eligie" one of those fly-sheets so numerous just after the murder of the king. At p. 51 of the third edition, corrected and enlarged (Lond. 8vo, 1680), instead of the letter written by King Charles to his son the Prince from Newport, Nov. 29, 1648, which is omitted, there are inserted "His Majestie's Prayers in the time of his Restraint," immediately before "The Eligie." At the end of this work will be found "The manner of the execution of the reverend Dr. John Hewyt, on the scaffold, on Tuesday, 8th June, 1658, with his Speech before his death. Also, Dr. John Hewit's Letter to Dr. Wilde on Monday, June 7, 1658, being the day before he suffered death, and read by Dr. Wilde at his Funerall." This work only fetched 5*s.* at the Roxburghe sale. The edition of 1671 is an abridgment, and does not contain Part II.]

"Champagne to the mast head."—What is the meaning or origin of this phrase which one often hears in reference to a plentiful supply of the wine at table? S.

Edinburgh.

[We have heard the expressions "Swimming in champagne," and "We drank champagne enough to float a ship." But we suspect that like champagne itself, the phrase "Champagne to the mast head" has not come into common use. It may probably be regarded as an extension or exaggeration of the expressions which we have cited.]

Barometers first made.—In North's *Life* it is stated that barometers were *first made* and sold by one Jones, a noted clockmaker in the Inner Temple Gate, at the instance of the Lord Keeper Guildford. Is this the generally received opinion?

D. M. Stevens.

Guildford.

[The Mr. Jones above referred to may possibly have been the first Englishman to construct a Torricellian tube, as the barometer was originally called, after its *inventor*, Evangelista Torricelli, the illustrious mathematician and philosopher of Italy; who, between the years 1641 and 1647, discovered the method of ascertaining the weight of the atmosphere by a proportionate column of quicksilver.]

Gray's "Elegy" parodied.—Where can I find in print a parody upon Gray's *Elegy in a Country Churchyard*, written, I believe, by Mr. Duncombe, under the title of *An Evening Contemplation in a College?* I have an impression of having seen it, many years ago, in some collection of poems, which must have been printed, I think, after the original *Elegy* appeared in Dodsley's Collection, 1755, and some time before the close of that century. H. E.

["An Evening Contemplation in a College" is printed, without any author's name, in the 2nd vol. of *The Reposi-*

tory; a Select Collection of Fugitive Pieces of Wit and Humour in Prose and Verse (2nd ed. 1783, pp. 71-76.) In the same volume will be found Gray's beautiful ode, and three other parodies or imitations of it; namely, "An Elegy written in Covent Garden," "The Nunnery; an Elegy," and "An Elegy written in Westminster Hall during the Long Vacation."]

Replies.

ALBERT UNIVERSITY; ORDER OF MERIT, ETC.
(3rd S. i. 87.)

Few, I think, will have read the suggestions lately thrown out respecting a memorial for the late Prince Consort, without hoping that the proposed memorial may take the form of a University in English Literature, Science, and Art; or else some such an Order of Merit as the one referred to by your correspondent Mr. J. W. Bryans. The nation has long felt both these wants. The London University has done a little towards encouraging science by establishing its bachelor's and doctor's degrees in that branch of learning. Yet this has been but little. Owing to the necessity of first matriculating in arts, many who could pass in all the scientific subjects are prevented from presenting themselves as candidates.

The suggestion respecting an Albert Cross, or some Order of Merit, is worthy of serious consideration. "They manage these things better in France"; and though we may have sneered at the way in which our Gallic neighbours fill the ranks of their Legion of Honour, we have felt that a similar distinction would be a very good thing amongst ourselves. Mr. Thackeray, in one of his witty "Roundabout Papers," treats us to an amusing disquisition on what might have been if the proposed order of Minerva had ever come into existence. And though we cannot repress a smile at Sir Alexis Soyer and Sir Thomas Sayers, we are obliged to confess that there could be no nobler and better memorial to the great and good Prince than the two suggested, if fully and fairly carried out.

The difficulty, of course, is to get the matter properly taken up. We have honours enough already existing for our fortunate lawyers, statesmen, and military officers. What we want is some distinction so valuable that our highest literary and scientific men might be proud to bear it, with lower grades, which would prove an attraction to the cleverer members of the struggling middle classes, and which as rewards of merit they might hope to obtain.

Your Magazine is hardly the place for discussing this subject; yet should the latter of these suggestions be ever adopted, it will be no small honour, amongst its other successes, that the idea was first brought forward in the pages of "N. & Q."

H. B.

ISABELLA AND ELIZABETH.
(2nd S. xii. 364, 444, 464, 522, 3rd S. i. 59.)

If, as Mr. Buckton and F. C. H. assert, the name *Isabella* was first used in Europe in Spain or Portugal, may it not have been borrowed from the Moors? This idea suggested itself to me as soon as I had read Mr. Buckton's article, in which he disposes of the question in a somewhat summary and arbitrary manner; and I therefore at once wrote to Mr. Catafago (who is a native of Syria) and asked him, without mentioning, or even alluding to, the name *Jezebel*, whether there was in Arabic any equivalent for our name *Isabella*, and if so, whether such equivalent was of recent introduction, or of ancient date. I give the first few lines of his reply *verbatim:* "In answer to your letter I must state that we have the name *Isabella* in Arabic, which is ازبال (Izbāl*). This name is very old, and it is mentioned in the Bible, 1 Kings xxi. 5." I have since seen Mr. Catafago, and he assures me that this name *Izbāl* is still used as a woman's name in Syria and Egypt, although it is by no means so common as Mary, Martha, or Elizabeth, which last is in Arabic اليصابات (Elisābāt).†

It is therefore clear that those Syrians and Egyptians who are acquainted with any European language in which *Isabella* (in one or other of its forms) is made use of, regard it as the equivalent of their name *Izbāl*, which is used in the Arabic version of the Old Testament to express אִיזֶבֶל (*Izebel*‡), and which has probably not been borrowed from the Hebrew, but been preserved, in southern Syria (Palestine) at least, since the days of the woman who rendered it infamous. If, therefore, the name is still used in Arabic, it is no doubt because it is, so to say, a *household name*, and not because the Syrians or others wished, from any admiration of that woman, to perpetuate her name. In the same way we still use *Henry* and *Mary*, although these names were borne by two sovereigns whom most of us do not revere.

But, some one may say, even if the Moors carried the name with them into Spain and Portugal (as they naturally must have done), is it likely that the Christians would adopt the name of one they so abhorred? I reply that, if they did adopt it, they probably did so *unwittingly*. The Portuguese write *Jezebel*, *Jezabel*, which I suppose they would pronounce *Yezabel*, whilst their equivalent for *Elizabeth* is *Isabel*. In the same way, therefore, that in England the name *Jezebel* seems but to few (in consequence of the difference in pronunciation) to have any connection with *Isabel*, so in Portugal there must, I think, be many who do

* Pronounced *Izbáhl*. † Pronounced *Eleessahbáht*.
‡ Pronounced *Eezevel*, and = our *Jezebel*.

not dream of any connection between their two names, *Jezabel* and *Isabel*. When, therefore, the inhabitants of the Spanish Peninsula heard from the Moors the name *Izbāl*, is it improbable that they would not recognise in it a name which they were in the habit of calling *Jezabel?*

In conclusion, that the Portuguese use *Isabel* as the equivalent of *Elizabeth* is, as I said before, no proof that the two names are of common origin. *Izbāl** resembles *Elizabeth* very nearly as much as *Isabel* does, and if (as Mr. Buckton asserts) the Portuguese found it natural to curtail *Elisabeth* (or *Elisabe*†) into *Isabel*, they surely would not be unlikely to adopt as an abbreviation of *Elisabeth* a name (*Izbāl* or *Isabel*) which they found ready made for them.

According to my theory then, *Elizabeth* (or *Elisabeta*, as the name, did it exist, would probably be written in Span. or Port.) and *Isabel* (derived from *Izbāl* or *Izebel*) ran on for a time together as *distinct* names, but ultimately coalesced, the latter being in the first instance used indifferently with the former — as soon, namely, as it was perceived to form a convenient abbreviation for it — and ultimately superseding it altogether.

F. Chance.

Elisa, Phœnician.
Elissa, Greek.
Elisabe, Syriac and Hebrew.
Elisabet, Greek.
Elisabetha, Italian and French.
Elisabella, Italian.
El rejected, *Isabella*, Portuguese.

Thus the identity of Isabel and Elisabeth is clear as day to Polyglottus.

ARISTOTLE "DE REGIMINE PRINCIPUM." (3rd S. i. 56.)

Being far away from books and papers of every kind, I can only give from memory a few results of an investigation I made last July on reading the note about Fordun's citation from the above work. It affords one of the many proofs how very much we still want a reference book on the literature of the Middle Ages; not a compilation from compilations, but a work based on an actual examination of the books themselves.

I searched through the old catalogue of MSS. (Oxon. 1697, 2 vols. folio), and those of the Cottonian, Harleian, Sloane, Old Royal, and Additional MSS. in the Museum, and any others that came to hand, especially M. Paulin Paris's Catalogue of French MSS. in the Imperial Library; and these, together with Wenrich's work cited by Sir George Lewis, and Fluegel's invaluable edition of Hajji Khalfa's *Lexicon Bibliographicum* of Arabic literature, and the ordinary books of reference, supplied almost as much as could be obtained without looking at every known copy of the work itself. All within reach at Cambridge, however, I did examine.

The result appeared to be that all the versions in the modern languages of western Europe were made directly or indirectly (*e. g.* the English is from the French) from the Latin. In the Latin there are some discrepancies in the prefatory matter, but most copies agree in having a dedication, in which we are told that the translation was made from an Arabic copy found in the East by one Philippus, who styles himself *clericus*, at the suggestion of Guido de Valentia, Bishop of Tripoli, to whom it is dedicated. These circumstances, interpreted by the fact that M. Paulin Paris mentions a Latin copy at Paris, probably (judging from the paper and writing) written in the East in the thirteenth century, would lead us to suppose Guido to have been a Latin Bishop of Tripoli in Syria during the crusading period. I was unable to find a list of such bishops (though I dare say such is to be had), and Antonio and other Spanish authorities, though they mention Philippus, give no more information than we had before. So that here at least there is room for confirmation.

Further: the Latin copies seem to agree in having a preface, from which we learn that the Arabic version was made from the Syriac (Chaldee as it is termed), and that from the Greek, at the desire of his sovereign, by Joannes filius Patricii, who found the Greek original in the adytum of some heathen temple (of Æsculapius, if I remember rightly) and translated it into Syriac and thence afterwards into Arabic. On searching Hajji Khalfa for translations of Aristotle I found that Jahja ibn Batrik was one of the leading *literati* at the court of Al Mamun, the son of Harun Al Rashid, and that he translated many of Aristotle's works, and what may be this very work, the *Kitab al Riyaset*, is mentioned among them. The Syriac seems to have perished; and no doubt the Hebrew and Persian versions

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* *Izbāl* is very Arabic in form. It differs from the Hebrew (Izebel) in the absence of the middle vowel and in the prolongation of the final syllable. These characteristic differences would naturally vanish on the introduction of the word into Span. or Port., and *Izbāl* would, by the obliteration of its Arabian features, readily become *Izabel* or *Isabel*. But the Portuguese or Spaniards might even have borrowed the name *Isabel* from the Jews, whose pronunciation of אִיזֶבֶל *Izebel* (or *Eezevel*) would appear to them very different from their own of *Jezabel*.

† My opinion is that the form *first* used in Portugal would be *Elisabeth* (after the Vulg.) and not *Elisabe* (after the Hebr. which would be less known), so that if *Isabel* has been derived from this source, the final *th* must have been changed into an *l*, and not merely an *l* added at the end, as Mr. Buckton says.

which now exist, were made from the Arabic. But here arises a question which none but an Arabic scholar can solve, and I fear we have not many now who would think this worth the trouble, as nothing but a patient examination of the various copies can help us. The Arabic title would do as well for the *Politics* as for the *De Regimine Principum;* and what means have we of distinguishing these? The matter is still further complicated by the existence of another Arabic version made not more than three hundred years ago — of which of the two treatises I will not undertake to say. The only clue I can suggest is to examine the Arabic copies now existing, and to determine which contain the original of the Latin *De Regimine*, so popular with our ancestors, and which the original of the *vetus translatio* of Aristotle's *Politics*, current in the middle ages, and commented on by Walter Burley the English philosopher. I cannot help thinking that if this were done, we might get some clue to the Greek original of the *De Regimine*, which now seems so hopelessly beyond our reach. At first sight there is no ground for doubting the account of Jahja ibn Batrik, that he found the Greek and translated it; and though modern scholars, Fabricius and others, express no doubt of the spuriousness of the treatise, it is generally rather taken for granted than discussed. I did not know of Jourdain's work when I was on the subject, so he may have gone into the question. These remarks will at least serve to show that it is no easy matter to get at the truth on these points.

HENRY BRADSHAW.

Bournemouth.

TRIAL OF SPENCER COWPER (3rd S. i. 91.) — With reference to this question and answer in last "N. & Q." about the trial of Spencer Cowper, it is hardly possible that the writers should not be aware of the full account of it in Lord Macaulay's posthumous volume. But as they have not mentioned it I do so, as no doubt those who wish to be acquainted with it will get a livelier idea of it from Macaulay than from the journal reports.

LYTTELTON.

Althorp, 3rd Feb. 1862.

FRIDAYS, SAINTS' DAYS, AND FAST DAYS (2nd S. xii. 463.) — It is said by E. P. C. that a Saint's day on a Friday is a fast; but he adduces this as a logical argument — am I not right in believing that practically it is not to be so kept?

I would also ask, if an Ember day is a Saint's day, should we not observe it as a festival? In the S. P. C. K. *Churchman's Almanack* for the present year such events are marked as fasts. The Society has given me no defence of its having so mentioned these days in answer to my enquiries on the subject. A Saint's day (S. Matthew's) and an Ember day occurred on September 21st (it will be so also on S. Thomas's day), but these, I believe, should not be called fast-days. J. F. S.

JAKINS (3rd S. i. 68.) — In reply to W. V.'s Query, I beg to suggest that the word "Jakins," or "Jachins," is nothing more than the diminutive of "Jaques," equal to our "James," *Little James;* and we trace to the same source the words *Jack*, *Jakes*, *Jex*, by an easy transition.

I should very much doubt the connection between the above and the name of one of the pillars of Solomon's Temple, as two different languages and totally different periods show no application.

JOHN NURSE CHADWICK.

King's Lynn.

If W. V. will take Gesenius in the one hand, and Burke's *Armory* in the other, he will find amongst hundreds of Hebrew names, the following modern synonyms: —

Coniah	Coney, Coyney.
Cush	Cosh (Devon).
Cuth	Cutt, Cutts.
Dannah	Danier-s.
Deker	Decker.
Dilean	Dillon.
Dishon	Dyson.
Eden	Eden, Iden.
Ekron	Ekring-ton.
Eldaah	Elder.
Elah	Heler-s.
Eleasah	Eliseaux (Normandy).
Eliada	Elidur } (Wales). Elidyr }
Elika	Ellerker (Yorkshire).
Hauran	Heron.
Holon	Holland, &c.
Hur	Ure.
Isaac	Isaac (Devon, *temp.* Hen. III. Matilda, daughter of Robt. Bruce, wife of Thomas de Isaac).
Jachan	Juchen.
Jachin	Jakin-s.

s for son, *ton* for town.

SENEX.

HUSBANDMAN (3rd S. i. 30.) — The husbandman tills the ground; the yeoman owns it. The yeoman who tills his own land is husbandman as well as yeoman. The yeoman is the landed proprietor, who does not possess the right of gentry. Yeoman is rather the designation of rank; husbandman of occupation. W. C.

METRIC PROSE (2nd S. xii. 515.) — With all deference to MR. KEIGHTLEY, whose name is associated with some of the pleasantest recollections of my childhood, I would suggest that there is abundance of "metric prose" — prose metrical through accident, and not by design, in the pages of "N. & Q." A very little alteration will reduce two articles in the number of "N. & Q.," to which, in this note, I refer, into very fairly regular metre. Without alteration they run thus: —

"By metric prose, I mean continuous prose,
But cómposéd of metric lines of five

Feet, which, however, are not restricted to two.
Of this Chaucer
Was the inventor, and in it he composed
Two of his tales, writing them continuously,
Probably to save paper, while his other prose
Pieces are mere ordinary prose," &c. &c.

"The interesting reply of Professor De Morgan
On this subject suggests the inquiry whether,
Though a calculus could not be founded on all
Possible moves at chess, it would be
Impracticable to frame
A calculus founded on all the true moves," &c. &c.

W. C.

Coins inserted in Tankards (3rd S. i. 50.) — I have a glass tankard nine inches in height with a coin of George III., 1787, inserted. It is a shilling(?), quite fresh and bright. E. M.

I have a small glass tankard enclosing a two-penny piece of George I. The reverse was evidently worn before its insertion in the glass.

John S. Burn.

Henley.

I can offer no opinion as to the coins inserted in glass tankards being a sign of the date, or otherwise. I only wish to mention that many years ago I possessed a glass cup of this kind with a sixpence of William and Mary inclosed. The cup got broken, and I took out the coin; I had it by me for years, and perhaps have it still. The coin was bright and not worn, but of the pattern of the glass cup I have no distinct recollection.

F. C. H.

J. C. J. imagines that about a century and a half ago it was the fashion to insert coins in tankards. I have a handsome glass tankard with a sixpence confined, but moveable, in the bottom, which bears date the year of my birth, 1787. I have seen many, say five or six specimens, some with small gold and some with silver coins. My opinion is, that it was a fashion from sixty to one hundred years ago, but not earlier.

George Offor.

Hackney.

Paulus Dolscius: Psalter in Greek Verse (3rd S. i. 68.)—The author was a native of Plauen, where he was born in 1526. He studied at Wittenberg under Melanchthon, who obtained for him a place as Master of the Gymnasium, at Halle. He studied medicine at Padua, and took a degree there, after which he returned to Halle, where he died in 1589, after being inspector of churches, schools, &c., and a burgomaster. He wrote a Greek version of the Augsburg Confession, and the Psalms in Greek elegiacs; the former, published in 1559, and the latter in 1555; both at Basel. His Greek verses have sometimes been ascribed to Melanchthon, and Masch's Le Long says this was the case with the volume E. A. D. enquires about. The dedication explains the origin and aim of the book, which is admitted to be a rarity. Masch refers to Le Long, pp. 703 and 857; Baumgarten, *Nachrichten von Merkw. Büch.* 7, 101; and J. A. Fabricius, *Biblioth. Græca*, 7, 668. A notice of Dolscius is in the *Nouvelle Biographie Générale*, &c. B. H. C.

He was born at Plauen, in Germany, in 1526, and died at Halle, March 9, 1589. He studied at the University of Wittemberg, and there formed an intimacy with Melanchthon, and zealously sympathized with his labours in promoting the cause of the Reformation. He took a medical degree, and adopted medicine as a profession. He wrote Greek with great facility. Besides the Psalms of David, he translated into that language the Augsburg Confession of Faith. For the above information I am indebted to the *Nouvelle Biographie Générale* of Dr. Hoefer. Ἁλιεύς.

Dublin.

Xavier and Indian Missions (3rd S. i. 90.) — I think I may almost say that *Salutaris Lux Evangelii toti orbi per Divinam Gratiam Exoriens*, &c., by J. A. Fabricius, gives all the information that can be desired as to ancient missions and missionary literature. Hamburg, 4to, 1731.

Books on Jesuit missions abound, as the preceding will show. See too Bayer's *Historia Orientalis*; Assemani's *Bibliotheca Orientalis*; D'Herbelot's *Bibliothèque*, the edition in four vols., the last vol.; *Missionary Gazetteer*, by Chas. Williams, London, 1828; *Cyclopædia of Christian Missions*, Griffin, London, 1860; *Sketches of Christianity in North India*, by M. Wilkinson, London, 1844; *Handbook of Bengal Missions*, by Rev. J. Long, London, 1848. Some of the societies have published their own histories. But perhaps the Rev. Jas. Hough's works on Christianity in India, would fully answer your correspondent's requirements for Protestant missions. I would particularly urge the first book I named as a key to the old literature upon the subject. B. H. C.

If Mr. Paton will refer to the notice prefixed to the "Life of St. Francis Xavier," in the *Lives of Saints* by the Rev. Alban Butler, he will find there a copious list of histories of the life and labours of the saint. It is also there mentioned from what sources his life was chiefly compiled by F. Bouhours, which was translated by Dryden and published in 1688.

With respect to other Jesuit missions in India, very interesting accounts are given in the celebrated *Lettres E'difiantes et Curieuses*, vols. x. to xv., both inclusive, embracing the period from 1693 to 1705. I presume that the inquirer is familiar with the more recent, *Nouvelles Lettres édifiantes des Missions de la Chine et des Indes Orientales*, in 5 vols. Paris, 1818, and the *Annales de la Propagation de la Foi*, which have been regularly published for several years. F. C. H.

THE QUEEN'S PENNANT (2nd S. xii. 473.)—It is not at all probable that the "Trent" had the pennant flying at the time Mason and Slidell were forcibly taken possession of, and the British colours outraged by the "San Jacinto"; my reason for saying so is that I never saw one of the steamers belonging to the Royal (West India) Mail Company with it hoisted, although both mails and mail agent may have been on board.

The only line of mail steam packets that hoist the pennant, is that from Southampton to Lisbon, belonging to the Peninsular and Oriental Steam Navigation Company. These vessels also have what I understand to be the Admiralty ensign; it has an anchor and crown on the red ground, in which it differs from the usual merchant ensign. I have heard that this distinction from all other mail packets is allowed in consequence of the Peninsular contract being the oldest one in existence for steam vessels, and all made since have a clause inserted, by which the vessels are not to hoist either the pennant or Admiralty ensign. How far this is correct I leave for other correspondents to decide, but at any rate the subject is worthy of ventilation. HAUGHMOND.

Southampton.

SIR HUMPHRY DAVY (3rd S. i. 51.)—The following may afford some satisfaction to the Query of ANTI-POOH-POOH. It is a copy of an autograph letter, in my possession, of Sir H. Davy. I am ignorant of the gentleman's name to whom it was addressed.

"23, Grosvenor Street.
"Sir, January 13, 1816.

"I have received the letter you did me the honour to address me. I fear the scheme of lighting the coal-mines by gas will not be practicable, as the miners require lights which can be easily moved, and the places of which are often changed. I have, however, sent your letter to the Editor of the *Philosophical Magazine*, as I think every ingenious hint that leads to discussion should be published. He possibly may insert it in his next number, unless he should hear from you in the course of a day or two, that you do not wish it to be published. . . . . I am much obliged to you for your communication, and I hope you will not forbid the publication of it.

"I am, Sir, your obedt humble Servt,
"H. DAVY."

ALFRED JOHN STRIX.

Exeter.

TOPOGRAPHY OF IRELAND (2nd S. xii. 474.)—Your correspondent, who has been examining an old map of Ireland, should have his Queries answered without much difficulty. I will explain those having reference to the north of Ireland, leaving the others for some correspondent in the localities named.

Uriel is the ancient name of the county of Louth.

The county of Knockfergus, or Carrickfergus, so far from having gone anywhere, is still in existence as it was when the old map was made. It is properly styled the county of the town of Carrickfergus; has its own sheriff and other officers, its fixed boundaries, and long established privileges, and is an entirely separate jurisdiction from the county of Antrim in the centre of which it lies. The history of the very ancient town of Carrickfergus, including that of its county, has been written by the late Mr. Samuel M'Skimin, of which two editions have been published; and it is one of the very few good works of antiquarian and topographical character of which Ireland can boast. Indeed, seeing that some works of this class are of very small value, with little claims to original research or the display of sound judgment—though, perhaps, produced under the advantages of competence and learned leisure, the command of documents scarcely obtainable thirty years ago even by influential persons, and all but inaccessible to those in opposite circumstances—this work of M'Skimin's, destitute of course of documentary treasures discovered since his time, but as far as it goes so original, painstaking, and trustworthy, must be pronounced a production of extraordinary ability: the slender education, the position in life, the incompatible occupation and other disadvantages of the writer (with whom I was well acquainted), being taken into account.

Kilmacrenan is a parish and barony in the county of Donegal, the ancient territory of O'Donnel. The phrase, the meaning of which is inquired for, describes the spot on which was inaugurated or *made* the O'Donnel, on becoming chief or head of his tribe. Religious and other imposing rites accompanied this ceremony, something like those attending the crowning of kings of greater pretensions. The situation was one rendered venerable from its long application to the purpose; but chosen, it is to be presumed, in the first instance from its peculiarity, its security, central situation, or local beauty. In this instance I believe there is a *Doune* still pointed out near the village of Kilmacrenan, as the spot where they *made* the O'Donnel.

In return for this note, will some contributor deep in philology tell me the root of the word *Doune?* G. B.

Glenravel House, County of Antrim.

OTHO VÆNIUS, "EMBLEMATA HORATIANA" (3rd S. i. 53.)—Alfred Michiels, in his *Rubens et l'école d'Anvers*, speaks of the singular mania there was in the early part of the reign of Charles I. for designing allegories on the most trivial subjects, and in which Van Veen also shared. They were engraved upon wood or copper; published with letter-press, and called *Emblemata.* Michiels prints the titles of nine of these whimsical books

by Van Veen; among which is the collection above named—*Horatii Flacci Emblemata, cum notis Latinè, Italicè, Gallicè, et Flandricè*, 103 plates. In the Appendix, pp. 292-3, to *Papers relating to Rubens*, will be found a letter from Sec. Lord Dorchester to his nephew Dudley Carleton, in reference to this subject. W. Noël Sainsbury.

Solicitors' Bills (3rd S. i. 55.)—Amongst the Corporation Records of Henley are some much older law bills than those already noticed in "N. & Q." I give two, which show that presents were made to the counsel beyond their fees: —

(1531). "Thys be the costes and charges that I dyd lay hout at Myssomer, when that Tomas Poto' fet me up wt a supina to Westmester: —

	s.	d.
For lying ther viij dayes for myn costes, and for my horse mete and hys hyar - -	viij	
It'm to Master Gypsan my Torne - -		xx
It'm for a Cope of hys Complaynt - -		xij
It'm to Master Bawden, my Consel - -	iij	iiij
It'm to Master Hales for makyng my ansar		xx
It'm payd to Robert Harpar, at Master Warden's commandment for xij capones -	viij	
Sm - -	xxiij	viij

20 H. 8. "Thes p'cell foloynge payd the iiijth day of Novembur, v.: —

	s.	d.
Fyrste by Mr Goff, payd to Mr Horewood for the drafte of the anser of Potter -	x	
It'm payd to hys Clarke for wrytyng -	iij	iiij
It'm for hys expenses the same tyme -	vj	viij
It'm for ij Swannys p'sentyd unto Mastr Sachev'ell and my lady his wyff—pce. -	xiij	iiij
Sm - -	xxxiij	iiij

The "Master Sacheverell" was Sir Richard, the second husband of Lady Hastings, Lady of the Manor of Henley. The present of two swans may have been an acknowledgement for some favour shown by Sir Richard in the suit. About 1649 the corporation used to make an annual present to Sir James Whitelock (then Lord of the Manor) of "a boare," or "a brawner;" and to his lady two sugar-loaves, price 13*s.* 7*d.**

John S. Burn.

Henley.

Crony (3rd S. i. 50.) — Worcester, in his *Dictionary of the English Language*, 1860, derives this term from *crone*, and says that the two words were formerly identical — quoting in support thereof the following sentence from Burton: "Marry not an old *crony* or a fool for money."

D. M. Stevens.

Guildford.

"Crone, or Croney, an old and intimate acquaintance, a confident; from the Teutonic *kronen*, to whisper, to tell secrets." — Thomson's *Etymons of English Words*.

Ἁλιεύς.

Dublin.

* See *Hist. of Henley*, 1861, p. 204.

Learned Dane on Unicorns (3rd S. i. 50.) — The Danish writer inquired for by F. R. is probably Thomas Bartholinus, who printed *De Unicornu Observationes novæ*, 12mo, Patavii, 1645, with plates. There are also treatises on *Unicorns* by Baccius (1598), Fehr (1666), Sachs (1676), and Stalpart (1687). Should F. R. desire it, I would give him the full titles of their works.

Jaydee.

The learned Dane, who wrote a treatise on the Unicorn, was Thomas Bartholin; the most learned of a learned family, born at Copenhagen in 1619. The second edition of this interesting and well-illustrated little book, is before me. Its title is as follows: —

"Thomæ Bartholini de Unicornu Observationes novæ. Secunda editione, Auctiores et emendatiores, editæ a Filio Casparo Bartholino. Amstelædami, apud Henr. Wetstenium, clɔ Iɔ C LXXVIII."

The original edition seems to have been published at Padua in 1645. C. W. Bingham.

Jefferson Davis (3rd S. i. 49.) — I have always understood that the President of the Confederate States derived his name from Thomas Jefferson, author of the *Declaration of Independence*, and third President of the United States.

D. M. Stevens.

Guildford.

Sunday Newspapers (3rd S. i. 49.) — The practice of distributing religious periodicals gratuitously among the congregation, as related by the Hon. Henry A. Murray in the passage cited by K. P. D. E., is not confined to the Presbyterians, but is common with the Episcopalians, Baptists, and other sects in the United States.

It should be explained, however, that the papers so distributed, are invariably of a purely religious character, and are placed in the pews *not to be read during divine service*, but to be taken home for perusal.

Some persons, *arriving early*, might prefer reading these papers to either sitting listlessly, or engaging critically in the dissection of their neighbours' faults or apparel, but the veriest blue in Scotland or elsewhere, could scarcely complain of their motives or *manners*. D. M. Stevens.

Guildford.

Col. Thomas Winslow (3rd S. i. 69.)—The death of this officer at the age named by your correspondent is noticed in the *Gentleman's Magazine* for 1766, and in the *Annual Register* for the same year, but no particulars are given.

D. M. Stevens.

Guildford.

Arthur Shorter (2nd S. xii. 521, 3rd S. i. 59.) — Of the existence of Arthur Shorter there can be no doubt, as the evidence of the fact is in my possession, in the handwriting of Sir Erasmus Philipps. The Query which I wish to have ans-

wered is, who was he? As he is styled by Sir Erasmus Philipps in his Diary "Cosin Arthur Shorter," the probability is that he was brother to Lady Walpole and the Marchioness of Hertford. I still invite the attention of correspondents of "N. & Q." to the following queries: Was Arthur Shorter the son of John Shorter of Bybrook, by Elizabeth Philipps? If not, whose son was he? Was he married, and did he leave any issue? When did he die? and what became of the portrait of Sir Erasmus Philipps, which was painted for Mr. Shorter, at his request and expense, and was sent to him at "the Bath" in 1733?

JOHN PAVIN PHILLIPS.

Haverfordwest.

PAPER MONEY (3rd S. i. 89.) — The recent article under this title brought to my recollection a curiosity of the sort which I have had long in my possession, and which may interest some of your readers. It is an American bank note for twenty shillings, on very strong coarse cream-coloured paper, or by possibility once white. Its dimensions are three and a half inches by two and three-quarter inches. On the face, inclosed by a border, is the following inscription, in a curious variety of type: —

"Twenty Shillings. This indented Bill shall pass current for Twenty Shillings, according to an Act of General Assembly of the counties of Newcastle, Kent, and Sussex, upon Délaware, passed in the 15th year of the reign of his Majesty Geo. the 3d. Dated the 1st day of Jan. 1776. XXs."

At the upper left-hand corner the royal arms are engraved, at the lower right-hand corner is a space of size corresponding with engraving, in which are three autograph signatures. The number of the note is also by the pen, 43415.

The reverse of the note bears a wheatsheaf, engraved in the centre, surrounded on three sides by the words "Twenty Shillings," and beneath "To counterfeit is Death. Printed by James Adams, 1776." M. F.

MUTILATION OF SEPULCHRAL MEMORIALS (2nd S. xii. 174.)—In this borough there is a pathway just outside the churchyard of Holy Trinity parish, which has been *literally paved* with tombstones taken from the adjoining burial ground.

D. M. STEVENS.

Guildford.

LIQUORICE (3rd S. i. 46.) — The last paragraph of MR. CHANCE's article probably contains the real explanation of the mystery. The semivowels frequently interchange; and it has not escaped the notice of those astute grammarians — the Hindūs. A singular instance occurs in the Śatapatha-brāhmaṇa (written B.C. 1000); the defeat of a barbarous horde is thus mentioned: — "The Asuras, with defective utterance, crying *he'lava, he'lava*, were overthrown." Instead of *he'rava, he'rava*, "O enemies! O enemies!" F. P.

GOD'S PROVIDENCE IS MINE INHERITANCE (3rd S. i. 51.) — The adoption of this motto by the first, or "Great Earl of Cork," as he is generally called, is recorded in almost all our Peerages, and has become a matter of history. Certainly his career sufficiently proved that he did "not trust God in vain"; for it affords one of the most remarkable instances on record of temporal prosperity, and of the advancement of a needy adventurer to almost as high and honourable position as it was possible for a subject to attain: himself an immensely wealthy earl, with four sons, who were also peers, and the fifth the celebrated philosopher, the Honourable Robert Boyle.

C. BINGHAM.

ST. AULAIRE (3rd S. i. 52.) — The following is the quatrain inquired for: —

"La divinité qui s'amuse
A me demander mon secret,
Si j'étais Apollon, ne serait point ma Muse;
Elle serait Thétis, et le jour finirait."

Biogr. Universelle.

'Αλιεύς.

Dublin.

BUZAGLIA, OR BUZAGLO (3rd S. i. 91.) — The answer given to this Query is evidently founded on a misapprehension. There can be no doubt that the *Buzaglia*, provided for the Toll-house Hall at Great Yarmouth in 1784, was a stove; such as is mentioned in the following passage of the obituary of the *Gentleman's Magazine*, vol. lviii. p. 562: —

"1788. Aged 72, Mr. Abraham Buzaglo, of Dean Street, Soho, inventor of the stove called after his name, which he afterwards applied as a cure for the gout, and wherein he has been so much exceeded by the late Mr. Sharp."

J. G. N.

PRINCESS CAROLINE OF WALES AT CHARLTON (3rd S. i. 89.) — The Princess of Wales resided at Montague House, *Blackheath*; which I presume answers the inquiry of D. S. T., although Charlton is named in the extract he quotes. It was at the above house that Sir Walter Scott was presented to the Princess in 1806 (*Life*, by Lockhart, vol. ii. p. 100.) CHARLES WYLIE.

THE YORK BUILDINGS COMPANY (2nd S. xi. 291, 359.) — In the recently published *Memorials of Angus and Mearns* (p. 257), the author, alluding to the "Panmure Library," states: —

"Since the accession of the present Peer, the library has been enriched by the *Inventory and Memorandum Books of the York Buildings' Company, relating to the forfeited Estates of Panmure, Southesk, and Marischal, in* 1729, *&c.* in two volumes folio, MS. (from which several extracts have been made for the *first time* in this work.)"

Some curious illustrative extracts and notes are accordingly given in pages 38, 39, 478.

WILLIAM GALLOWAY.

REVEREND JOHN KETTLEWELL (3rd S. i. 91.) — I think there can be no doubt that Mrs. Kettle-

well's Christian name was *Jane*. She is so called in the "Life of Kettlewell," compiled from the collections of Dr. Hickes and Robert Nelson, and prefixed to the edition of Kettlewell's *Works*, published 1719 in two volumes folio (*vide* p. 41). Kettlewell was buried in the parish church of Allhallows, Barking, near the Tower of London, in the same grave where Archbishop Laud was before interred, within the rails of the altar (*idem.* p. 187). I should conclude, from this memoir, that Mrs. Kettlewell was still alive at the date of its publication. JOHN MACLEAN.

Hammersmith.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Dictionary of the Bible: comprising Antiquities, Biography, Geography, and Natural History. By various Writers. Edited by William Smith, LL.D. *Parts I. and II.* (Murray.)

Mr. Murray has shown good judgment in re-issuing this great storehouse of Biblical knowledge in monthly parts. There are a great many clergymen and students of Holy Scripture who would be glad to enrich their libraries by this most useful and learned work, to whom the present mode of publication will be very convenient. The original scheme, which was to give a dictionary of the *Bible*, and not of *Theology*, has been well carried out; for, while systems of theology and points of controversial divinity are altogether omitted, the Antiquities, Biography, Geography, and Natural History of the Old and New Testaments, and of the Apocrypha, are fully elucidated. The List of Contributors is a guarantee for the vast amount of special knowledge brought to bear upon the various items of this Dictionary, which is certainly not the least valuable contribution to available knowledge, for which we are indebted to the energy and good judgment of Dr. Smith.

Letters from Rome to Friends in England. By the Rev. John W. Burgon, M.A. (Murray.)

These letters, reprinted with additions and corrections from *The Guardian*, are now made far more readable than when they appeared in the pages of a newspaper. Their solid worth comes here recommended to us by the adjuncts of good print and paper, and plenty of excellent woodcuts. They are historical, antiquarian, anecdotical, and controversial; but the bitterness of controversy is softened down by that spell of reverence, which the Eternal City throws over every religious writer.

Hymns for the Church of England. (Longman.)

Another effort to supply the desideratum of an English hymnal? The ideal of such a hymnal will only be reached when it is characterised throughout by orthodox doctrine, and sterling poetry; when every hymn in it possesses a unity of subject, an obvious sense, and a correct rhyme; when the hymns appropriate to each sacred season, treat the subject of the season from various points of view, and in various metres. Are there as many as 170 English hymns (so many are contained in the volume before us) coming up to this ideal? We fear not.

Alfabeto Christiano, by Juan de Valdés, *from the Italian of* 1546. *By* Benjamin B. Wiffen. (Bosworth and Harrison.)

Only one hundred copies of this work are printed for circulation; and the translation will thus remain almost as much a bibliographical curiosity as the original. Yet intrinsic interest must needs attach to it, as the work of one of the early Spanish Protestants, the friend of Erasmus, the admired of Nicolas Ferrar, who translated his better-known *Considerations*. The *Alfabeto Christiano* purports to be a dialogue between the Author and Giulia Gonzaga, Duchess of Trajetto. It is pietistic in tone, and designed to guide its readers in the simplest paths of practical religion.

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Notices to Correspondents.

F. B. *The macaronic poem,* Pugna Porcorum, *which contains about 300 lines, is printed in Mr. Sandys'* Specimens of Macaronic Poetry, 8vo, 1831.

SUPERSTITION. *Thirteen unlucky from "the Last Supper."*

W. W. *The* History of Shoreditch *was written by Sir Henry Ellis.*

LUMEN. *Edward Melton's* (*not Milton*) Travels *are noticed in our last volume*, pp. 88, 456.

MONSIEUR TONSON. — C. H. G. *is in some measure right. The Farce was written by Moncrief, but the capital poem, on which that Farce was founded, was written by Taylor.*

T. L. M.

"When Greeks joined Greeks, then was the tug of war,"

is from Lee's Alexander the Great. *As to the second Query, see* Daily Telegraph *of Saturday, Feb.* 1.

MONTHLY FEUILLETON OF FRENCH LITERATURE *next week, if possible.*

E. D. *The possessor of two Sermons by* Dr. Thomas Adams, *described by him in* "N. & Q." 1st S. v. 134, *is requested to say where a letter may be addressed to him.*

ICIANIS. *Mr. Wright's address is* 14, *Sydney Street, Brompton.*

TYNE. *The work is entitled* The Testament of the Twelve Patriarchs. *See* "N. & Q." 2nd S. vi. 88, 173, 212, 276.

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LETTERS OF ARCHBISHOP LEIGHTON.

(*Continued from* p. 107).

IV.

Dec. 17.

May it please yo^r Grace,

Because I was unwilling to give yo^r Grace any further trouble at parting, I did resolv to peese (?) out ye remainder of this year in this station, w^h being now near upon expiring, I could not think of a fitter way to signify my intention than by the enclosed, being ye very same individual paper yt I presented to yo^r Grace while you were here. And I think it needless to say any more of ye reasons mooving mee to 't, having then given yo^r Grace a short account of the main of them in a paper apart. Onely I crave leave to add this, that upon ye most impartiale reflexion I can make upon ye temper of my mind in this matter, I cannot find that it proceeds from any pusillanimous impatience, or weariness of the troubles of this employment, but rather from a great contempt of our unworthy and trifling contentions, of w^h I have little other esteem than of a *querelle d'Alman*, or a drunken scuffle in the dark, and doe pity exceedingly to see a poor church doing its utmost to destroy both itself and religion in furious zeal and endlesse debates about ye empty name and shadow of a difference in government, and in the meanwhile not having of solemn and orderly worship so much as a shadow. Besides I have one urgent excuse that grows daily truer, for though I keep not bedd much, nor am (I thank God) rackt with sharp and tormenting diseases, yet I can truely say that I am scarce ever free from som one or other of those pains and distempers that hang about this litle crazy turf of earth I carry, w^h makes it an uneasy burden to mee, but withall puts me in hopes y^t I shall shortly drop it into the common heap. Meanwhile, my best relief will bee, to spend the litle remnant of my time in a private and retir'd life in some corner of England, for in ye communion of that church, by ye help of God, I am resolvd to live and die. That w^h I seem humbly to entreat of y^r Grace is ye representation of this litle affair to his Ma^tie, and that in as favorable a manner as may bee, w^h shall add very much to ye many and great obligements of

May it please yo^r Grace,
Yo^r Grace's
Most humble Servant,
R. LEIGHTON.

[The following is the paper inclosed:—]

The true reasons both of my purpose of retiring from my present charge and of declining a greater, are briefly these.

1. The sense I have of the dreadfull weight of whatsoever charge of souls, or any kind of spirituall inspection over people, but much more over ministers; and withall of my own extream unworthinesse and unfitnesse for so high a station in the Church.

2. The continuing divisions and contentions of this church, and ye little or no appearance of their care for our time.

3. The earnest desire I have long had of a retir'd and private life, w^h is now much increased by sicklinesse and old age drawing on, and ye sufficient experience of ye folly and vanity of ye world. And in a word, tis *rerum humanarum fastidium*.

Whatsoever I might add more, I forbear, for I confesse after all I could say, I expect little right or fair construction from ye world in this matter, but rather many various mistakes and miscensures on all hands. But soe that the relief is, that in ye retreat I design, I shall not hear of them, or if I do, I shall not feel them.

V.

Dunbl. octob. 9.

Sir,—I met lately with our noble friend through whose hand this comes to you, and discoursed awhile of our affairs. What concerns my unworthy self I am very weary of hearing or speaking so much of it, and after all cannot see reason to recede from my opinion. My retreat (which I think I foresee will bee very quickly unavoidable) may be much more decent from my present pos-

ture, than after a more formall engagement, and will expose me lesse to the imputations of one of the late pamphleteer's throws at mee of phantastick inconstancy, though I think he has not hitt mee, at least I feel it not, for as to my removes hee reckons upp, I am sure there never was lesse of any man's own share in any remoof (*sic*) than was in all mine, and as for his other instance of being neither pleased with presbyterie nor episcopacy, with the exorbitancies of neither, I confesse, but if ye thought of their regular conjunction could have entered into his head, hee should rather have sayd I was pleased with both, for I have bin constantly enough of that opinion, that they doe much better together than either of them does apart, and have in this the consent of great multitudes of heads as strong and clear as his and his brethren's are hott and cloudy; but this is a digression. Of our higher Vacancies I have sayd enough in my former, and possibly too much, but that 'tis alwaies attemper'd with absolute submission to those yt are both so much wiser and above mee: but for our vacant parish kirks in ye West, I wish it were taken into consideration, and well resolv'd on, what way of supplying them will be fittest, in order to ye publick peace, wh I conceiv we are mainly to eye in our whole buissines. I waited on ye Lords of Council this week, but they have given mee neither any new comand nor advice in this particular, wh till I receiv from some yt have power to give it I must forbear to attempt any thing, and rather let things rest as they bee, than by endeavouring to better them, run the hazard to make them worse. I am not doubtfull of yor utmost assistance in these affairs, both where you are and when you return, nor need I any more repeated request of ye constant charity of yor prayers for

Yor poor brother and servant,

R. L.

For Mr. Gilbert Burnet,
at London.

VI.

Lond. Jul. 3r.

May it please yor Grace,

I am extreamly sorry, if ye putting a close to ye buissines yt brought mee hither, when it could not well bee differr'd any longer, shall have caus'd in yor Grace any displeasure agst mee, wh yet I can hardly suspect, for this desire of mine (wh I confesse is ye onely ambitious and passionate desire I have of any thing in this world) bee it from weaknesse of understanding, or melancholy humor or whatsoever else any may imagine, I am sure there is no malice in it to any person or to any party, yea ye innocency and sincerity of my heart in this matter will, I trust in God, uphold me under all ye various misconstructions yt can fall upon me. Yea even that of craziness of mind, 't is possibly by some imputed to, does not move mee, when I consider that many great and wise persons have been guilty of the same folly, if it be so, some by actual retiring, others by earnest desires of it, when it prov'd impossible for them. But not to amuse yor Grace with these discourses, I submit to ye result of this buissines for this time, seeing 'tis now never to create any further trouble either to myself or any other, and I hope in God I shall goe through the remainder of this unpleasant work without discontent or impatience, if I may bee but assur'd of one thing, and that is, a full and absolute pardon from yor Grace of whatsoever hath bin troublesome or offensive to you in this matter, and no abatement of yor good opinion and favour, though (I confes) alwaies undeserved in all other respects, unles great affection to yor Grace, yor service may pretend some small degree of acceptance instead of merit. And this shall remain unalterable in mee, while I live, however yor Grace may be pleased henceforward to look upon mee. But it would exceedingly encourage mee in my return to my laboratory, if a line from yor hand did give mee some hope, at least, of the same favourable aspect from yr Grace, as formerly; but I crave pardon for this presumption, and however my poor prayers, such as they bee, shall not bee wanting for yor Grace's welfare and happiness, nor shall I ever cease, while I am above ground, to bee.

May it please yor Grace,
Yor Grace's
Most humble Servant,
R. Leighton.

For my Lord Duke of Lauderdale,
his Grace.

VII.

Edg. Jun. 25.

May it please yor Grace,

I was just upon going out of town when I received yor Grace's letter of ye 18th of June, and some few days before I had writt somewhat to yor Gr. touching ye buissines of a national synod, very much agreeing with what your Gr. sayes concerning it; only I took ye liberty to suggest the fairest construction in behalf of the ministers pushing for it, and that if any were driving a design in it, it was more than I could perceive, and more than the generality of themselves doe know of; and there is one particular they have mistaken yt gave yor Gr. account of this affair, if they have affirm'd that the motion began at the synod of Glasco, for, upon my honest word, there was not one syllable spoke of it there in my hearing; no, not in private, far lesse anything propounded towards it in publick; indeed after it was mooted at Edinr ye report spreading, diverse presbyteries were taken with it, and began to discourse of it, and yet none of them writt to mee till it was again revived at Edinbugh. Only the presbyterie of Glasco sent a

letter to y^e^ presbyterie of Edinbugh, wherein there was more irregularity than in any other I have seen or heard; for they neither acquainted the Bp. of Ed^r^ with it at all, nor mee, w^h^ looked the liker y^e^ sticking up to a correspondence divided from us. But if this had not come to yo^r^ Grace's knowledge by other hands, I confes I had never sayd anything of it, for being here just y^e^ day before it should have been deliver'd, it was brought to my hands, and I having opened it (as I thought I had good reason to doe), and being much displeased with the strain of it kept it upp, and resolv'd to suppresse it, and to check them y^t^ writt it, but not to bring them to any publick censure for it; and the rather for y^e^ very reason y^t^ would have moved a vindictive man to publish it, some of those y^t^ joined in it being y^e^ persons of the whole diocese that have most discover'd something of unkindness toward me; yea, I can confidently say are the only persons of y^e^ whole, for anything I know, that continue so to doe, the rest having after the first prejudices and mistakes were blown over, liv'd with mee not only in much peace, but in great amity and kindnes, and have of late generally exprest more affection to mee than I can modestly own y^e^ reporting of. But this I say to excuse my suppressing y^e^ very ill advised letter those persons sent to Edg.

The reasons they give y^t^ still presse this motion are not y^t^ they think y^e^ dissenters will submit to it, but that a full and free hearing may be offered them in any way they will accept of it; or if they totally decline it, that will be both a sufficient and a very easie defeat, nor do they say themselves need a synod in order to their own satisfaction concerning y^e^ government, seeing they join with it but for regulating of y^e^ church in matters of discipline, and for reducing things to as much order as may bee for the present attainable; but to both these I answer them, that till there shall be found a more convenient time for such a meeting these things may be someway provided for in an easier and safer way, for I tell them freely that though I do not suspect them of any design against the present government, w^h^ was the great incentive in the year 1638, yet I fear unless it were very wisely manag'd, and succeeded very happily, it might be in hazard rather to disparage the government than likely to add anything to its reputation; for seeing them so divided and hotly contesting about y^e^ very motion of a synod it may easily be feared, they would be more soe in it, if it were granted them; and with these and other considerations I doe really endeavour to al(l)ay and cool the minds of such ministers as apply themselves to mee about it, and strive to divert them from any further attempts or thoughts of it for this time, and I am hopeful there shall be no more noise about it. Our Primate tells me hee hath writt to some of y^e^ northern Bps. of his province to meet him shortly at Brechin, but I believe it will be but a thin meeting, and as I told him, I cannot see what great matter they can doe at it; but that I leave to his own better judgement. If it had been at Edin^r^ it would have past with less noise and observation, and I would have endeavoured to wait on it, but being now going to the most southern corner of the diocese of Glasco I cannot possible return so quickly as to go to the north. I have stay'd this day in town on purpose to speak to some of those lords yo^r^ Grace directs me to wait on, and I went in the morning to my lord Hatton's lodging, but hee was gone abroad, but this afternoon I intend to wait on his Lo. and any others of that number I can meet with, though I have little or nothing to say but what some of them know already. I have wearied yo^r^ Gr^e^. with so long a letter, but y^e^ particulars that occasion it to bee so I trust will excuse.

May it please yo^r^ Grace, yo^r^ Grace's
Most humble servant,
R. Leighton.

To my Lord Duke of Lauderdale,
His Grace.

VIII.

May it please yo^r^ Grace,

I am uncertain whether this shall goe by Mr. Burnet's hand or by the post, but when hee meets with yo^r^ Grace (as I hope shortly hee shall) he will give you a more full account of the present condition of this Church, and particularly in the west, than I can by writing. For y^e^ person I took y^e^ liberty to recommend by my last to the vacancy of y^e^ Isles, I will say no more nor presse it further, yo^r^ Grace will doe in it what you think fit, in due time. The damage that is lately befallen the town of Glasco, and indeed the whole country round about, by the fall of a part of their bridge, I believe yo^r^ Grace will have notice of from better hands, and will, I doubt not, favour them in the procurement of any fit way of assistance towards the repairing it that shall be suggested, for it will be very expensive, and the town will not be able to bear it alone, though they be called richer than some other corporations here; as y^e^ noise of most revenues, publick and personal, in common report does usually far exceed their just value. But there is another particular that concerns them, of w^h^ I shall humbly crave leave to offer my thoughts, though it is a bussines I could hardly obtain leave of myself to intermedle with, if the good and peace of that place (which I am now bound particularly to tender) did not considerably depend upon it: 'tis the choice of their magistrate for the ensuing year, the usual time being not now far off. And this I must declare upon y^e^ exactest enquiry I can make, that the nomination of y^e^ present Provost gave so great and general satisfaction at first, and

still does to the far greater part of y^e^ inhabitants, that without reflecting on or disparaging any other, I cannot but interpose my humble request hee may bee continued for this one ensuing year; for I doe certainly know, that were the choice either referred to y^e^ town councill or y^e^ body of the citizens, it would carry that way and no other, and were it in my hands I would most evidently clear myself of all appearance of partiall inclination, by doing it in that very way of their own express consent and vote, having nothing to bias mee in the thing, they being all equally civill to me, and I equally disinterested in them all, only I am sure that if an unacceptable change should be made at the time, it would not a little obstruct my great design of comforting y^e^ humors and discontent, and quieting y^e^ minds of that people. But I having sayd this, I doe humbly crave pardon, and doe absolutely submit it to your Grace's better judgement; nor will I be troublesome with saying any more of my former request of liberation either from my old charge, or present commission, or rather that of all .... both, but will pattiently wait for a favourable answer, as becomes, my Lord,

Your Grace's most humble Servant,

R. Leighton.

To my lord Commissioner,
His Grace.

IX.

May it please yo^r^ Grace,

Though I confesse I am as lazy as any other to y^e^ buissinesse of writing, yet I would not have bin wanting to my duty of acquainting yo^r^ Grace, if anything had occurr'd since my last worthy of yo^r^ notice within my present circle (for without it I medle not); nor have I much now to say, but that, thanks bee to God, the West Sea is at present pretty calm, and wee are in a tolerable degree of quiet, and the late meating and conference with y^e^ dissenting brethren seems to have contributed something towards it; so that y^e^ time and pains bestow'd that way seem not to bee wholly lost, and though they cannot bee charm'd into union, yet they doe not sting so fiercely as they did, nor does the difference between us appear so vast, and the gulf between us so great but that there may bee some transition, and diverse of them are speaking of coming to presbyteries, if they may bee excused from Synods; but it is most among them y^t^ are still out, as indeed most concern'd, and possibly had y^e^ rest bin treated with in y^e^ same posture they would have bin more tractable, but we must doe as well as wee can with them as they are — de ce qui est fait, le conseil en est pris. The main difficulty at present is the filling of y^e^ vacancies w^h^ are not a few, and diverse of y^e^ people very humorous and hard to please, and the too great disregard of that, and the negligent indifferent throwing in upon them any that came to hand was the great cause of all the disquiet that hath arisen in these parts, filling all places with almost as much precipitancy as was us'd in making them empty. And in this affair I am now craving y^e^ advice and assistance of y^e^ Lords of Councill, and particularly of those on whom I know y^or^ Grace reposes most for this and other matters of public concernment, being resolv'd to do nothing of importance while I continue in this station without their good liking and concurrence. They prest mee lately to give my opinion in a particular y^t^ I confesse I was very loth to medle in, being generally averse from chusing anything for myself, but more from chusing employments to other persons or the persons for y^e^ employments. It was concerning y^e^ vacancy of y^e^ Isles, but finding them earnest in it, I nam'd y^e^ person that is, to my best discerning, y^e^ fittest I know in these parts y^t^ will by any means bee induced to undertake it: 'tis y^e^ Dean of Glasco, whom I find to be of a very calm temper, and a discreet intelligent man, and have all along bin very kindly and usefully assisted by him in our church affairs since my engaging in this service. But when I have sayd anything, if y^or^ Grace, or any abler to advise you, think some other person fitter with all my heart; I have no partiall interest nor stiff opinion in these things, nor would not at all have given my opinion in this, unlesse it had bin requir'd of mee, yea, drawn from mee; and to the best choyce I shall always gladliest consent, being still for y^e^ french doctor's vote, when one Crighton of this nation, stood in competition with diverse Frenchmen for a vacant profession in their schools detur κρειττονι. But whosoever bee the man, if y^e^ vacant year's revenue bee not absolutely dispos'd of already, it could not likely bee better bestow'd than upon the intrant, being constantly so small a provision that one in that order will have enough to do to live decently upon it. For Dunblain, I deliver'd a resignation of it under my hand some moneths agoe to my lord Kincarn, but now he tells mee hee hath not yet sent it upp. All I desire is either that it may be dispos'd of, or that I may be reliev'd of y^e^ surcharge of this later employment; for though, when I visit Dunblain (as I lately did), I find things in the same condition as formerly, litle or nothing to doe, but after my custom to preach amongst them, yet I desire to be freed of y^e^ least appearance and imputation of a pluralist, how little soever it really signifies if all the truth were known. For with y^e^ rents of Glasco I have not as yet at all intermedled, and for y^e^ other, Mr. Herilock hath commenc'd a suite in law against mee to free himself of further paying his dues to y^e^ Chappell, and from the arrieres w^h^ this five years past hee hath withheld, and it is the bigger half of the whole dues of the place. However, I believe y^or^ Grace knows somewhat of

my unconcernment in these things, and Hee that sees within mee and all men, perfectly knows how much I would prefer a retreat, and y^e^ poorest private life to y^e^ highest church preferment in the three Kingdoms; and one of my dayly petitions is, that if it be the good pleasure of God, hee would once before I die blesse me with that retreat. But I am sure 'tis high time to retreat from giving yo^r^ Grace this trouble, and from prolonging a letter that is already so much longer then my usuall size, that I am asham'd of it, and will not add a word more but one, that I am sure I shall never retract, that I am, my Lord,

Yo^r^ Grace's most oblig'd and humble Servant,

R. Leighton.

For my Lord Commissioner,
His Grace.

C. F. Secretan.

(*To be continued.*)

SEBASTIAN CABOT.

AN EPISODE IN HIS LIFE.

Strype, in his *Memorials*, vol. ii. p. 190, states that —

The Emperor "desired, that whereas one Sebastian Gabote, or Cabote, grand pilot of the Emperors Indias, was then in England, for as much as he could not stand the king in any great stead, seeing he had but small practice in these seas, and was a very necessary man for the Emperor, whose servant he was, and had a pension of him, that some order might be taken for his sending over in such sort as the Emperor should at better length declare unto the king's council. Notwithstanding I suspect Gabote still abode in England at Bristow (for there he lived); having two or three years after set on foot a famous voyage hence, as we shall mention in due place."

Cabot's biographers appear to have been ignorant of the result of this application, which may be found in a letter directed from the council to Sir Philip Hoby, under date of Greenwich, 21st April, 1550, as follows: —

"And as for Sebastian Cabot, answere was first made to the said Amb^dor^, that he was not deteined heere by us; but that he himself refused to go either into Spayne or to the Emp^or^; and that he being of that mind, and the Kinge's subjecte, no reason nor equitie wolde that he shulde be forced or compelled to go against his will. Upon the w^h^ answere, the s^d^ Amb^dor^ said, that, if this were Cabotte's aunswere, then he required, that the said Cabot, in the presence of some one whom we coulde appointe, might speke w^th^ him the s^d^ Amb^dor^, and declare unto him this to be his minde and aunswere; whereunto we condescended, and at the last sent the s^d^ Cabot w^th^ Richard Shelley to the Ambassador, who, as the s^d^ Shelley hath made report to us, affirmed to the s^d^ Amb^dor^, that he was not minded to go neither into Spayne nor to the Emp^or^. Nevertheless, having knowlege of certein thinges verie necessarie for the Emp^ors^ knowlege, he was well contented for the good will he bere the Emp^or^ to write his mind unto him, or declare the same here to enie such as shude be appointed to heare him; whereunto the said Amb^dor^ asked the s^d^ Cabot, in case the Kinge's Ma^tie^ or we shulde comand him to go to the Emp^or^, whether then he wolde not do it; whereunto Cabot made answere as Shelley reportethe, that if the Kinge's Highnes or we did comand him so to do, *then he knew wel inough what he had to do*; but it semeth that the Emb^dor^ tooke this aunswere of Cabot to sound as though Cabot had aunswered, that being comaunded by the Kinge's Highnes or us, that then he wolde be contented to go to the Emp^or^, wherein we reken the s^d^ Emb^dor^ to be deceived; for that the s^d^ Cabot had divers times before declared unto us that he was fullie determined not to go hens at all."

This ambiguous reply of Cabot was, no doubt, duly conveyed through the diplomatic channel to the Emperor, who must have taken the same view of it as the Ambassador: for on the 9th of Sept., 1553, we find him addressing the following letter to the Queen Mary of England, desiring that she would give permission to Cabot to come to him, as he desired to confer with him upon some important affairs connected with navigation: —

"Treshaulte tres excellente et trespuissante princesse nr̄e treschiere et tresamee bonne seur et cousine. Pour co que desirerions comuniquer aucuns affaires concernans la sheurete de la nauigation de noz Royauemes et pays avec le capitaine Cabote cidevant pilote de noz Royauemes d'Espaigne et lequel de nr̄e gre et consentement s'est puis aucunes annees passe en Angleterre nous vous requerons bien affectueusement donner conge aud' Cabote et luy permectre venir deuers nous pour avec luy comuniquer sur ce que dessus et vous nous ferez en ce tresagreable plesir selon quauons encharge a noz ambassadeurs deuers vous le vous acuerer plus particulierement. A tant treshaulte tresexcellente et trespuissante princesse nr̄e treschiere et tresamee bonne seur et cousine nous prions le createur vous avoir en sa tressaincte et digne garde. De Mons en Haynnau le ix^e^ de Septembre 1553.

"Vre bon frere et cousin,

"Charles.

[*In dorso*]

"A tres haulte tres excellente et trespuissante princesse nr̄e treschiere et tresamee bonne seur et cousine la Royne d'Angleterre."

Cl. Hopper.

SOMERSETSHIRE WILLS—PETTIGREW FAMILY.

The following will of John Walgrow, dated in 1541, is a specimen of will-making at the Reformation. It is transcribed from an ancient and authentic copy. West Charlton is about three miles from Somerton, Somerset.

"*Test. Johīs Walgrow, Rectoris de West Charlton*: — In dei nomine, Amen, in the year of owr Lord, 1541, the viij day of Apryll, I John Walgrow, Clarke, hole of mynd and memory make thys my testament and last wyll, yn forme and man'r followyng: — Fyrst, I bequeth my sowle to Almighty God, my body to be bury'd yn the church chancell of Charelton Makerell. Item, I bequeth to the sayd church xx^s^ for the intent to be pray'd for among the brothers and the systers of the sepulture lyght of that church. Item, I bequeth to the church of Charelton Adam vj^s^ viij^d^ for the intent to be prayed for among the brothers and systers ther. Item, I bequeth to the mother church of Wells, xij^d^. Item, I bequeth to the church of Otcumb, xiij^s^ iiij^d^. Item, I bequeth to ev'y howssholder of Otcumb aforsayd, rych and pow'r, xij^d^; so that the man and the wyff be at my dyreg and mass, excepte sycknys or other necessary thyng let hyt;

and the priest shall have xx^{d} for hys labor. Item, I bequeth to ev'y hows'r yn Charelton Makerell xij^{d}; so that the man and the wyff be at my dyryg and beryng, excepte sycknys or other necessary thyng let hyt. Item, I bequeth to John Knyllar my s'vant all such stuffe as I have at Otcumb, w't six silv'r sponys of the best sorte, and sixe shepe, at the dely'vrance of myne executor. Item, to my god-chyld iiij^{d}. Farther, I wyll that my executor imediately vpon my deth shall p'vyde sume honest prest to pray for my sowle one year aft. my dep'tyng, yn the same p'yshe. Item, Y wyll also that mas and dyryg be kepte ev'y day duryng the monyth after my beryng. . The resydeu of my goods above not exp'ssyd nor bequethed, I fully geve, graunt, and bequeth to Robert Bithese, my sonne yn lawe, whom I make and ordayn my hole executor, that he therof do ordayne and dispose hit for my sowle as to hym shal be best semyng or expedyent. Morover, I wyll and ordayn for my ov'seer, of thys my last wyll, Thomas Champion, and he to have for hys payne and labor so takyng my best salte. In witnys wherof I, Sir Robert Corbet, Curat, John Buckland of Harptree, Richard Godgu, S'r Robert Hyll, doth put to our namyn the day and yere above wrytyng."

Should the following curious will (which is transcribed from an authentic MS.) meet the eye of the talent archæologist and antiquary, T. J. Pettigrew, Esq., he will probably be interested in finding that one of his name was a dweller, in Somersetshire, upwards of 300 years ago. Whether the testator was an ancestor of the present learned gentleman I cannot say.

"*Testa'tū Roberti Petigrew de North Cadbery:* — In dei nomine, Amen; the yere of our Lord, 1541, the xxxth day of Maye, I Robert Petigrew, hole of mynd and mem'ry, make my testament and last will, yn forme and man'r followyng: — Fyrst, I bequeth my sowle to Almighty God, and my body to be buryd yn the churchyard of North Cadbery. It'm, I bequeth to Seynt Andrew's iiij^{d}. It'm, to the brotheres of ow'r lady, xij^{d}. It'm, I bequeth to my sonne Richard a cow, a calff, the second best brasse pann, ij platters, ij yearyd dysshys of pewter, an akar of wheat, an akar of dregge, and an akar of medow. Item, to my daughter Alys, dwellyng at Glastonbery, a cowe. Item, to my sonne Thomas, my old oxe. The residew of my goods, not bequethed, I geve to Mawde my wyffe, whom I make my hole executrix. And I do make John Harvy my ov'seer, and he to have for his paynes accordyng to conscyens. Thes beyng wytnys: S'r Water Vesy, Curat, John Robyns, and Richard Brownyng.

"Sum Inventa - - £vij xv^{s} vi^{d}."

It should be observed that North Cadbury, of which parish Dr. Ralph Cudworth, the learned divine, and author of the *Intellectual System*, was once rector, is about five miles from Wincanton and eleven from Shepton Mallet, Somerset. Ina.

ARMOUR-CLAD SHIPS; THE SKULL OF THE ELEPHANT.

In Civil Engineering, as well as in Naval Architecture, no question at the present day has excited more profound scientific consideration than the power of chambered iron to sustain strain and concussion. The two objects to be united are resistance and lightness; and a remarkable instance of the combination of both is presented by the formation of the cranium in the elephant. In that prodigious creature, the brain, which weighs only nine or ten pounds, requires a proportionally small cavity for its reception internally; but as the head has to furnish externally a surface sufficient for the attachment of the great muscles that sustain the unusual weight of the tusks and trunk, this has rendered it necessary to increase the surface, in order to afford convenient space for their attachment and play. To have formed this enlarged area of solid bone would have added inconveniently to the weight; and the difficulty is overcome by the ingenious device of constructing the skull in two separate tables, one within the other, the intervening space being occupied by spandrils and bony processes, between which are cells filled with air, thus ensuring the lightness of the whole. But strength as well as lightness is indispensable; for in the economy of the elephant, his mode of life exposes the head to frequent shocks; inasmuch as it is the instrument with which he forces down trees and encounters other obstacles.

Delicate as the honeycombed structure of the interior is, it is sufficiently firm to resist the forces thus applied; and even to disregard the shock of a musket-ball, except in some well-known spots.

Now the question suggests itself, whether there is anything in the arrangement of the walls that separate the two tables of the elephant's head, the adoption of which might be applied with similar effect, to secure at once resistance and buoyancy in the construction of a gun-boat, a steam-ram, or a mailed vessel of war? On a superficial glance at the section of an elephant's cranium, the bony processes which occupy the interstice between the outer and the inner plates of the skull would seem to present no systematic disposal; but it is hardly to be presumed that for an object so all-important, the position of these walls and partitions is altogether fortuitous or accidental.

It would require a comparison of the sections of numerous skulls, to determine, in the first place, whether in the head of every elephant the arrangement of these processes and plates is uniform and identical? but should the fact prove to be so, the inference would follow that that peculiar arrangement must be the best for securing the utmost possible power of resistance with the least possible expenditure of material. The inquiry might be worthy the attention of Professor Owen, or some other eminent comparative anatomist. J. Emerson Tennent.

Minor Notes.

Spelling Matches. — In Bell's *Weekly Messenger* for 27th January is given an account (ex-

tracted from the *Philadelphia Presbyterian*) of one of these matches, which are there styled "of ancient and honourable memory." It appears that—

"In Spencertown, New York, they had a match on the 9th ult., in which Webster's *Pictorial Dictionary* was contended for. Twenty-eight spellers entered the lists. All but two were silenced in an hour and a half. These were two girls, one eleven, and the other fourteen years of age. They continued the contest for nearly an hour longer, on words the most difficult to be spelt, till the audience became so wrought upon that they proposed to buy a second dictionary, and thus end the contest."

Now it strikes me that such matches would do more, and more pleasantly, in forwarding the education of our peasantry, than the periodical visits of the Inspector of Schools. If they be known in England, will any of your correspondents favour me with the rules? If they be an American institution, your Philadelphia correspondent will, I trust, send me the laws under which they are conducted. And I will await his reply.

Vryan Rheged.

Paper.—Much as has been said of the innumerable uses to which paper, liberated from the trammels of taxation, is about to be applied, and marvel as we may at embossed shirts and waterproof capes (any light boots as yet?) of this plastic material, I suspect that the ancients were beforehand with us in the adaptation even of their rough and ready "*papyrus*" to similar purposes; since the taunt of Juvenal, in his 4th Satire (l. 23), applied to his favourite butt *Crispinus*, would appear to indicate that even then paper was a covering—meaner than rags!

". . . . . Hoc tu
Succinctus patriâ quondam, Crispine, papyro?"

Duke, in fact, translates the passage:—

"Gave *you*, Crispinus—*you* this mighty sum!
[For a fish dinner, or something of that sort.]
You that, for want of *other* rags, did come
In your own country paper wrapped, to Rome."

The translator is guilty of anachronism in regarding the raw material of the Roman "*papyrus*" as rags; but perhaps he looked upon Juvenal as a bitter sort of prophet of an age of rags.

Sholto Macduff.

Charminster, near Dorchester, Dorset.

Judges' Seats in Courts of Justice.—In my retirement from the profession of the law at an advanced age, I have devoted a portion of my leisure hours in reading the ancient statutes; and much instruction I have gathered in the reading of them, and, let me add, amusement too—certainly much more than in perusing and studying our modern statutes, so repulsive with tautology and verbiage. I venture to copy the statute, 20 Richard II. ch. iii. A.D. 1396, which I think justifies my preference of our ancient acts of Parliament, and will amuse your readers. The title of it is:—

"No Man shall sit upon the Bench with Justices of Assize."

"Item, the King doth will and forbid, that *no lord*, nor other of the county, *little or great*, shall sit upon the bench with the Justices to take Assizes, in their Sessions in the counties of England, upon great forfeiture to the King; and hath charged his said Justices, that they shall not suffer the contrary to be done."

This act, be it known, is *not* included in the recent statute for "the repeal of such acts as are not now in use." And yet how many seats of our judges in Courts of Assizes are so constructed, that Lords and other men sit on the same bench with the judges? In the Preface to the 40th volume of the Surtees Society publications, *Depositions from the Castle of York relating to Offences committed in the Northern Counties* (p. ix.) we are told:—

"that, at the Durham Assizes, the judges were the guests of the Prince Palatine, who empowered them to act in his behalf. He drove them from his castle to the Court in his coach and six, and *sat between them* on the bench for a while in his robes of Parliament."

On the Prince's departure from the Criminal Court, and when the *nisi prius* judge went into his, I have seen Lords and others of the county take their seats on each side of the judge in both Courts, civil and criminal. I learn from inquiry the judges' seats, in courts within several of the provinces, are on benches similar to those in Durham; but in other Courts of Assize, the judges' seats are in alcoves as at York.

On reading the Preface to the Surtees Society publications, I wrote in the margin of my copy (p. ix.): "And this in the face of the statute 20 Richard II. ch. iii." Fra. Mewburn.

Larchfield, Darlington.

Manchester in the Year 1559.—

"De sacrificis Brytanniæ nostræ, quam nunc Angliam vocant, horrenda nova. In comitatu Nottinghamiensi suam vitam alii finiverunt ferro, alii laqueo, nonnulli aqua; multi dederunt se præcipites de summis ædibus, et quatuordecim horum generum numerantur. Post reginam et Cardinalem Polum, qui infra tres horas una obiisse dicuntur, undecim ex episcopis majoribus, sunt etiam brevi post tempore mœrore, ut creditur, extincti. *Omnes Manchestrenses quoque gravissima febris sustulit, vix ut unus in tanta civitate sit superstes.*" Joanni Baleo Basileæ commoranti Gulielmus Colus.—A Letter appended to Bale's *Scriptores Brytanniæ*, 1559, p. 229.

I do not find this great mortality recorded in any history of Manchester.

Bibliothecar. Chetham.

Visitation of Shropshire.—I think a volume lately presented to the Shropshire and North Wales Natural History and Antiquarian Society, by Mr. George Morris, son of the late Mr. George Morris who was, I am told, well known as a local genealogist, should not go unrecorded in the pages of "N. & Q." On a recent visit to the Shrewsbury Museum I had the pleasure of examining it. It bears the following title:—

"Copy of Visitation of Salop by Robert Treswell and Augustine Vincent, deputies to Wm. Camden, Clarencieux, a° 1623; together with the former Visitations, a° 1564 and 1584, &c. &c.

. . . . . .

"This volume is a copy of the Visitation of 1623, in the Shrewsbury Free School Library."

"This copy was commenced in 1823, and finished in 1825, by George Morris of Shrewsbury."

The arms and pedigrees are beautifully drawn and written. This is, indeed, a most interesting volume.

Among several other volumes presented by the same gentleman, is a copy of James Easton's *Human Longevity*, 1799, with very numerous additions, which would be, I am sure, very interesting to those numerous correspondents who have made so many enquiries about the same subject.

G. W. M.

Amusing Blunder. — In the 3rd volume (p. 280) of Sir A. Alison's *Life of Lord Castlereagh*, there is a singular ludicrous slip of the pen, or misprint — for one does not know to which it must be ascribed — that deserves a niche in any future collection of literary curiosities. It occurs in the description of the funeral of the Duke of Wellington, and the passage runs as follows: —

"The pall was borne by the Marquises of Anglesea and Londonderry, Lord Gough, Lord Combermere, Lord Seaton, Mr. H. Smith, Sir Charles Napier, Sir Alexander Woodford, and —— Sir Peregrine Pickle!!"

It it difficult to conceive a more ludicrous admixture of fact and fiction, and no less difficult to suggest any explanation of its occurrence. Sir Peregrine Maitland was meant; but, however the blunder arose, surely never was there a more whimsical illustration of the law as to "association of ideas." — *Glasgow Gazette.*

J. J. B. Workard.

Fenimore Cooper on the Bermudas. —

"There is the island of Bermuda. England holds it solely as a hostile port to be used against us. I think for the peaceful possession of that island our Government would make some sacrifice; and by way of inducement to make that arrangement, you ought to remember that twenty years hence England *will not be able* to hold it."— Cooper's *England*, vol. ii. p. 306, published 1837.

The above has amused me, and may amuse your readers.

P. P.

Jokes on the Scarcity of Bullion. — It is said, as illustrative of the scarcity of metallic money in America just now, consequent on the war-difficulties of our American cousins, that Mr. Barnum has added to his Museum of Curiosities, an American dollar, as one of the rarest things in the States. *Apropos* of this: on turning over a parcel of old letters the other evening, I came upon a paragraph in one of them which tells how scarce bullion was in our own country in the month of March, 1797, and which embodies as good a joke as Mr. Barnum's of this present year of grace: —

"A few days ago," says the writer of a letter from Stourbridge to a friend in Paisley, after stating that paper-money had almost superseded gold, "hand-bills were circulated in Birmingham to the following purpose: — 'To be seen at the Market Place, A Guinea just about being carried off to London. As its ever returning is extremely improbable, those who wish for a sight of it, are desired to repair thither immediately.'"

James J. Lamb.

Underwood Cottage, Paisley.

Queries.

TOAD-EATER.

In *The Adventures of David Simple* (a novel written, in 1744, by Sarah Fielding, sister of the celebrated Henry Fielding,) the hero of the tale asks the meaning of this term, to which the following answer is given: —

"It is a metaphor taken from a mountebank's boy's eating toads, in order to show his master's skill in expelling poison: it is built on a supposition (which I am afraid is too generally true), that people who are so unhappy as to be in a state of dependence, are forced to do the most nauseous things that can be thought on, to please and humour their patrons. And the metaphor may be carried on yet further; for most people have so much the art of tormenting, that every time they have made the poor creatures they have in their power 'swallow a toad,' they give them something to expel it again, that they may be ready to swallow the next they think proper to prepare for them: that is, when they have abused and fooled them, as Hamlet says, 'to the top of their bent,' they grow soft and good to them again, on purpose to have it in their power to plague them the more."

This seems to give the exact meaning of the term as now used. The expression also occurs in the *Works of Mr. Thomas Brown, Serious and Comical.* In his "Satire on an ignorant Quack" (vol. i. p. 71), he says: —

"Be the most scorn'd Jack-pudding of the pack,
And turn *toad-eater* to some foreign quack."

In vol. ii. of Brown's *Works*, are some letters supposed to be written by the *dead* to the living; and among them is one from "Joseph Haines, of merry memory, to his friends at Will's Coffee-House, in Covent Garden," dated 21st Dec. 1701. It is to be observed, that Joe Haines was a celebrated mountebank and fortune-teller, who used to perform on the stage in Smithfield, and died 4th April, 1701. In this pretended letter he tells his friends: —

"I intend to build a stage, and set up my old trade of fortune-telling; and as I shall have occasion for some understrapper to draw teeth for me, or to be my *toad-eater*, upon the stage," &c.

In a subsequent letter from Joe Haines to his friends, he gives them an account of his success in his vocation, and says: —

"After the mob had been diverted by some legerdemain tricks of Apollonius Tyaneus, my conjuror, being attended by Dr. Connor, my *toad-eater* in ordinary, Dr. Lobb," &c.

Perhaps some of the learned contributors to your valuable publication will be kind enough to inform me whether there is a record or repute of any quack or mountebank at Smithfield, Southwark, or elsewhere, who had sufficient power or influence over his zany, or subordinate, to induce him to actually swallow any of these disgusting reptiles? Or was the performance a mere slight-of-hand trick? E. β. E.

Earl of Chatham.—Professor De Morgan's Paper on the *possible* as distinguished from the *actual* (2nd S. xii. 29) puts me in mind of an anecdote that I heard many years ago of the Earl of Chatham. In a conference with an admiral, who was on the point of sailing in command of a squadron, he gave him instructions to do so-and-so. The admiral protested that the thing was impossible. "Sir," cried Lord Chatham, raising himself upon his gouty legs, and brandishing his crutches in the air, "I stand upon impossibilities."

Who was the admiral? And on what occasion was this said? Meletes.

Chancellorship of the University of Cambridge.—In the University Calendar it is said:—

"The office of Chancellor is *biennial*, or tenable for such a length of time beyond two years as the *tacit consent of the University* may choose to allow."

It would seem that originally there was a regular election or re-election every two years. Archbishop Rotheram (*Athenæ Cantabrigienses*, i. 1) was elected chancellor in 1469, and again in 1473, 1475, and 1483; and Bishop Story (*ibid.* p. 5), in 1471. At what time, and why was the biennial election discontinued? M. A. Cantab.

The Author of the "Falls of Clyde."—I have an octavo volume entitled the *Falls of Clyde, or, the Fairies; a Scottish Dramatic Pastoral.* It also contains three dissertations: on fairies, on the Scottish language, and on pastoral poetry.

It was published by Creech in Edinburgh, in 1806. The name of the author is not given; but a friend informs me that it was Black, and that he was a tutor in the family of Lord Woodhouselee.

Can you inform me, through any of your readers, what became of Mr. Black; and if he wrote any other work?

This drama will repay perusal by anyone who understands the humour of the Scottish language.

Should you be unable to give me the information which I seek, I shall have reference made to the *Edinburgh Magazine* of 1806–7, and shall send you the result. L. Z.

J. A. Blackwell.—There was a tragedy, called *Rudolf of Varosney*, by Mr. J. A. Blackwell, published in 1842. Can any of your readers inform me whether the author was a native of the North of Scotland? Zeta.

Burdon of Easington.—Information as to the descendants of the Burdons *vel* Burdens of Easington would be gladly received. The following is, I believe, copied from the registers kept by the Society of Friends:—

Amos Burdon *vel* Burden, son of George Burdon, married at Shotton, 27th March, 1692, to Mary Foster, daughter of Robert and Margaret Foster, of Hawthorne, in the county palatine of Durham, and had three sons and one daughter: George Burden, Robert Burden, John Burden,—married Mary Mainby, and had two daughters, viz.: Mary Burden, married Jas. Verstone; Priscilla Burden, married John Baynes;—Mary Burden. Durham.

P.S.—I am in doubt as to the correct spelling of the name Burden, whether its last vowel should be *e* or *o*.

Canoe.—When was this word first introduced into the languages of Europe?

In the letter of Dr. Chanca, written January, 1494, describing the second voyage of Columbus (*Letters of Columbus*, Hakluyt Society, London, 1847), the word is frequently introduced as a Spanish word, and not in *italics*, as Indian words are, and explained in the same letter. But at that date Columbus had only returned from his first voyage nine months, and it is incredible that in that short time the word should have been introduced from the languages of the West Indians, and incorporated with the Spanish.

I am aware of the derivation from *canna;* but I wish to know whether the word *canoe* (*canoa*) occurs in any writer prior to 1494?

Eden Warwick.

Birmingham.

Comets and Epidemia.—I have a work, *Illustrations of the Atmospherical Origin of Epidemic Disorders, of Health, &c. &c.*, by T. Forster, M.B., F.L.S., M.A.S., &c. &c., and published at Chelmsford, 1829. In Bohn's edition of Lowndes mention is made of a Thomas Ignatius Maria Forster, and a list of his works is given, among which appear two works with a somewhat similar title, but in no other way corresponding. Is the work before me an unknown or unacknowledged one of T. I. M. Forster?

This work is one of considerable research, and is valuable for its historical references, and very much of its matter might be adduced in support of the sanitary theories of more recent times. In one chapter of the book he supplies a catalogue of pestilence since the Christian era, in order to show that they were coincident with the appearance of

comets, or of other astronomical phenomena. The catalogue extends from the year 15 A.D. down to 1829, the year in which the author terminated his labours. It is much too lengthy to give entire in your columns, as it occupies about forty closely-printed octavo pages. It is exceedingly curious, and so far as I have been able to test its accuracy as to dates is the labour of a careful student.

It has in all times been a common notion that the heavenly bodies, when exhibiting extraordinary appearances or disturbances, imported change, disaster, or calamity. In our own day, among the vulgar, every eclipse or comet is regarded as the harbinger of some storm, or inundation, or some contagious disease. Even scientific men and philosophers have not thought such inquiries unworthy of their pursuit. No body of natural facts can ever be useless, if compiled with conscientious care. Mr. Forster does not strongly insist upon any hypothesis; he aspires only to state facts, and, to use his own expressions, "to heap up useful observations, and apply to them the powerful engines of comparison and analogy."

As I have been much interested in this particular chapter of the work, I felt inclined to invite the attention of the curious to it. At the same time I should be glad to know whether my conjecture as to the author is correct? * T. B.

Colonel. — Johnson considers Minshew's derivation of this military title — "*Colonna*, *Columna*, exercitûs *Columen*;" and Skinner's "*Colonialis*, the leader of a *Colony*," equally plausible; adding, "*Colonel* is now (A.D. 1755) sounded with two distinct syllables, *Col'nel*." Though educated under the latest of our lexicographer's contemporaries, it never was my chance to hear the term *thus* elided.

Milton, in his grave and stately measure, vindicates its tri-syllabic propriety —

> "Captain, or *Colonel*, or Knight in arms —"

and Butler, after his frolicsome fashion, verbalises it thus —

> "Then did Sir Knight abandon dwelling,
> And out he rode a-*Colonelling*."

Among the utilities of poetry, none are more evident than the verification of accents and quantities, which her sister, Prose, leaves in their traditional uncertainty.

But, *more senili*, I am wandering from my purposed Query. How, and when, did the canine letter (the canine *syllable* too) slip into this honourable title, and phonetically slipslop its gallant bearers into *Curnel?* Auceps Syllabarum.

Defaced and Worn Coins. — I am anxious to learn if there is any method known of restoring the legends and devices on worn coins. Can any reader of "N. & Q." assist me? There is a plan mentioned by Sir David Brewster (*Letters on Natural Magic*) of reading inscriptions, by placing the coin on a hot iron; but this method does not answer well in my hands. E. G.

Dodshon of Strauton. — Information as to the descendants of the Dodshons of Strauton would be gladly received. The following may give some clue: Nicholas Dodshon of Strauton had — Christopher Dodshon, baptized 4th March, 1635; was buried 13th January, 1720. He had John Dodshon, born 27th March, 1670. He was buried 8th August, 1746; he married Frances . . . . , and had Nicholas Dodshon, married to Frances Foster, 20th February, 1731, and had one son and four daughters. John Dodshon, born 8th August, 1736, died unmarried. Sarah Dodshon, born 19th January, 1732, died unmarried. Frances Dodshon, born 18th December, 1733, married Samuel Bewley, and had Sarah, married to John-Arcy Braithwaite.* Deborah Dodshon, born 17th October, 1741, married John Dodshon. Mary Dodshon, born 3rd March, 1744, married Joseph Studholme. F. J.

Ecclesiastical Commission of 1650. — Where are the records of this Commission to be found? M. W.

Electioneerers. — Referring to the government of the United States, J. S. Mill, in his work on representative government, says: —

"When the highest dignity in the States is to be conferred by popular election once in every few years, the whole intervening time is spent in what is virtually a canvass. Presidents, ministers, chiefs of parties, and their followers are all electioneerers," &c.

I wish to inquire whether this is a vulgarism,— why the word should not follow the mode adopted in "auctioneer," "pamphleteer?" And whether any, and if so what other words of the like formation could be used in writing good English? W. S.

Literary Anecdotes. — In a French work, entitled *Curiosités Littéraires*, which I recently picked up, I found the two following anecdotes; which I now send you in an English form: —

1. "When Dr. Johnson was compiling his celebrated *Dictionary of the English Language*, he wrote to the *Gentleman's Magazine*, asking its readers if any of them could furnish him with the etymology of the word *Curmudgeon*. The query soon met with a reply, and the information received was entered in his work as follows: '*Curmudgeon*, subs., faulty mode of pronouncing *cœur méchant* — anonymous correspondent.' The sentence was soon copied into another English dictionary thus: '*Curmudgeon*, from the French words *cœur* (anonymous), and *méchant* (correspondent)."

2. "Pope, in one of his notes on Shakespeare's play of *Measure for Measure*, mentions that the plot is taken from Cinthio's *Novels, dec.* 8, *nov.* 5, *i. e.* 8th decade, novel 5th. Warburton, the critic, in his edition of Shake-

[* This is one of the acknowledged works of Dr. Thomas Forster. Vide "N. & Q." 1st S. ix. 568; x. 108. — Ed.]

* John-Arcy Braithwaite died at Lancaster.

speare, restores the abbreviations thus, December 8, vember 5."

Is there any truth in the above anecdotes?

L. H. M.

Dr. Mansel's Epigrams.—In Rogers's *Recollections*, p. 59, occurs the following remark. Rogers *loquitur*: —

"I wish somebody would collect all the epigrams written by Dr. Mansel (Master of Trin. Col. Oxford, and Bp. of Bristol.) They are remarkably neat and clever."

I have been unable to discover any of these productions, and you would confer a benefit by giving me some information respecting them.

John Taylor.

John Pikeryng. — Can you give me any account of the following old play and its author, in the British Museum: *A newe Enterlude of Vice, conteyninge the Historie of Horestes, with the cruell reuengment of his Father's Death, upon his one naturell Mother*, 4to, 1567? The author, John Pikeryng. Zeta.

"Piromides."—Who is the author of a drama called *Piromides*, an Egyptian Tragedy. Dedicated to the late Earl of Elgin, London, 1839.

Zeta.

Robert Rose.—Can any reader of "N. & Q." give any biographical particulars relating to Robert Rose, "the bard of colour." He was a native of the West Indies, author of *Recollections of the Departed*, serio-comic pieces, &c., about 1839. What are the titles of his other works, poetic or dramatic? Zeta.

Michael Scot's Writings on Astronomy. — The list of the works of Michael Scot, who translated several of the writings of Aristotle, contains the three following titles: —

1. "Imagines Astronomicæ."
2. "Astrologorum Dogmata," l. i.
3. "De Signis Planetarum."

Jourdain, who gives the list of Michael Scot's works in his *Recherches sur les Traductions d'Aristote*, p. 127 (ed. 1843), states that he has no information on these three articles. Michael Scot was an astronomer and an astrologer; it does not appear whether these works were original, or only translations. Can any of your correspondents throw light upon the subject? G. C. Lewis.

Sutton Family. — Could any of your readers, through your interesting columns, give the name of the baron who came over to England with the Conqueror, from whom are descended the family of the Suttons? The Suttons are represented in England by Sir John Sutton and Lord John Manners Sutton; in France, by General the Count de Clouard, whose name is John Sutton, and is the finest soldier in France in form. In Spain by General Sutton, also bearing the title of Count de Clouard; and in Ireland by my father. Our family names are John, Roger, Michael, Cæsar, Gilbert, Richard, Charles (in Ireland Cormac), Thomas, James, and Patrick, in the male line. The female family names are, Austace, Eleanor, Bridget, Mary, Catharine. Perhaps these may resemble our distant kinsmen's names in England. A lizard is our crest. Anyone giving in your columns information about this matter will greatly oblige

John P. Sutton.

P.S. Our branch in Ireland have been celebrated for huge stature. Have small brown eyes, and auburn-like hair. Females were always exceedingly handsome.

Early Edition of Terence.—I have an early edition of Terence, with notes, &c., of Petrus Marsus and Paulus Malleolus. At the end of the volume is placed the following conclusion (on "foliū cxvi."): —

"¶ Petri Marsi et Pauli Malleoli in Terentianas comœdias adnotationes cū marginariis exornationibus et voculorum difficiliū expositionib' sortite sunt finē. Anno vii."

The volume has been slightly mended at the beginning; but not, I think, so as to hide any date.

The only similar book I can find mentioned in the ordinary bibliographical works, is a copy in the Grenville Library at the British Museum, press-mark 9466 (vi. Brunet); but this has a rather more complete "Index Vocabulorum" than my copy, and in other respects looks as if it were of a later edition. In both cases the lines of the plays are not divided. Can any of the subscribers to "N. & Q." assist me in discovering the date or place of publication of my copy? Also, if it is of any value or rarity?

The copy in the British Museum has a woodcut at the commencement of each play — mine has not. E. G.

Universal Suffrage. —

"Before Henry VI. time, all men had their voice in choosing Knights . . . In his reign, the 40s. law was passed." — Selden's *Table Talk*.

Is there anything in the books to show that the poorer class of persons ever generally exercised the privilege of voting, or how they received the statutes 8th and 10th Henry VI., which deprived them of that privilege? D. M. Stevens.

Guildford.

Webb Family. — I should be happy to exchange Notes referring to Webb families with any of your correspondents, and also to obtain replies to the following Queries: —

What was the lineage of Major General Webb, distinguished in the German and American wars of the earlier part of last century? I presume he was son to the Gen. Webb dismissed from the service in 1714, for sympathy with the old Pretender. The family was Gloucestershire.

Is there any connexion between Webb of Kent (arms, a fess between three owls), and Webb of Lincolnshire (arms, a fess between three fleurs-de-lis)? Neither the Heralds' Visitations of Lincoln for 1634, nor 1666, mention any Webbs; yet the arms are given in Berry.

What became of the Webbs of Bottesham, concerning whom there are a good many references in Sims's *Pedigrees?* Thomas Webb of Bottesham entered his marriage and issue at Heralds' College in 1619, but the pedigree is not continued there; nor is anything said about them in the Visitation of 1680. An old alphabet of arms in the College, *temp.* Car. II., assigns to them these arms: "Az. on a chief or, three martletts gu. *Crest*, a griffin's head erased or, gorged with a crown of the last."

Benjamin Webb, of St. Martin's Orgar, London, took out his arms in 1766, similar to the foregoing, with a bezant in addition; and a dexter arm, holding a slip of laurel for crest. His pedigree in the College of Arms states, that he was the son of Benjamin Webb, citizen and linen-draper of London, and grandson of Richard Webb, of Bucklebury, Berks. Had this Richard any other sons beside Benjamin the linen draper, who was buried at Bunhill Fields in 1755? As Lucy, sister to Sir Wm. Webb, Knt., Mayor, 1591, and mother of Archbishop Laud, was of a Berkshire family, there may be an affinity between the families. Sir Wm. Webb, died 1599, and was buried at Bishopsgate, to which parish he left bequests.

In the parish books, both of St. Giles, Cripplegate, and St. Luke, Old Street, there are records that "the Lady Berkely and Mr. Webb" gave sundry presents to those parishes: date, probably, *cir.* 1760. Who could these parties be?

Lastly, there is a discrepancy in the pedigrees of Webb of Canford and Oldstock, as given in Sir R. C. Hoare's *Wilts* and in Burke. John Webb, who married Mary Brune, being, according to one, brother of the first *knight*, and according to the other of the first *baronet*. He is said to have had a son, John Webb of Sarnesfield and Sutton (Burke says of Clerkenwell), and *others*. Query, Who were these "others"?

I would just add, that the earliest notice of the name of Webb that has yet come before me, is a record of a gravestone in Hitchin churchyard to John Web, buried there 1472.

If you would kindly find a place for this lengthy Query, it would much oblige; as a word or two from some friends learned in genealogical matters, might save me a vast amount of labour in hunting up the history of this tribe. W. W.

Short Heath, Wolverhampton.

Weeping among the Ancients.—In the *Saturday Review* of January 4, is an article on "The Art of Weeping," which some would call stoical, others cynical. "N. & Q." is not the place for discussing the question, but I wish to ask, whether any one has noticed, and endeavoured to account for, the abundant weeping among the ancients? Tears of modern heroes are scarcely ever described by poets, or recorded by historians. W. B. J.

Curious Devonshire Custom. —

"The Devonshire people have some original customs amongst them . . . . . In the shops, wherever I made purchases amounting to, and over, one pound, I was invariably asked to walk to the upper end of the shop, where was placed a chair on a nice piece of carpet. The shopman would leave me there a moment, and returning with a neat small tray in his hand, he would present me with a glass of wine and a slice of plum cake." — *Quakerism, or the Story of my Life*, pp. 248-9.

Will some one tell me if the custom is still practised? I have never met with it in Devonshire myself, though I have frequently made purchases in the shops of its different towns.

G. W. M.

Drama. — Who are the authors of *Julia, or the Fatal Return*, a Pathetic Drama, 1822; *The Innocent Usurper*, a Drama, 1822? Zeta.

Queries with Answers.

The Seven-branched Candlestick. — The following passage occurs in the 17th chapter of Mr. Nathaniel Hawthorne's *Romance of Monte Beni*: —

"They turned their faces cityward, and treading over the broad flagstones of the old Roman pavement, passed through the Arch of Titus. The moon shone brightly enough within it to show the seven-branched Jewish candlestick, cut in the marble of the interior. The original of that awful trophy lies buried, at this moment, in the yellow mud of the Tiber; and, could its gold of Ophir again be brought to light, it would be the most precious relic of past ages in the estimation both of Jew and Gentile."

I am anxious to know what authority there is for the statement, that the seven-branched candlestick of the Jewish Temple was lost in the Tiber. A Lord of a Manor.

[After the triumph [of Titus] the candlestick was deposited in the Temple of Peace, and according to one story fell into the Tiber from the Milvian bridge during the flight of Maxentius from Constantine, Oct. 28, 312 A.D.; but it probably was among the spoils transferred, at the end of 400 years, from Rome to Carthage by Genseric, A.D. 455 (Gibbon, iii. 291). It was recovered by Belisarius, once more carried in triumph to Constantinople, and then respectfully deposited in the Christian church of Jerusalem (*Id.* iv. 24) A.D. 533. It has never been heard of since. — Smith's *Dict. of the Bible.*]

"Tottenham in his Boots."—Who was, or is, Tottenham? A few years since a lady saw, among other pictures in Dublin, one described as "Tottenham in his boots." She is desirous of knowing who Tottenham was, or is? Amicus.

[Charles Tottenham, of Tottenham Green, co. Wexford, was elected one of the members for the borough of

New Ross in 1727, which he continued to represent until his death in 1758. He was facetiously known as "Tottenham in his Boots" from the following circumstance. Braving the inconveniences of a severe attack of gout and bad weather, he rode post from the county of Wexford, and arrived *in his boots* at the House of Commons on College Green, Dublin, at a critical moment. The question, whether any redundancy in the Irish treasury should there continue, or be sent into England, was in agitation. Mr. Tottenham gave the casting vote in favour of his country; and in memory of his patriotic conduct, an excellent likeness of him in his travelling dress, and in the attitude of ascending the steps of the Parliament House, was painted by Stevens in 1749, and engraved by Andrew Miller of Dublin. The painting is now in the possession of the Marquis of Ely.]

Vice-Admiral James Sayer.—I shall be much obliged for any information respecting the place of birth, services, &c., of Vice-Admiral James Sayer, who died in Oct. 1776, and lies buried in the parish church of St. Paul's, Deptford.

Estefort.

[James Sayer was the son of John Sayer, Esq., and Katherine his wife, one of the daughters and co-heirs of Rear-Admiral Robert Hughes. On the 22nd of March, 1745-6, James Sayer was promoted to be Captain of the Richmond frigate. In the war of 1739, he had the thanks of the Assembly of Barbadoes for his disinterested conduct in the protection of their trade; and he first planted the British standard in the island of Tobago. In the war of 1756, he led the attacks, both at the taking of Senegal and Goree; and was Commander-in-Chief off the French coast at Belle Isle, at the time of making the peace in 1763. On the 31st March, 1775, he was promoted to be Rear-Admiral of the Red; on the 3rd Feb. 1776, to be Vice of the Blue; and on the 28th April, 1777, Vice-Admiral of the White. He died on the 29th Oct. 1776, aged fifty-six years. Arms: Quarterly 1 and 4; G. a chevron between three seapies arg. — Sayer. 2 and 3 az. a lion ramp. O.—Hughes. Consult Lysons's *Environs of London*, iv. 389, and Charnock's *Biog. Navalis*, v. 504.]

Provincial Tokens. — In what works can I find an account of the *tokens* that have been issued in the different towns of Devonshire and Cornwall, as I have looked in vain in the county histories? G. P. P.

[Consult Wm. Boyne's *Tokens issued in the Seventeenth Century in England, Wales, and Ireland*, 8vo, Lond. 1858; James Conder's *Provincial Coins, Tokens, and Medalets, issued in Great Britain, Ireland, and the Colonies*, 2 vols. 4to, 1798-9; and Sharp's *Catalogue of Sir George Chetwynd's Collection.*]

Aldermen of London. — Can any of the readers of "N. & Q." kindly tell me in what book I can find a correct List of the Aldermen of London during the seventeenth century? H. W. C.

[A List of the Aldermen of the several wards of the City of London, with the date of their election, from 1700 to the present time, will be found in the *Corporation Pocket Book*, an annual privately printed. Before that date, application for any particulars must be made to the Town Clerk, F. Woodthorpe, Esq., who has in his custody the records of the Corporation.]

Replies.

LAMBETH DEGREES.

(2nd S. xii. 436, 529; 3rd S. i. 36.)

As much doubt, if not ignorance, prevails upon this subject even amongst the best-informed persons, a few words of information may not be unacceptable in answer to your several querists, the result of my inquiries upon the point in question, viz. the authority under which the Archbishop of Canterbury is empowered to grant *degrees*.

I have before me a copy of the Letters of Creation of the Degree of *Doctor of Laws*, by his Grace the present Archbishop of Canterbury. They commence by stating that his Grace is, by the *authority of Parliament*, lawfully empowered, for the purposes therein written, and are addressed to R. M. I. of the Middle Temple, London, and of the Island of Antigua, Barrister-at-Law; and recites that, in schools regularly instituted, a laudable usage and custom hath long prevailed that they who have with proficiency and applause exerted themselves in the study of any liberal science, should be graced with some eminent degree of dignity. And whereas, the Archbishops of Canterbury, enabled *by the public authority of the law*, do enjoy, and long have enjoyed, the power of conferring *degrees and titles of honour* upon well-deserving men, as by an authentic *Book of Taxations of Faculties* confirmed by authority of Parliament doth more fully appear,—the dignity of "Doctor of Laws" is then granted by the Archbishop "so far as in him lies, and the laws of this realm do allow"; and the said R. M. I. is created an actual Doctor of Laws, and admitted into the number of Doctors of Laws of the realm, certain prescribed oaths being first taken by the said R. M. I. before the said Archbishop or the Master of the Faculties.

And then follows this *proviso*:—

"Provided always that these Presents do *not avail* (the said R. M. I.) *anything* unless duly confirmed by the Queen's Letters Patent."

The letters are given under the seal of the Office of Faculties at Doctors' Commons, the 16th November, 1850.

It would seem that the confirmation of the act of the Archbishop is *required* by his *own proviso* in the grant of the degree, and probably by the requirement of the authority of Parliament, which may be the act of 25 Hen. VIII. c. 21, cited by W. N.; who does not show by what section of that act the power to grant degrees is given.

The grant of the degree to R. M. I. was confirmed by the Queen's Letters Patent on the 22nd day of the same month of November; and which Letters Patent recite that the queen had seen the Letters Patent of Creation, which, and everything therein contained, according to a certain act in that behalf made in the Parliament of King Henry

VIII., are thereby ratified, approved, and confirmed.

Whether the practice of the Archbishop to grant degrees is confined to those of Doctor of Laws and Medicine, I do not know; but from the words, "degrees" and "titles of honour," in the Letters of Creation to R. M. I., the power would not seem confined to *Doctor of Laws and Medicine*. Some, however, of your correspondents better informed may say, whether the metropolitan prelate can confer the degrees of Master or Bachelor of Arts, or Doctor in Divinity.

The degrees of Doctor of Laws (LL.D.), and D.C.L., as well as of Divinity and Medicine, have been generally supposed to be academical honours, and confined to the Universities and academies of learning; but the Letters of Creation of the Archbishop admits his grantee into the number of "Doctor of Laws of the Realm," apparently an admitted *class* in the order of society; but if so, how their precedency is regulated, or how placed, does not appear from any recognised authority of the Crown.

By what authority the College of Physicians are empowered to grant the degree of Doctor of Medicine to their *licenciates*, unless by their charter of incorporation, I cannot say. The *Fellows* have it, no doubt, from their university degrees.

J. R.

SCRIPTURE PARAPHRASE.

(2nd S. xii. 518.)

Such is the name given by F. J. M. to what I would call a rather profane parody on the story of the Finding of Moses.

I fear we must designate as imaginary your correspondent's account of the mild old gentleman to whom he attributes the authorship, and who, he assures us, was invited to many a pious party for the treat he afforded "by using his poetical talents to make scripture stories more attractive."

As for its "disfiguration of the rules of Syntax, richly illustrating the serio-comic of the Irish character," I cannot observe any very palpable grammatical absurdities even in the incorrectly quoted specimen given by your correspondent, nor can I discern in it any "Hibernicisms" (as it is the fashion to term all ludicrous mistakes in diction).

So far as my experience enables me to judge, I believe, that, strange as it may sound, the English language is spoken with greater accuracy and purity by the middle classes of Dublin than of London.

I am the fortunate possessor of a copy of the poem in question. There is no clue given in the MS. as to the authorship, but it was, as I remember being told, intended to imitate the style of a well-known eccentric beggar, called Zozimus, who several years ago used to amuse the passers by on Carlisle Bridge, Dublin, by reciting verses, and asking theological and controversial conundrums. One of the latter was, How to prove that St. Paul was a good Catholic, which was answered by "Shure he wrote an Epistle to the Romans; but shew me if you can any he ever sent to the Protestants."

Without discussing the logic of Zozimus, I append a copy of the parody. I have some scruple as to whether it is suitable for the pages of "N. & Q.," but, as notwithstanding its vulgarity, it possesses much real cleverness, and never having been printed that I am aware of, and as moreover F. J. M. has already introduced the small end of the wedge, I submit the document to the Editor's clemency, first having altered two of the more objectionable passages.

The Finding of Moses. By Pseudo-Zozimus.

"When Pharaoh ruled, in dreadful days of yore,
He vexed the Jews, and did oppress them sore.
He ordered all his subjects, without fail,
To drown each Hebrew that was born a male;
Lest that the Jews might afterwards outnumber
The men of Egypt, and the land encumber.

"'Twas in those times of turbulence and strife,
A Levite gentleman did take to wife
A Levite lady, and in time there came
A little Levite, — one of future fame.
For three months full they kept him hid to save
Their beauteous baby from a wat'ry grave.
This poem, then, will tell you what they did,
When they no longer could retain him hid:
Within an ark of rushes, neatly laced
Their much lov'd babe with mournful care they placed,
Near the Nile's banks, where Pharaoh's lovely daughter
Might see the basket when she came to th' water.

"On Egypt's banks contagious [Anglicè contiguous] to the Nile
King Pharaoh's daughter came to bathe in style
Full twenty maidens, all of beauty rare,
To hide her person from the public stare
Surround her in a circle so exact
That none could see a taste of her, in fact;
While some in crystal boxes soap conveyed
T' anoint the person of the lovely maid,
And others still with sponges soft were girt
To wipe it off, for fear a towel might hurt.
But bathing shirts or boxes they had none,
Nor did they need them, for the glorious sun
Made them superfluous by his glowing rays,
Transcending my abilities to praise.

"Now, after having had a splendid swim,
She ran along the bank to dry her skin,
And hot the basket that the babe lay in.
'What's this,' says she, 'among the flags that lies,
A basket 'tis, if I can trust my eyes!
Pick it up quickly, for at least 'tis clear
If 'tis not that, 'tis something very queer.'

"Then, quick as thought, the order was obeyed;
And straight before her was the basket laid,
And round and round on every side 'twas turned,
But nothing queer their anxious gaze discerned.
'Och, Girls!' the Princess knowingly exclaims,
'Give me the box, I'll see what it contains;'

The box she got, and straightway burst the strings,
And quick the cover from the basket flings —
Perceives at once the little male and all,
And also made the baby for to squall.
"'Girls,' says she, with accents bland and mild,
'Which of yes is it owns the darlint child?'
And as they all were noisily denying
The accusation 'gainst their honour lying,
She straight exclaims, 'The whole affair I see through,
'The little boy is certainly a Hebrew!'
Then, moved by nature, she began to think
The child had surely cried for want of drink;
And, if it were not soon and kindly nursed,
The little innocent would die of thirst.
Then straightway to her breast she raised the boy,
His tiny hands and toothless mouth t' employ;
His little cry for one short moment ceased,
But, disappointed of the accustomed feast,
He raised his voice to such a fearful height,
That Pharaoh's daughter trembled at the sight.
"'No longer, Maids,' says she, 'can I endure
This mournful scene, so quick, a nurse procure.'
A nurse they found convaynient to the place,
Who owned to being of the Hebrew race;
She, axed if she would nurse the child and dress it,
Made answer quickly, 'That I will, God bless it.'
So Pharaoh's daughter, without more ado,
Gave her the child, and goodly wages too.
The child was nursed, and all the rest I knows is
That Pharaoh's daughter called the baby Moses."

J. R. G.

Dublin.

MINIATURE PAINTER: SILLETT.

(3rd S. i. 39.)

In compliance with the desires of your correspondent, Mr. J. N. Chadwick, the following particulars of the late Mr. James Sillett have been collected from different sources. Mr. James Sillett, the father of the artist, resided at Eye, in Suffolk, but his eldest son James was born in Norwich in 1784. At an early age he evinced a strong predilection for the fine arts, and commenced his studies in the humble grade of an heraldic and ornamental painter; but in this occupation he only found trammels to his favourite pursuit, ill-suited to his native genius, which was not long to be controlled, and he soon sought employment more in accordance with his taste in London. There he commenced as a copyist, and was afterwards engaged in that department for the Polygraphic Society. From 1787 to 1790 he studied from the figures at the Royal Academy under Professors Reynolds, Barry, and others, whose lectures he attended. He first exhibited his productions in Somerset House in 1796; and for the following forty years his pictures were generally admitted. Some of these were miniatures, in which branch of the art he particularly excelled. Having made himself thoroughly acquainted with the rudiments of his profession, he returned to his native city, where he eminently succeeded in faithful delineation of dead game, fish, fruits, and flowers, which he skilfully executed in oil and water-colours. Later in life he made further advances in his profession, and painted some meritable productions from architectural designs.

About the year 1804 he went to Lynn-Regis, where he was employed in sketching the views afterwards engraved for Prichard's *History of Lynn*. About the year 1810 he again returned to Norwich, where he died May 6, 1840.

To painting he was devotedly attached, and, as a ruling passion, he followed the intricate mazes he attempted to weave in the ardour of his pursuit with assiduity and success; and as his final hour approached, he declared that existence would be no longer desirable when deprived of the use of his pencil.

He was contemporary with Oldbrome, whose landscapes are highly prized; Hodgson, well known for his interiors; Ladbroke, excelled in figures and landscapes; Stannard, in architectural subjects; Cotman was eminent for his etchings of ruins and brasses; and more particularly with Captain (afterwards General) Cockburn, R.A., whose water-colour drawings will be long admired for the novelty of his colouring, and the excellence of his creation. H. D'Aveney.

NATOACA.

(2nd S. xii. 348, 406.)

I must rescue the character of Natoaca (or Pocahontas, her true name) from the unmaidenly imputation of having followed Captain Smith to England. Smith was very much her senior, had led an adventurous and remarkable life in various countries, and while effecting the first permanent settlement in Virginia, was twice rescued from death by Pocahontas. He was obliged to return to England in consequence of a severe wound, leaving the colony at Jamestown in confusion and danger, deprived of the only man whom the Indians feared or respected. In 1612, two years after his departure, Captain Argal sailed up the Potomac on a trading expedition, and hearing that Pocahontas was in the neighbourhood, and knowing her friendship for the English, he invited her on board his vessel. He there retained her, and carried her to Jamestown; hoping that from love to his daughter, Powhatan would make terms favourable to the English. But the noble-hearted chief, indignant at the treachery, refused to treat till his daughter was restored.

While at Jamestown, Pocahontas learned English, and a young settler named Rolfe, of good family, having become attached to her, they were married with Powhatan's consent, and peace ensued between the colony and all the tribes subject to the chief. Three years after their marriage

Rolfe and the princess visited England, where Pocahontas was suitably received by James I. and his queen, the latter being present at her public baptism. She remained a year in England; and when preparing to return to Virginia, she died, in the 22nd year of her age, leaving one son. This son, after having been educated in England, settled in Virginia; and after a life of honour and prosperity, he died, leaving an only daughter, from whom some of the best families in Virginia are descended.

This account is abridged from Peter Parley's *Life of Smith*, and *Child's First Book of History*. The former volume I have lost, and my notes contain no account of Smith's death; but I think I have read that Pocahontas visited him in England, and found him an infirm and maimed man, having never recovered from his injuries. It was not till nine years after Smith left Virginia that the first negro slaves were landed there, in 1619. I mention this, because in these days of *rifucciamenti*, history is so often made subservient to fiction, and fiction used to make history palatable, that I fear lest Smith should be branded with having introduced the "peculiar institution" of the south.

F. C. B.

Metoaca was the real name of her whom we know in history as *Pocahontas*, which was her title. She was christened by the name of Rebecca, and married John Rolfe, an Englishman. Some of her descendants are in Philadelphia, and they are numerous in the Southern States. The eccentric John Randolph, of Roanoke, was one of them; and he was proud of his descent from her.

Uneda.

Philadelphia.

Salt given to Sheep: St. Gregory: Regula Pastoralis (2nd S. xii. 159.) — Happily this practice is known as a part of sheep-farming, and is in frequent, albeit not universal, use in this part of the royal county. My object in asking you to insert this Note and Query is not, however, so much to afford this information, as to tender my thanks to your correspondent Mr. John Williams for drawing your readers' attention to that singularly beautiful passage in St. Gregory's Homily on our Lord's charge to the Seventy Disciples — a passage which is the true key-note, not only of that Homily, first delivered on St. Luke's day or some other apostolic festival; but also of that great man's *Regula Pastoralis*, addresed by him to his brother, Bishop of Ravenna. That whole Homily, indeed, and that whole treatise of *The Pastoral Rule*, prove the singular fitness of the first Gregory to have been made, if any other, the "rex gregis ecclesiasticæ." It were even to be desired, so it has always seemed to me, that an English version of the treatise should be placed in the hands of every one admitted to the cure of souls, if not upon the list of books required of candidates for holy orders. Such is the unequalled knowledge of human nature displayed in it, and so wisely does he therein apply the principles and precepts of Holy Writ to the diversified characters and relative positions of the individual members of a pastoral charge. And never for a moment in any part of that admirable treatise does he lose sight of the divinely-inspired idea, of the priest's function being to season as salt the souls of God's elect — "Sal enim terræ non sumus, si corda audientium non condimus."

The Query with which I end this Note is as follows: — Can any of your correspondents inform me what English versions, ancient and modern, exist of St. Gregory's *Regula Pastoralis* here mentioned, specifying where they may be seen, whether in public or in private libraries?

Surely in no language ought such a treatise to be so freely available as in that of a people who glory in an ancestry derived from those to whom its author was the great apostle and pastor. N. S.

Alchemy and Mysticisms (3rd S. i. 89.) — Delta should consult a catalogue of books on these subjects now on sale by Baillieu, Quai des Grands Augustines, 43, Paris; and those of Mr. Bumstead, bookseller of London. I will with pleasure lend him M. Baillieu's.

George Offor.

Hackney.

Browning's "Lyrics" (3rd S. i. 89.) — I have a strong impression (though I have not sufficient confidence in my recollection to vouch quite positively for the fact) that Mr. Browning, some few years ago, told a friend of mine in my presence that the admirable poem, "How they brought the good news from Ghent to Aix," is not founded upon *any* historic event in particular.

W. M. Rossetti.

London.

Dr. John Pordage (2nd S. xii. 419, 473) — Some sixteen years since I copied the following items from the register of St. Andrews, Bradfield, Berks, of which parish Dr. Pordage was rector: —

"1663, Dec. 23, was buried, Elizabeth, daughter of Dr. Pordage.

1668, Aug. 25, was buried Mistress Mary, the wife of Dr. John Pordage."

In Coates's *History of Reading* will be found some account of the ejection of Dr. Pordage by the Committee for the Trial of Scandalous Ministers. The accusation against him charged him with holding intercourse with the powers of darkness. One witness deposed to having heard "unearthly music" proceeding from the parlour of the parsonage during the winter evenings, a com-

pliment to Miss Elizabeth's musical skill, and to the goodness of her spinet, but fatal to the rector who was turned out, and his accuser, a Presbyterian minister out of employment, turned in. In 1661 the family of the old rector were again allowed to return to the parish, and the intruder was ejected, was duly commendated as a sufferer for conscience' sake in Calamy's *Martyrs*, and is now to be celebrated with other similar worthies at the bi-centenary celebration of 1662.

Wm. Denton.

Trial of the Princess of Wales (3rd S. i. 32, 76.) — It would seem that in the year 1813 various editions were published, in and out of London, all professing to be reprinted from authentic copies of the original *Delicate Investigation*. I possess one with the following title: —

"The Genuine Book. An Inquiry, or Delicate Investigation into the conduct of Her Royal Highness the Princess of Wales, before Lords Erskine, Spencer, Grenville, and Ellenborough, the Four Special Commissioners of Inquiry, appointed by his Majesty in the year 1806. Reprinted from an authentic copy, superintended through the press by the Right Hon. Spencer Perceval. Bristol: Printed and sold by E. Bryan, 51, Corn Street, 1813."

It will be seen that this title is fuller than that of the book published by Lindsell, Wigmore Street, 1813, and corresponds entirely with that "Reprinted and sold by Mr. Jones, 5, Newgate Street, 1813." It seems highly probably, however, that all these contain the whole of the original book of 1806. F. C. H.

Christopher Monk (2nd S. xii. 384, 442, 526.) — After trying his right five several times in ejectments at law, whether Christopher, Duke of Albemarle, was or was not the lawful son of George, Duke of Albemarle, all of which were decided in favour of Duke Christopher, the Earl of Bath filed a bill in Chancery against the plaintiff in the above actions (Sherwin), and moved for a perpetual injunction to restrain Sherwin from bringing any more actions. Lord Chancellor Cowper refused the injunction, but the Earl of Bath, carrying it to the House of Lords, they adjudged the perpetual injunction prayed for. See *Modern Reports*, vol. x. p. 1. Also Sir Walter Clarges against Sherwin, *Modern Reports*, vol. xii. p. 343. W. H. Lammin.

Fulham.

Taylor of Bifrons (2nd S. xii. 519.) — The late and last Edward Taylor, Esq., of Bifrons, brother of Sir Herbert and Sir Brook Taylor, and of the first Lady Skelmersdale, left many sons, who are still living. Burke's *Landed Gentry* gives as complete an account of the family down to the living generation as perhaps Heraldicus would care for. P. P.

Tenants in Socage (3rd S. i. 31.) — Cowel says this word may be derived from the Fr. *soc* (a colter or ploughshare), and that it is a tenure of lands, by or for certain inferior services of husbandry, to be performed to the lord of the fee. Webster derives it from the Saxon *soc*, a privilege, from *socan*, *secan*, to seek, follow. The surname Hosa, Hoesse, Huse, or Hussey, is certainly not connected with either Husi or Hosea. In Cowel's "Table of Antient Surnames," at the end of his "Interpreter," he gives Hosatus et *de Hosato*, *Hose*, *Hussey*; and says, "I have seen *Johannes Usus Mare* in Latin, for *John Hussey*." Again: some have translated the Latinized name *Hosatus* or *Osatus*, "hosed or booted"; and Bailey derives *Hussey* from the French *housse*, a "sordid garment," both of which attempts are absurd. Pr. Ferguson, under "House," A.-S. and O. N. *hús*, says Huso and Husi are O.-G. names, corresponding with our House, Huss, and Hussey. The etymology of the name Hussey seems simple enough. It is the same with the Fr. surnames Houssaie and Houssaye, and is derived from locality; viz. from the Fr. *houssaie*, "a place full of holly," (*houx*). (Lamartine gives as local names Hosseia, and La Houssaie). Cf. the French surnames House, Houssel, Houssin, Houssart, and the names Husee, Husey, Hussy. In Irish names it assumes the form of Cushey and Cushee; thus, Dangean-na-Cushey, "the castle of Hussey." Synonymous surnames are found in Bretagne; as Quelein and Quelennec; from Bas Bret. *gelenn*, holly.

R. S. Charnock.

Arms of Cortez (2nd S. xii. 454, 532.) — Alonso Lopez de Haro, in his work, *Nobilario Genealogico de los Reyes y titulos de España*, Part II. p. 409, describes the arms of Cortes, Marquis of Guaxara in accordance with the second description quoted by Mr. Woodward, but with the inescocheon of Or, 3 pallets gu., a bordure azure charged with 8 crosses pattée argent. The 4th quarter described as Mexico may not be generally known, and is shown as "Azure, 3 turretted Chateaux joined by a wall, argent, masoned, sable. In base, 2 bars wavy arg."

Moreri, in the "Life of Cortez," in the *Dictionnaire Historique*, describes the first wife as Francoise Suarez *Pacheco*, and the marriage took place in Cuba; this may perhaps assist in tracing her family. A. W. M.

Great Yarmouth.

On the Degrees of Comparison (3rd S. i. 48.) — Mr. Sharpe's theory of inverted degrees of comparison is ingenious and novel, but I do not think that his facts support his hypothesis.

I will take up one only of his examples for examination: Mr. Sharpe derives *better* and *best* from the positive *bad*. But what occasion is there to base the derivation of these vocables upon a word which contradicts their meaning, when in a

cognate Indo-Germanic language we find a regular and more congenial positive still existing, though it is wanting in the English as it had previously fallen out of the Anglo-Saxon?

The fact is, the original positive of our own *better* and *best* is still in daily use in the Persian language. Therein is to be found the word *beh*, good. Therein are also to be found the comparative *behter*, better; and *behtereen*, best. No native or foreign philologue has ever thought of deriving the Persian comparative and superlative from *bad*, bad; which exists in that language as well as in our own.

I will observe that it is probable that, in the Archaic periods of all languages, there were several forms of comparatives and superlatives; which were afterwards disused and lost, except in those few surviving examples which are now considered irregular. H. C. C.

Lammiman (2nd S. xii. 529.) — Is not Lammiman a corruption of Lambingman — the man who attended the ewes when lambing? Or is it simply Lamb-man (the *i* being inserted for euphony), like Coltman, Horsman, Sheepman, now Shipman?

Query, What is the derivation of Whyman?

Senescens.

Authorised Translator of Catullus (3rd S. i. 67.) — Your correspondent S. C. has mistaken the intention of the advertiser. He evidently only meant to state that he was the authorised translator of Macaulay's *History* and translator of Catullus. Such specimens of bad grammar are too frequent in advertisements, but we may hope that the advertiser is a better German than English scholar. L.

Oxford.

Washing Parchment and Vellum (2nd S. xi. 190, 234.) — One of your correspondents asks for the best method of washing parchment or vellum. I will give him the method which I have adopted with complete success. I wash the surface with paste-water (that is, flour and water), boiled to the consistence of cream, and applied with a sponge while hot. Hot water and soap will remove the dirt from the surface; but if there are any scratches, or places where the surface is removed, the paste helps to restore it. If there are stains or ink spots, these must be removed by dilute nitric acid. Slight stains may often be removed by putting a few drops of nitric acid in the paste-water; but if they are of old date, and intense, the acid must be stronger, according to circumstances, and carefully applied after all the dirt has been washed away. In washing the vellum, care must be taken not to let the moisture remain on the surface long; as that might permeate the skin, and loosen it from the mill-board beneath. There is a greater liability to this in parchment, as it is more porous than vellum. It is not possible to restore the enamel of the vellum when once lost; but it may be partially done by the paste, rubbing it when dry with a piece of wash-leather. I do not recommend any kind of varnish applied to vellum. The natural surface of the vellum, when it leaves a good workman's hands, on the book is very beautiful; and if preserved from scratching or scraping, may always be restored to its original purity by the process I describe. I have books more than two hundred years old, bound in vellum, which I have cleaned by this process. Some of them have gilt borders, and these required great care; but I succeeded in preserving all of the gilding that time had left.

T. B.

Quotation Wanted (3rd S. i. 69.) —

> "Forgiveness to the injured does belong,
> But they ne'er pardon," &c.
>
> Dryden, *Conquest of Grenada*, Part II. Act I. Sc. 2.

E. M.

Daughters of William the Lion (3rd S. i. 95.) — Allow me to inform Meletes that the substitution of 1225 for 1221 was a clerical error in my paper on this subject. I am sorry that such a mistake escaped me, and I will endeavour to be more careful in future. My authority for calling the youngest Princess Margery, or Marion, was Mrs. Everett Green's *Princesses of England*, vol. i. p. 393. She says (quoting Balfour): —

> "The youngest, Marjory or Marion, was exclusively under his [her brother Alexander's] care until her marriage in 1235."

Hermentrude.

Pencil Writing (2nd S. x. 57, 255, 318)—On the back of one of the Cottonian MSS. (Galba, B. V.) Charles V. has hastily scrawled his name, with the date, "Bologna, 1517"; and if the material with which he wrote it were not a lead-pencil, I never saw a better imitation of one.

Hermentrude.

Juryman's Oath (3rd S. i. 52.) — *The Book of Oaths*, 1649: —

> "The oath that is to be given to any Jury before evidence given in against a prisoner at the Barre: —
>
> 'You shall true deliverance make between our Soveraigne Lord the King and the prisoner at the Barre, as you shal have in charge, according to your evidence, as neere as God shall give you grace. So helpe you God, and by the contents of this booke.'"

On the trial of the Regicides, the oath to each juryman was:

> "You shall well and truly try, and true deliverance make, between our Sovereign Lord the King and the prisoners at the Bar, whom you shall have in charge, *according to your evidence*. So help you God."

What can Lumen mean by saying that the words "*according to the evidence*" were left out? See *State Trials* by Hargrave, 1776, ii. 314.

G. Offor.

Hebrew Grammatical Exercises.—A Student will find plenty of exercises for translation into Hebrew in Mason & Bernard's *Hebr. Gram.*, published in 1853 by Hall of Cambridge.* At the end of the 2nd vol. there is a key to the Exercises. F. Chance.

In T. K. Arnold's *First Hebrew Book*, something of the kind required by a Student will be found. J. Eastwood.

Neil Douglas (3rd S. i. 93.)—The sketch noticed by your correspondent in his N.B. was made by Mr. John G. Lockhart, subsequently Editor of the *Quarterly Review*, and son-in-law of Sir Walter Scott. Mr. Lockhart was at that time in practice (of no great extent) as a Scotch lawyer.

Your correspondent has apparently never been present at a Scotch criminal trial, otherwise he would not have spoken of Douglas *standing* at the bar. In Scotland a person under trial *sits* during the whole proceeding, except when he is called on to rise in order to plead to the indictment, or to allow a witness to speak as to his identity. It is not as in England, where one under all the anxiety attendant on a trial (it may be for his life) has the additional discomfort of standing often for hours, and is, generally speaking, not permitted the indulgence of sitting, except on the score of ill health. The sketch of Neil Douglas shows the bust only; but it is obviously that of one in a sitting posture. G.

Edinburgh.

Miscellaneous.

MONTHLY FEUILLETON ON FRENCH BOOKS.

Mélanges curieux et anecdotiques, tirés d'une Collection de Lettres autographes, et de Documents Historiques, ayant Appartenu à M. Fossé-Darcosse; *publiés avec les Notes du Collecteur et une Notice*, par M. Charles Asselineau. 8vo. Paris: Techener. London: Barthès and Lowell.

When this budget is in the hand of our readers, the auctioneer will be busy dispersing one of the most splendid collections of autographs that were ever gathered together by the zeal of a thorough amateur. M. Fossé-Darcosse, late *conseiller référendaire* at the Paris *cour des comptes*, must have spent a fortune in accumulating these treasures, and we have no doubt that the sale thereof will produce a perfect harvest, and excite the greatest competition. The catalogue we are now announcing, prepared with the utmost care by M. Charles Asselineau, is a curious and instructive contribution to the history of literature; the principal items enumerated are made the subject of copious notes, and the preface sets forth both the unquestionable importance of autographs, and the claims of M. Fossé-Darcosse to the gratitude of enlightened bibliographers. M. Charles Asselineau takes for his text Cardinal Richelieu's well-known remark, viz. that "sur quatre lignes de l'écriture d'un homme on peut lui faire un procès criminel;" and he shows how the character, the habits, the temper, the qualities of an individual are, so to say, stamped in his hand-writing. This, perhaps, is not a very new discovery, if we consider that fair advertisers in the columns of *The Times* newspaper undertake for the trifling remuneration of two shillings or half-a-crown to unravel your own soul before you with the help of twenty lines of your best calligraphy; but still it proves the real value of autographs, and, we have no doubt, with M. Charles Asselineau, that the science of autograph-collecting will soon boast of a guide as sure as Barbier's *Manuel du Libraire*. The magnificent collection, for which we are indebted to M. Fossé-Darcosse, comprises about 4000 separate articles, the chief ones being further illustrated by portraits, caricatures, facsimiles, newspaper-cuttings, and other documents of the same description. Amongst the pieces relating to English History the catalogue mentions the following:—A letter in the handwriting of James II.; a letter in the handwriting of Samuel Richardson, on the death of the poet Klopstock's wife (date, January 19, 1759); one page 4to. in the handwriting of Sir Walter Scott, &c. &c. Altogether, the Darcosse gallery will certainly be the talk of the season in the literary world, and we recommend M. Asselineau's *catalogue raisonné* as an amusing study even for those who, alas! like the *feuilletoniste* of "N. & Q.," cannot spend money upon autographs.

Annuaire du Bibliophile, du Bibliothécaire et de l'Archiviste pour l'Année 1862; publié par Louis Lacour. 3e année. In-18. Paris: Meugnot; Claudin. London: Barthès & Lowell.

M. Louis Lacour has just issued the third yearly volume of the *Annuaire du Bibliophile*. In the preface to this excellent publication, the learned author very aptly remarks on the useless and imperfect character of the common run of *annuaires*. Instead of putting together a few correct details, referring directly to the subject of the book, the compilers generally begin by presenting us with an almanack; an abstract of the Post-Office Directory inevitably follows; and the few remaining pages are devoted to critical, or rather eulogistic, notices of works published by the firm which has taken the risk of the *annuaire*. M. Lacour adopts quite a different plan; bibliography being his speciality, he confines himself to books and their history, finding within that circle a sufficient harvest of facts to set before his readers. The first part of the *Annuaire du Bibliophile* is taken up by statistical details of an official nature. Under this head we have the list of all the government clerks appointed since the Revolution of 1789 to the management and *surveillance* of public libraries; the list of the chief collections scattered throughout the departments is likewise added, as also a short, but complete, account of foreign museums, private archives, collections of autographs, &c. &c. The second division of the work comprises a series of papers interesting from their practical value or their *piquant* character: here we have noticed especially the description of a useful method for restoring old books. The bibliographical news of the last year are chronicled in the third section; changes that have happened in the administration of libraries, purchases of rare and valuable books, legislative or judicial decisions respecting printers, publishers, book collectors and book *stealers*—all these, and various other facts bearing upon the same topic, receive their due amount of analysis. A necrological list of all the literary notabilities, removed from amongst us by the hand of death, recalls to our memory a long and mournful array of worthies; the enumeration of the principal book sales has not been forgotten; and the volume winds up with a catalogue of the publications of note issued during the course of the year. The useful character of the *Annuaire du Bibliophile* will, we hope, be evident from the few remarks we have offered about it. M. Louis Lacour further announces for the 25th of the month the appearance of a new periodical, to be entitled *Les An-*

* London: G. Bell (Bell & Daldy), Fleet Street.

nales du Bibliophile. It will be conducted by himself, and cannot fail to prove a most interesting monthly bulletin.

In our last *feuilleton* we alluded to the edition of Madame de Sévigné's letters which was in course of preparation from the MSS. of the late M. de Montmerqué. The first two volumes have been recently published (Paris and London: Hachette), and the care which has been bestowed upon them, the correctness of the printing, the beauty of the type and of the paper, amply justify the eulogies already passed upon the undertaking by M. Sainte-Beuve, M. Cuvillier-Fleury, and several other leading critics on the Gallican side of the Channel. Since the voluminous collection of the Benedictines, nothing, we may boldly say, had been devised of such magnitude, of such real importance, as the series now begun by Messrs. Hachette; for the reader will observe that far more is intended than the publication of Madame de Sévigné's correspondence. All the great writers of France are to be included in this magnificent library, and the contemplated array of three hundred volumes will scarcely suffice, even if the editor does not ascend higher than Malherbe. But our present business is with Madame de Sévigné and with her friends; let us devote to them the few remarks we purpose offering here. The Chevalier de Perrin is the first who published a decent edition of the famous letters; his two *recueils*, bearing respectively the dates 1734 and 1754, had been examined and approved by Madame de Simiane, the granddaughter of Madame de Sévigné; they were accordingly deemed to be beyond the attacks of criticism, and they served as a model to all subsequent editors. M. de Montmerqué himself, in his edition of 1818, had followed in many cases the text of Perrin; but this was only whenever he could not have recourse to original MSS., and forty years ago the investigations of *savants* and literary men had not brought to light the treasures which we now possess.

There are two questions to be considered in a case of this nature—1st, Whether the alterations made to the text are of a serious character? and, 2nd, Whether they can be in some way justified? As for the first, the slightest comparison instituted between the edition of 1754 and the present one will prove that the Chevalier de Perrin modified the letters of Madame de Sévigné in every possible manner. Several words or locutions generally used during the seventeenth century have since been repudiated on account of their coarseness or vulgarity; these are uniformly eliminated by Perrin; a few passages are likewise suppressed containing allusions to well-known persons, whose immediate relatives might have protested against statements of an offensive or libellous stamp. Such emendations may perhaps be justified; but when a third-rate *littérateur* like the obscure Chevalier attempts to correct Madame de Sévigné's *style*, curtailing here, arranging there, striking out whole pages, and condensing what appears to him unnecessary gossip, we cannot complain too loudly of such unwarrantable liberty. The fair epistolographer says in one of her letters: "J'espère que si mes lettres méritoient d'être lues deux fois, il se trouveroit quelque charitable personne qui les corrigeroit." This passage seems no doubt to justify the task attempted by the Chevalier de Perrin; but still we think that the safest course is to leave classical authors just as they were. Our ideas of taste, propriety, *bienséance*, &c., are apt to vary exceedingly from one century to the other, and if the system of corrections is adopted, it will be necessary to new-arrange, every fifty or sixty years, our standard writers so as to meet the taste of the public. After half a dozen such emendations, what would become of the original text?

By way of preface to the work, M. Paul Mesnard has composed a biography of Madame de Sevigné, which, although designated under the modest appellation *Notice*, is in every way a truly remarkable work. Whilst discussing such a subject, it was almost impossible to avoid treating *de omnibus rebus*; for Madame de Sévigné was connected by ties of either relationship or close intimacy with the leading personages of the seventeenth century, and her voluminous correspondence illustrates the whole history of the reign of Louis XIV. The trial of Fouquet, the campaigns and melancholy death of Turenne, the affairs of Port Royal, the fortunes of Madame de Montespan and Madame de Maintenon,—in fact, the entire annals of Versailles are referred to, more or less in detail, by the lively marchioness; and her anxiety to supply her daughter with the latest court news led her to observe closely the various scenes which she was called upon to take a part in. Hence the necessity for M. Paul Mesnard to group round the principal figure of his sketch a number of secondary portraits, which complete the effect, and, besides, serve as a kind of key to many incidents related in the letters. We wish time would allow us to reproduce here a few of M. Mesnard's judicious strictures; the attentive perusal of his *Notice biographique* has confirmed us in the opinion that Madame de Sévigné was a very independent original character, at an epoch when dull uniformity reigned supreme; her admiration for Corneille; her sympathies with Pascal and Nicole; her partiality for Cardinal de Retz, revealed in her a strong leaven of the *Frondeur* element, and proved that she would not submit to be fettered either by public opinion or by interest. But we must forbear from further details. We shall only state in conclusion, that the first two volumes of M. Hachette's edition contain two hundred and sixty letters, accurately printed, and copiously annotated; a few are now published for the first time; the others have been collated with the originals or with the most genuine texts.

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Notices to Correspondents.

JAYDEE *is thanked. We had already taken steps to prevent a repetition of it.*

H. S. T. (Birmingham.) *The Query would lead to a theological discussion, unsuited to our columns.*

CHARLES EBURY *is thanked. We think he is mistaken in supposing that the English translations published in the* Dublin Literary Gazette *in* 1830, *signed Roscakrantz, were by the well-known Professor of that name*

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Notes on Books.

Notes.

THE REGISTERS OF THE STATIONERS' COMPANY.

(*Continued from* 3rd S. i. 105.)

27 Augusti [1591].—Rob. Bourne. Assigned unto him for his copie, &c. *A pleasant ballad of a combat betwene a man and his wife for the breeches* vj^{d}.

[There was a tract printed without date, but not very long afterwards, upon the same subject, and ornamented with a wood-cut of two women contending for the possession of a pair of breeches, under the following title: "Women's Fagaries, shewing the great endeavours they have used to obtain the Breeches. Being as full of Mirth as an Egg is full of meat. Printed for J. Clark in West Smithfield." We know nothing of the earlier production registered above, of "a combat between a man and his wife"; but such scenes are not very uncommon, although the ballad may be so.]

Rob. Bourne. Assigned in like sort unto him *A ballad of a Dialogue betwene a Lord and his Lady* . . . . . vj^{d}.

30 Augusti.—Jo. Oxenbridge. Assigned unto him for his copie to print a book intitled *The progresse of pietie, or the harbor of heavenly hartsease* . . . . . vj^{d}.

[Whether in verse or prose does not appear. This was not the entry of a license to publish or to sell, but to print, and perhaps the work never came from the press. It does not seem to be known, but we may speculate that it was by N. Breton.]

xv° September.—John Wolfe. Entred for his Copie, *The Lamentation of the Prince of Parma, &c.* . . . . . vj^{d}.

[This satirical production perhaps grew out of the event celebrated in a ballad under the date of 22 July, as noticed in our last article.]

xvii^{to} September.—Henrye Chettle. Entred for his copie, by warrant from Mr. Watkins, *The baytinge of Dyogenes* . . . . . vj^{d}.

[This was somewhat too early a date for Goddard, who before 1600 published *A Satyricall Dialogue, or sharplye invective Conference betweene Alexander the great, and that trulye woman-hater Diogenes*, which was printed "in the Low Countrie" in order to avoid proscription. Some of Goddard's earlier pieces appear to have been publicly burned, as he himself states with reference also to Marston's *Satires*, which had recently been condemned to the flames:—

"Bad are these men, such is their perverse kind,
They burne all books wherein their faults they find,
And therefore, earthlie angels, my desire
Is you'll protect this from consuming fire," &c.

Henry Chettle was at this time a stationer, as well as a dramatist, and was subsequently much employed in searching out unlicensed books and their publishers, or any others who contravened the bye-laws of the Stationers' Company. Before he put forth this *Baiting of Diogenes*, doubtless a satire, he took care to provide himself with the authority of Mr. Watkins, then one of the wardens.]

1 die Octobris.—John Wolf. Entred for his copie *The honorable entertaynement gyven to the quenes ma^{tie} in progresse at Elvetham, in hampshire, by the righte honorable the Erle of Hertford* vj^{d}.

[Printed in 1591, 4to, the above entry being an exact copy of the title-page. It was reprinted in vol. xlix. of the *Gentleman's Magazine*, and is of course to be found in Nichols's *Progresses*.]

4 Oct.—Mystres Broome wydowe, late wyfe of Willm. Broome. Entred for her copies, under the hand of the B. of London, *Three Comedies, plaied before her majestie by the Children of Paules, thone called Endimion, Thother Galathea, and thother Midas* . . . . . xviij^{d}.

[The first of these comedies (all of them by John Lilly) bears the date of 1591; the two others were probably not published until 1592, which date is on the title-pages. *Endymion* was performed by the children of the Chapel, as well as by the Children of Pauls, at Greenwich, before Queen Elizabeth. All three plays are included in Blount's vol. of 1632.]

12 Octobr.—Tho. Adams. Entred for his copies, by assignment from M^{r} Robert Walley, these copies folowing, viz.:

The Shephardes Calendar in fo.
Josephus of the Warres of the Jewes.
Esopes fables in English.
Grafton's computation.
Salust in English.
Ryches farewel.
Simonides, 1 pars.

Art of English poetry.
Robin Conscience, 2 partes.
Rastell's tables.
Cato, English and latin.
Proverbes of Salomon, 16.
Richys military practis.
Simonides, 2 pars.

With Herodian in English, and all other the said Rob. Walleis bookes and ballets whatsoever. All which bookes, yt is agreed, shalbe printed by Jo. Charlwood for the said Tho. Adams, &c.

[Of some of these works we must speak separately. The first is the old *Shepherd's Calendar*, originally printed by W. de Worde, and to which title new attention had perhaps been drawn by three editions of Spenser's *Pastorals* with the same name. With several of the others, it had been assigned to Robert Walley from his father in the preceding March. Referring to what we said on p. 45, we may pass over the four next items, but of *Ryche's Farewel* it is necessary to remark that it was by Barnabe Rich, and that it was originally printed in 1581 under the title of *Farewell to Militarie Profession*, a book from which Shakespeare took the plot of his *Twelfth Night*; and as the same work comprises other tales dramatised by poets of that day, the whole of them were reprinted by the Shakespeare Society in 1846. The two parts of *Simonides* were also by Rich, although his name is not here given, and although we see it stand before his *Pathway to Military Practice*, which came out in 1587. Above *two parts* of *Robin Conscience* are mentioned; so that the interlude thus called had a sequel, although only a fragment of the first part has reached our day. *Art of Englishe poetry* most likely relates to Puttenham's work, which had been published in 1589; but it may possibly refer to Spenser's lost treatise on the same subject. The figures "16" after the *Proverbs of Solomon* means that it was in 16mo, and not in 4to, or folio. For some reason it was stipulated that John Charlwood should have the monopoly of printing all these books, and his name therefore is upon most of those extant.]

8 Nov.—Tho. Woodcock. Entred for his copie &c. A booke entitled *Martin Mar Sixtus* . vj^{d}.

[A tract published first in 1589, and again printed in 1591. It has been attributed to Thos. Nash, but upon no sufficient authority. The Mar-Martin tracts of this period contain a good deal of amusing, besides abusing matter: in one of them, "The just Censure and Reproofe of Martin Junior," we meet with the subsequent warning to the young Earl of Essex (afterwards executed) for allying himself too much to the Puritan party: it has never been quoted.—"And in faith, I thinke they doe my Lord of Essex greate wrong that say he favours Martin; I doe not thinke he will bee so unwise as to favour those who are enemies to the State; for if he doe, her Majesty, I can tell him, will withdraw her gracious favour from him." *Martin Mar-Sixtus* appeared once more in 1592, just after the death of Robert Greene, who is mentioned in the preliminary matter. It consists of three 4to sheets.]

Mr. Cawood. Entred for his copie, &c. a booke entituled *Mary Magdalen's funerall tears* . vj^{d}.

[A copy of this piece is now before us, "London: Printed by A. I. G. C. 1594," possibly a mistake for 1591, 8vo. The dedication to "Mistresse D. A." is signed "S. W." as well as the address to the reader. A production with the same title is attributed to Robert Southwell, the Jesuit, but the earliest copy we have seen bears date in 1607, and it was several times reprinted.]

24 Novembris.—Rych. Jones. Entred for his copie under the handes of Thomas Crowe and Richard Watkins, *A lamentable discourse of the death of the righte Honorable Sr. Christopher Hatton, Knighte, late lorde chancellor of England.* vj^{d}.

[The subject of this "discourse" had died on the 20th Sept. preceding. We know nothing of any such performance.]

6 Decembr.—Tho. Nelson. Entred for his copie, under thandes of Mr. Fr. Flower and Mr. Watkins, *A Maydens Dreame uppon the death of my late Lord Chancellor* . . . . . vj^{d}.

[This poem was an entire novelty when it was produced before the Shakspeare Society, nobody having ever heard of such a piece, and the Rev. Mr. Dyce having published two volumes of "Robert Greene's Works" without knowledge of its existence. He is not to be blamed, because he was only in the condition of other bibliographers, excepting the discoverer of the tract. It has for title *The Maiden's Dreame upon the Death of the Right Honorable Sir Christopher Hatton, Knight, late Lord Chancelor of England.* By Robert Green, Master of Arts. Imprinted at London by Thomas Scarlet for Thomas Nelson, 1591, 4to. It consists of only ten leaves, all in verse, excepting the dedication to Lady Hatton, wife of Sir William Hatton, who, when subsequently a widow, was married to Sir Edw. Coke. In the dedication Greene refers to such publications on the same theme as that noticed in the previous entry: he says, "While I thus debated with my selfe, I might see (to the great disgrace of the Poets of our time) some mycanicall wits blow up mountaines, and bring forth mise, who with their follies did rather disparage his honors than decypher his vertues." In consequence he took up his pen, and wrote *The Maiden's Dream*, and calls himself Lady W. Hatton's "poor countryman," both being from Norfolk: she had married first Sir C. Hatton's nephew, who had inherited his uncle's debts as well as his property, and Queen Elizabeth claimed from him many thousand pounds, which Sir Christopher had borrowed from the Lord Treasurer. *The Maiden's Dream* was obviously printed in haste, and it contains many errors, but is all in Roman type. It consists of the "Complaints" of Justice, Prudence, Fortitude, Temperance, Bountie, Hospitality, and Religion for the loss of the Lord Chancellor. Respecting Sir C. Hatton's hospitality there is a remarkable passage in B. Rich's *Farewell to Military Profession*, where he is speaking of Holdenby. The dedication is nearly all in praise of dancing, in which art Hatton, as we know, was a great practiser and proficient.]

13 Dec.—Edward White: Tho. Nelson. Entred for their copie, &c. *The arte of Connye Katchinge* . . . . . vj^{d}.

Wm. Wright. Entred for his copie, to be printed alwayes for him by John Wolf, *The second parte of Connye Katchinge* . . . . . vj^{d}.

[The first of these registrations must relate to R. Greene's *Notable Discovery of Coosnage*, which came out with the date of 1591. It was followed, with the date of 1592, by *The second and last part of Conny-catching*, which was printed by John Wolfe for William Wright, and evidently is the tract to which the second entry refers. There was, however, in the same year, *The third*

and last part of Conny-catching: with the new devised Knavish Arte of Foole-taking, which the Rev. Mr. Dyce inserts in his list, but he could hardly have seen a copy of it, because he introduces words which are not found in the title-page, changes others, and gives at least half a dozen minor variations. It is not at all impossible that by mistake he followed some edition, which was not the original.]

xvj° die Decembris. — Thomas Gosson. Entred unto him for his copie, &c. *The Seconde parte of the Gigge betweene Rowland and the Sexton,* so it apperteyne not to anie other . . . . . vj^{d}.

["Jigs" were usually performed at our early Theatres by way of "merriment," and for the sake of dismissing spectators cheerfully after some tragical representation. We have notices in the Stationers' Registers of several by Tarlton, Kempe, Phillips, Singer, and others; and one by Tarlton has survived in MS., but no others are known. This between Rowland and the Sexton may remind us of the commencement of the Grave-digger scene in *Hamlet:* possibly Shakespeare took a hint from it.]

28 Decembr. — Thoms Gosson. Entred for his copie, &c. *The Thirde and last Parte of Kempe's Jigge,* so yt apperteyne not to anie others . vj^{d}.

[The terminating words of the two last registrations may shew the contention among publishers of that day to obtain the right of printing popular productions. This entry is of the *third* part of "Kempe's *Jig,*" whatever it may have been entitled; so that two other parts, not entered at Stationers' Hall, had preceded it, and had secured the public favour. Kempe was an actor in Shakspeare's plays until the beginning of the next century. He was Peter in *Romeo and Juliet,* Dogberry in *Much Ado about Nothing,* and perhaps the original Grave-digger in *Hamlet.* This point is, however, doubtful.]

xxx° Decembris. — Roberte Dexter. Entred for his copie, &c. A booke entituled *Propria que maribus,* construed, and also *as in presenti.* Provided alwaies that if anie of the copartners in the Grammer, perteyninge to the priviledge of Mr. Francis Flower, shall finde him selfe grieved with this booke, then this entrance to be voide, and the said Roberte Dexter to cease to printe the saide booke or anie parte thereof . . . . . vj^{d}.

[Four years before the date at which we have now arrived, Francis Flower was a member of Gray's Inn, and had assisted Bacon, Hughes, and others in the production, before the queen at Greenwich, of the tragedy of *The Misfortunes of Arthur.* We have already met with Flower's name in connexion with the licensing of books for the press, but what was his particular office, and what the "privilege" he at this time enjoyed, we are without information. The publication of school-books, like those included in the preceding registration, was, and is, usually very profitable.]

J. Payne Collier.

LETTERS OF ARCHBISHOP LEIGHTON.

(*Continued from* 3rd S. i. 125).

x.

Edin. Nov. 9 [1669?].

May it please yo^{r} Grace,

It were, I know, an unpleasant thing, and now scarse pertinent for mee to say any more of y^{e} struggles and tossings of my thoughts concerning my engaging in this station, both before my submission to it and even since; only what I sayd once, and again to bespeak y^{e} liberty and right construction of my retiring in case of necessity, though yo^{r} Grace thought not fit to take any notice of it at present; yet I must humbly beg it may not be wholly forgott, and I will mention it no more till I find myself forc'd to make reall use of it. For them y^{t} are in eminent employments, and are no less eminently qualified for them, God forbid they should think of withdrawing; but as for us of this order, in this kingdom, I believe 'twere little damage either to church or state, possibly some advantage to both, if wee should all retire; but that, whatsoever the event of it will prove, is a thing neither to be feared nor hoped. For myself, how great soever be my longings after a retreat, they ought not to hinder my most humble acknowledgements of his Ma^{ties} undeserved favor (though it still detains me from that w^{h} of all things in this world I doe most passionately desire); and next to his Ma^{ties} favor, I cannot but be sensible of my singular obligement to your Grace for so much unwearied kindness and patience in this affair: for how much reason soever I may seem to myself to have for my reluctancy, yet I think yo^{r} Grace had much more reason long 'ere this to have despised and neglected it, as y^{e} peevish humor of a melancholy monk; but whatsoever I am or shall be, while I live, yea, though I turnd hermite, I am sure not to put off the indelible character of

My Lord, Yo^{r} Grace's most humble Servant,
R. Leighton.

My Lord, — The Commissariate of Laurock becoming vacant, I was forced to dispatch, and thought of one for it on purpose to avoid the crowds of severall recommendations, and the vexatious importunities with which they were prest. The person I have chosen is one John Graham, Commissary Clerk of Dunblain, and have putt another in his place, being under some kind of promise to them — both to doe them a kindness, if any opportunity should offer, and I have done it freely to them both; whereas, for the Commissariate, though one of the meanest, more was offered mee by some of the competitors, than I think one much better were worth, if sett to sale in y^{e} market place. And I think it a shameful abuse that churchmen should so commonly doe by these places, disposing the . . . . man more . . . . , and I heartily wish they were discharged. But that which pains me now most in this particular is, that I understand by the Earl of Kincardine, that yo^{r} Grace had aimed to recommend one to the place; which, could I have had the least foresight of, there is no doubt it would have been reserved for him. But I hope yo^{r} Grace

will pardon my hastening to dispose of it, for the true reason I have given account of. The person I fixt on is both of approv'd honesty and ability, and will reside upon it and attend it constantly; and is indeed worthy of a better place, if any such were in my dispose. And yet after all this, rather than your Grace should take it ill, either that I was so sudden, or that y^e^ person yo^r^ Grace intended for it should bee disappointed, I would doe my utmost, and I hope might prevayl with my friend to surrender back his gift. But if yo^r^ Grace incline not to putt him or mee to y^e^ retrograde, I would engage myself for that gentleman for whom yo^r^ Grace designed this place, that y^e^ first and best of that kind within the diocese, if it should fall vacant in my time should be no otherwise disposed of. I again beg your Grace's pardon, and that I may know your mind in this, and to my utmost power it shall bee obeyed. I hope this long postscript will be pardoned, for sometimes the circumstances of these little affairs require more words than matters of greater importance.

XI.

Edg^r^, Jun. 16.

May it please yo^r^ Grace,

Whether it bee y^e^ fatall unhappinesse of this order in this corner of y^e^ world, or our unskilfulnes in managing it, or somewhat of both, I cannot tell; but it is evident to all y^e^ world y^t^ it hath not produc'd since it's restitution those good effects y^t^ were wish't and expected from it, and is now in lesse appearance to doe so then before, and likely rather to occasion more trouble than yet it has done; unles it please God to avert it, and to suggest such counsels to those in power as may prove effectual to prevent it. I am far from presuming to offer advice in so dismall a buissnes. But though my own private concernment in it will soon expire, if anything occurr'd to my thoughts that I did but imagine might bee of any use, I would not affect y^e^ modesty of concealing it. What I sayd in my last, I see as yet no reason to retract, whatever other ways of quieting or curbing that froward party may bee us'd, it seems not wholly useles to put them once more to 't, to give account of y^e^ reasons of their opinions and practices, and why they have now run to so entire a separation, and to such wild and insolent attempts; and certainly while those coercions and civill restraints that for a time were intermitted are now found needfull to be renew'd upon them, if churchmen shall doe nothing in their own proper way. I see not how they can bee thought worthy that so much should bee done for them, and such pains taken in their behalf, while they doe not so much as offer to speak for themselves and y^e^ Church, and by y^e^ clear evidence of reason either to reduce their opposers to union, or to stripp them in the view of y^e^ world of all further excuse; but unles this take with others, I shall presse it no farther, for there is none of us has lesse pleasure in disputes and contests about these pitifull questions, then, May it please y^r^ Grace.

Yo^r^ Grace's
Most humble Servant,
R. Leighton.

I have now received y^e^ presentation for Jedburgh, for w^h^ I most humbly thank yo^r^ Grace.

That w^h^ hath made y^e^ wound of our Schism almost incurable, was y^e^ unhappy act of Glasco turning out so many ministers at once; and though a good number of them are perfectly silenc'd by death, and not a few permitted to preach and provided to parishes by indulgence, yet there remains a considerable part of them that were not willing of themselves to goe and bee confined within the parishes to w^h^ they were assigned double, and these are mainly they y^t^ now disquiet y^e^ country. And I see no help, unles some way can bee found out how these may bee quieted and bound to y^e^ good behaviour, without binding upp their mouths from preaching and from eating, and so neither stifle them nor starve them. Nor is it probable that this can quickly and fully bee done by giving them liberty to bee presented to vacant churches; there being not at present so many vacancies, nor likely on a sudden to bee so many within y^e^ kingdom, as will suffice to place y^e^ half of them single. And if they, and their zealous followers, will bee so drunk with opinion of themselves as to think so, I cannot tell; but sure none beside themselves will think it reasonable to turn out any of y^e^ regular ministers on purpose to make room for them: so y^t^ it would seem some other way must of necessity be thought of.

For my Lord Duke of Lauderdale,
His Grace.

C. F. Secretan.

(To be concluded in our next.)

JAMES ANDERSON.

The following letters are from a cousin of the same name to James Anderson, the antiquary. They may be useful as throwing light on the family history, besides being interesting from the gossip they contain: —

James Anderson, London, to his Cousin James Anderson, Esq., Post-Master-General.

[No date.]

"I never yet got your Catalogue priced from Mr. Brown, but promis'd it every week; and when I have it, I shall remitt it to you, that you may chuse your five pounds worth of books and what more you please.

"Madam de Garden * has never been near me since

* The antiquary's daughter, married to a foreigner.

she came from Scotland. I believe she thinks I have heard of her nonsense when she was at Edinburgh, and she knows I was against her going thither. Pray give my service to Mr. Hart, and tell him he might write to me now as freely as ever, for that I am as much his humble servant.

"All our news at present is about the rising and falling of stocks; the Members of Parliament and all the quality and gentry, a few excepted, having bought large parcels. However, I hope the national debts will be sooner discharged than was at first feared; and not without hope that the several Companies that have subscribed for a Royal Fishery may be consolidated into one large Company, which may prove the most beneficial that ever was in England, to the coast of Scotland in due time. 'Tis not certain yet whether the King will go to Hannover after [his] birth-day, tho' I wish and hope he may stay in England. I don't find any of the Duke of Argyle's friends yet preferr'd, because people say the Earl of S(underla)nd is glued to the squad, or they to him; and he being viceroy, as it were, doth what he pleasies: but a short time, you know, discovers great changes in Courts. There are proposals for printing some additional volumes of Dugdale's *Monasticon Anglicanum*, and also for *Anglia Illustrata*, and for a new general Atlas; but these things you know better than I. Pray write at the first conveniency by post, and as soon as you can to

"Your most affectionate,
JAM. ANDERSON.

"It's certain the D[uk]e of Wh[arto]n is gone over to the P[retender]'s side upon some disgust he met with at Court.

"James Anderson, Esq.,
Writer to the Signet,
at Edinburgh."

"London, 18, Februey, $171\frac{5}{6}$.

"Sir,

"Pray pay to Mrs. Anderson, my mother, now at Edinburgh, five pounds sterling upon eight days' sight of this my Bill of Exchange, and place the same to my account, whereby you will oblige,

"Your most humble servant,
JAM. ANDERSON."

At the foot is written, in a large tremulous hand:

"Received, the contents of the above written bill be me
JEAN CAMPBELL."

Addressed:

"Mr. Anderson, at Mr. How's, Glover, near the Cross of Edinburgh."

On the back there is this notandum:

"26 Nov. 1714. I lent Mrs. Anderson £20 sterling, which was not deducted from the bill, but is still owing."

Subsequently, 18th January, 1717, James Anderson wrote to his cousin with, as he says, considerable "smartness" touching repayment of a loan he had made him. On the back of this dunning epistle, there are written some interesting particulars relative to the Royal disputes at the time: —

"All the news at present is the hope of a reconciliation at Court, grounded on the Prince's answer to the King's message on Sunday last. The message was, that the King demanded £40,000 out of the Prince's revenue of £100,000 per annum, for erecting a Family to the Prince's children. The answer was to this effect, viz. that he would readily yield to that, or any other thing within his power that his Majesty should demand; but hoped his Majesty would believe that the Princess, who had never offended him, was very capable of educating her own children in a way worthy of his grandchildren. That nothing grieved him but being under his Majesty's displeasure; that what he said to the Duke of Newcastle was indeed the effect of an unguarded passion, which he was sorry for, and he promised never to resent any thing to the detriment of that Lord in any time coming. This answer, and the Prince's friends in both houses being ready and prepared to receive the attack, induced the ministry not to make any motion against the P[rince] on Munday last, as was talked of last week; and people apprehend this as a ground of hoping matters may be compromised quickly. But I can not say so positively. The Prince goes every day to the House of Lords; and is attended with the good wishes of the people, as if glad to see him, and sorry for his misfortune. Pray tell Mr. Hart this, and that I shall shortly write to him. Colonel Ereskin is not yet come."

J. M.

TREACLE.

This word is universally acknowledged to come from Θηριακός, *of*, or *belonging to*, *a wild-beast* (Θήρ). The Lat. form, *theriaca*, is derived either from the fem. of this, θηριακή, or else (though much less probably, as the noun in Lat. is sing.), from the neut. plur. θηριακά, inasmuch as we find Θηριακὰ φάρμακα, *drugs* (antidotes) *against the bites of wild beasts* (see Liddell and Scott). As, however, *theriaca*, and still more, its Fr. derivative *thériaque*, offers at first sight no very striking resemblance to *treacle*, it may not be uninteresting to trace the steps by which the former has become converted into the latter. These steps seem to me to have been the following. *Theriaca*, *teriaca*, *triaca*, dimin. *triacula*, *triacla*, *triacle*, *treacle*. Now, curiously enough, all these steps with the exception of one, *triacula**, still survive, either in languages still spoken, or in books. Thus, we find *theriáca* (Port. (also *theriága*), Prov.), *teriáca* (Prov., Ital., Span.), *triáca* (Prov., Ital., Span., Port. *triága*), *triacha* (Mid. Lat.), *triaculum* (Mid. Lat.—Migne), *triacla* (Prov.), *triacle* (Old Fr., Old Eng. †—Halliwell), —*treacle*.

Now MR. WALCOTT (1st S. xii. 283), says that the *theriaca* (thériaque de Venise) was a confection of viper's flesh ‡, but it would seem generally to have had a much more complex composition,

* *Triaculum*, however, does occur. See *infra*. I may say here that I traced out and wrote down all these steps *before* I consulted the dictionaries.

† Used in the same sense as *theriaca*.

‡ Liddell and Scott give as the second meaning of Θηριακός, *made from wild beasts*, whilst Pape in his Gr. Lex., after defining it, "von wilden, bes. giftigen Thieren gemacht" adds, "ἡ θηριακή (sc. ἀντίδοτος) Arznei gegen den Biss giftiger Thiere; übh. eine Arznei gegen Gift, aus vielen Stoffen, auch aus Vipernfleisch zusammengesezt."

and is stated to have been an electuary (confection) composed of about *seventy different ingredients*.* What these ingredients were or *are* (for it seems still to be made up in different parts of Europe) I cannot discover, and I have not a Galen by me, but at any rate it contains a certain quantity of *opium*, for the sake of which, in France at least, it seems chiefly to be retained in use. Bouchardat in his *Formulaire Magistral* (Paris, 1856) says (p. 79) concerning it, "Cet électuaire, chaos informe, où toutes les drogues jadis employées sont venues se confondre, est encore très utilement employé; il réunit les propriétés les plus contraires; on y remarque des médicaments stimulants, toniques, astringents, antispasmodiques et, par-dessus tout, l'opium. 4 gram. de thériaque renferment à peu près 5 centig. d'opium brut" † (about $\frac{1}{80}$th part or 1·25%).

This electuary (or confection) seems originally to have been used against the bite of wild beasts, but afterwards to have served as an antidote to any poison. The idea is said to have originated with Mithridates ‡, though his antidote did not contain more than three or four ingredients.

But how did our word, *treacle*, come to be *exclusively* used in so very different a sense, for the purpose, namely, of designating merely the "viscid, dark-brown, uncrystallizable syrup which drains from refined § sugar in the sugar moulds" (Pereira)? I cannot say, unless it be that treacle very frequently enters into the composition of *electuaries* (or *confections*), and that so a name which was originally applied to a certain electuary only, ultimately, but in England ‖ alone, came to designate a substance, which, as often forming the great bulk of electuaries, would naturally often resemble them both in appearance and consistence.

F. Chance.

* In the Conversations-Lexikon (Leipzig, 1855) I find the following: "Theriak, ein berühmtes Gegengift in Form einer Latwerge [electuary], wurde von Andromachus aus Kreta, dem Leibarzte des Kaisers Nero, zusammengesetzt, und in einem Gedichte beschrieben, welches uns durch Galen in seiner Schrift 'De Antidotis' aufbehalten worden ist. Dieser Theriak ist eine Zusammensetzung von fast 70 Arzneimitteln, deren einige ganz unwirksam, andere sich untereinander ganz entgegengesetzt sind. Doch hat er sich bis in die neuere Zeit in Ansehen erhalten, und es ist noch nicht lange her, dasz ihn die Apotheker in Venedig, Holland, Frankreich und an andern Orten, mit gewissen Feierlichkeiten im Beiseyn der Magistratspersonen zusammensetzen muszten."

† See also Trousseau, Traité de Thérapeut. (Paris, 1858), vol. ii. p. 43.

‡ Hence *theriaca* was sometimes called *Mithridatium*, from which no doubt, by the suppression of the first syll., the Fr. *thridace* (extract of lettuce — *lactucarium*) is derived, which contains a principle slightly akin to opium (lettuce-opium).

§ *Molasses* (or *melasses*) is (says Pereira) "the drainings from *raw* or Muscovado sugar."

‖ On the continent, as far as I know, the derivatives from *theriaca* are *never* used to designate what we call *treacle*, for which the equivalents of *molasses* (Fr. *mélasse*, Ital. *melassa*, Span. *melote*, &c.), are used by some nations, whilst others, as the Germans, Dutch, Danes, and Swedes, term it *sugar-syrup*, or *sugar dregs* (*sacchari fæx*, in medical Lat.).

JOHN MILTON.

In a return of householders within the several parishes of London, made in or about May, 1638, pursuant to a warrant from the king and council, the name of John Milton occurs, thus entered under the heading of "Port Lane, St. Dunstan's East." The names as they occur in order (no doubt of the houses occupied) stand thus: "Widow Hartoc, Mathew Taylor, Thomas Lynnis, John Lane, Mr. Hutchins for the Alley, John Watts, Wm. Chisworth, Widow Maycott, John Milton," &c., &c. John Milton's yearly rent is set down at 25*l.*, and the tithes at 1*l.* 7*s.* 6*d.* Could this have been John Milton, the poet? Masson, in *Life of Milton* (p. 601), says: "whether Milton did take chambers in London for the winter of 1637–8, is not known." But the poet is said to have gone abroad in April, 1638, while about the same period his father was at Horton. I leave it for such of your readers as are curious in Miltonia to say if there be any ground for supposing that the poet or his father had a residence here. Perhaps a few others of my notes from this MS. might not be without interest. Sir Anth. Vandyke lived in St. Andrew's-in-the-Wardrobe, assessed moderated rental 20*l.* Sir Corn. Vermuden lived in St. Dion., Backchurch, rental 60*l.* Dame Francesca Weld in St. Olave's in Old Jewry, rated at 80*l*; of this house the rector in his return makes the following note: —

"Old Gurney kept's shrievalty in her house payd 100li rent for it, told mee it was worth an 100li a-yere; and that he would have been tenant of it for 21 years, and have paid an 100li yerelie, but could not obtain his desire; yet this said old Gurney does owe me tithes 3 quarters, unless I will take half-a-crowne for a quarter."

In the return for the parish of St. John the Evangelist, Watling Street, the clergyman has added the names of the signs of the various houses, viz.: — "The Black Boy; The Fox and Goose; The Lambe; Golden Bell; Pied Bull; Wheatsheaf; The greate Inne at the Bell; The Blue Bell; Golden Lyon; Bore's Head; Harrow; Red Cross; Spread Eagle; The Sunne; The Little Bell; Bolte and Tunne; Three Pigeons; Naked Boy; Greyhound; Swan; Half Moon; Seven Stars."

Raymond Delacourt.

REV. HENRY PIERS'S SERMON.

I have had for some time in my possession, but without taking steps to make literary men acquainted with it, a very curious, and I believe, rare old sermon, illustrating with singular force

and interest the lax doctrines and lives of the generality of the clergy only 120 years ago. The sermon is in quarto, and I will here transcribe its title-page: —

"A Sermon Preached (in Part) before the Right Worshipful, the Dean of the Arches, and the Reverend the Clergy of the Deanery of Shoreham; Assembled in Visitation at Seven Oaks, in Kent, on Friday, the 21st Day of May, 1742.* Addressed to them by the Rev. Henry Piers, A.M., Vicar of the Parish of Bexley; sometime Student of Trinity College, Dublin, Author of *Two Letters in Defence of our Present Liturgy*. The Fifth Edition. London: Printed and sold by W. Lewis in Paternoster Row, near Cheapside, 1757."

The sermon is an admirable one, but far in advance of the times. After pointing out the importance of the character borne by the ministers of Christ, and stewards of the mysteries of God, he shows how much faithfulness is required in them; he describes the doctrines they should teach, the tempers they should be of, the lives they should lead; and, lastly, he inquires, "Do we preach these doctrines, and have such tempers, and lead such lives?"

This his audience would not stop to hear; for, as we are informed in a foot-note, "It was just here that the Right Worshipful the Ordinary, together with the clergy, rose up, and left me to finish my discourse to the laity."

Those of your readers who are interested in the history of the clergy in our country, and study its bearings upon national character, will be glad to mark from this the vast improvement in the general tone of our clergy.

I might give you an analysis of the sermon, or at least extract from it certain information as to what doctrines were notoriously neglected, and what malpractices most prevailed in the lives of those men, but this would perhaps extend my communication to a greater length than would be deemed desirable.

F. A. Malleson, M.A.

Enfield-Claughton, Birkenhead.

* 1744 in another place.

Minor Notes.

"Green Sleeves." — Perhaps it may not be generally known, that the real name of the beautiful old tune, introduced into the *Beggar's Opera*, with the words of Tyburn Tree, and called *Green Sleeves*, is *Slieve na Grian*, the Mountain of the Sun — an ancient Irish Druidical piece of music.

L. M. M. R.

Trade Prohibitions, etc. — The following "Presentments" are extracted from the old Sessions books at Wells: —

"1602. — "Item we p'sent —— Gorslege Widowe, for that she the xviijth day of December, 1601, dyd Colowre and dye Stockyngs contrarie to a Statute in that case made and p'vyded.

"We p'sent John Whytt, who is a Straunger suspected to be a Southsayer and Conjerer for money and goods.

24 Sep. 8 James I. } The Jury "present by the oath of Edward Stambourne and Anthony Smyth that Bene Dunckerton of Wells, Cordw. the last day of December, Anno R.R's Jacobi. xiiij, did buy butter, Cheese, Apples, Eggs, and other thinges in the Markett in Welles and other places and the same dyd putt to sale againe in Welles by which he dyd inhance the Markett, as makinge the prize of those things the dearer contrary to the forme of the statute."

Ina.

Burns and Andrew Horner. — I have read, or heard somewhere, that Burns once met in a country tavern a local versifier, who expressed his disbelief in the poet's power of extemporaneous composition. After some conversation, they agreed to test their respective poetic talents in the immediate production of a single stanza. Burns, making choice of his antagonist for a subject, asked his name and the year of his birth. The man replied his name was Andrew Horner, and he was born in 1729. Burns at once gave the following: —

"'Twas in the year o' twenty-nine,
The deil gat stuff to mak a swine,
And threw it into a corner;
But after that he changed his plan,
And made it something like a man,
And ca'd it Andrew Horner."

Can any correspondent of "N. & Q." inform me of the circumstances of the above, or name any edition of the works of Burns in which the stanza appears? Thomas Craggs.

West Cramlington.

Savonarola's inedited Manuscripts. — Inquiry has been made, what has been done with "the beautiful transcript" from the margins and interleavings in Savonarola's *Bible* in the Magliabecchian library at Florence?

After finding that nothing satisfactory could be accomplished in England (as the original could not with facility be referred to), Mr. Charles Jopling, who had procured the transcript, having returned to Italy, sent for the work, which he has now given up to Mr. Villari, the historian of Savonarola, who is going to publish extracts from it.

Joseph Jopling

Sir Walter Raleigh and Virginia. — Under this heading appeared, in the early volumes of "N. & Q.," some very interesting articles on the connection of Sir Walter Raleigh with the early voyages to and colonisation of Virginia, in which the popular idea that Raleigh in person *discovered* that colony was very successfully confuted, and the fact just as clearly established, that he did not at any period of his life visit Virginia; but I am not aware that any of your correspondents noticed at the time that this wide-spread error in regard to Raleigh, in all probability originated with Theodore de Bry.

In Thomas Heriot's narrative in Hakluyt is the sentence, "the actions of those who have been by Sir Walter Raleigh therein employed." Now De Bry, in his Latin edition of *Voyages*, 6 vols. folio, first published in 1624, translates this passage, "Qui generosum D. Walterum Raleigh in eam regionem *comitati sunt*." D. M. Stevens.

Guildford.

Was Henry I. rightly surnamed Beauclerc? —In Cott. MSS. Vesp. F. III., will be found the signature of the learned Henry I., which, unfortunately for his reputation for learning, consists of a *mark*, with "S. Henrici Regis" around it, in the hand of the same scribe who penned the document thus signed. The illiterate William Rufus wrote his name, and legibly too: the *learned* Beauclerc signs with a cross. His signature has not even the rugged grandeur of Montmorency, who, being requested to sign, and too much of a nobleman to be able to write, signed by slashing a cross on the parchment with the soldier's pen—his sword. Hermentrude.

Queries.

Anonymous Plays. — Can any of your Devonshire correspondents give any information regarding the authorship of the two following plays?

1. *Ivar*, a Tragedy, 8vo, 1785. Printed at Exeter. 2. *The Reception*, a Play in 3 Acts. Printed at Plymouth, 1799. By a Chaplain in the Navy. Zeta.

Lord Bacon.—The name of the sculptor of the statue of Lord Chancellor Bacon, over his grave in the chancel of the church of St. Michael in St. Alban's, Herts. Peter Cunningham.

Bullen Queries.—1. Can any of your readers inform me of the ancestry of Jeffery Bullen, who married Ann Dixon at the parish church of St. Clement's, Cambridge, in 1584? There is good reason for supposing him related to the Bullens of Stickford — proof is required.

2. Dr. W. Stukeley claimed descent (through his maternal grandfather, Robert Bullen,) from William Bullen, M.D., of Ely. Now this William Bullen had two brothers, Richard and Robert; but only one child—a daughter. Can anyone inform me of the names of the sons and grandsons of Richard and Robert Bullen. Can anyone give me monumental, or other evidence, of a family of Bullen bearing the following arms: Or fretty sa. on a chief of the 2nd, 3 plates. *Crest.* Two branches of thorn disposed in orle ppr.?

M. N. B.

Custumarius Abbathiæ de Milton.—Hutchings, in his *History of Dorset* (iv. 215), mentions this Customary as having been "in the hands of the late Mr. John Bailey, Rector of South Cadbury in Somersetshire." Is it in existence still? And can any of your readers inform me where it may be seen? M. W.

Doubler. — Some time ago I went to one of our chapels to hear a discourse from a person who always preaches in the Yorkshire dialect, for the reason that he cannot speak in any other way. During his harangue he used the word "doubler;" and that you may see the connexion I will quote the passage as he spoke it: —

"Ah wunce went ta preitch at a place a gort way off, an when od doin thewer noabdy ta tak ma ta get a bit a dinner bud a varry poar owd wuman. When ah gate tue hur haase, an shoo'd taan hur shawl off, shoo tuke a posnett offat fire at hed sum stew in it o' brokken bones an meit, an shoo tem'd it all aat intue a doubler," &c.

He pronounced it almost like *dubbler*. Can you or any of your readers tell me what is a *doubler*, and whence the word is derived?

Abraham Holroyd.

Bradford, Yorkshire.

Early Emigrants to Maryland. — Does any list of the early emigrants to Maryland exist in the State Paper Office, or elsewhere?

D. M. Stevens.

Guildford.

Fossils.—Will some correspondent tell me the best method of extracting the fossils, chiefly bones and carapaces of tortoises (very soft), from the hard clay off Harwich? The principal difficulty in getting them out is, that the rock is harder than the fossil enclosed in it. J. C. J.

Origin of the name of Glastonbury. — Mr. Jago Emlyn, a Welsh bard and antiquary, gives the following opinion as to the origin of the name of Glastonbury: — The ancient British name of this place is mentioned in some old Welsh records, and called Gwydr or Gwydwr, which means "water land;" and the supposition is this, that when the abbey, or the first religious edifice, was founded there, the monks ascertained that the old British name was Gwydwr; but as there were then no books or dictionaries to refer to, they merely depended upon verbal explanation of the word. Now it so happens that there is another word which sounds or is pronounced much the same to an English ear as the word above; and that word is Gwydr, and means in the Welsh language "glass."

It is, therefore, not at all improbable that the monks were told the word meant glass; and when we bear in mind how similar in sound the two words are, and that they possibly had no means of comparing the spelling of the words so as to detect the mistake, the origin of the name "Glastonbury" now suggested does not seem unlikely. For as regards the sound or pronunciation of the words they are both right, although Water Land,

or Gwydwr, was what the Britons meant, and not Gwydir, which means "glass."

I should be glad to see what may be the opinion of other readers of "N. & Q." on this curious subject. Ina.

Gold Rings to the Infirmarius. — In a collection of monastic charters, which have lately passed through my hands, I find one in which it is stated that the abbot of a monastery delivered to the "infirmarius" several gold rings, set with precious stones, which are described. Can any of your readers inform me what was the object of these rings? E. V. B.

Hereditary Dignities. — Can an *hereditary* dignity be granted by the mere warrant or sign manual of the sovereign-lord, or must there be letters patent under the Great Seal?

Is there any instance of a title in existence which has passed, or is inherited, under a sign manual only? Q.

Ben Jonson. — In a letter to Cavendish, Earl of Newcastle (Westminster, 20th Dec. 1631), the City Poet (that is, Ben himself,) writes: —

"Yesterday the barbarous Court of Aldermen have withdrawn their Chandlerly Pension for Verjuice and Mustard, 33*l.* 6*s.* 8*d.*"

Any notice of the withdrawal in the Books of the Corporation of London?

Peter Cunningham.

Nockynge and Dowell Money, etc. — In an ancient book of accounts of the churchwardens of the church of the Holy Trinity in Guildford, appear the following entries: —

"*Anno Domini* 1509.

	s.	d.
Receyved for gaderying *alfowlyn branche*		xvj
Item of *Dowell money* - - - -	vij	i
Item rec. for paskall money - - -	ix	v
Item for men's *nockynge money* - -	ij	jx
Item for wymenys *nockinge money* - -	ix	x
Item of the godeman Shyngylton for his guyfte - - - - - - -	vj	viij
Item of Jemys Mengar for the bells for a stranger - - - - - -		ii

Anno Domini 1511.

Received of *Sent Jemys brethered* - -		iij
Payd for kyngs rent - - - -		iij."

May I display my ignorance by asking for an explanation of the terms I have italicised?

D. M. Stevens.

Guildford.

Payment of Members of Parliament. — Whatever estimate the people of the present day may put upon the elective franchise, it would seem that our ancestors held the privilege very lightly; for although the wages to be received by Members of Parliament were fixed by the 16th of Edward II. at the low rate of 4*s.* a day for a knight of the shire, and 2*s.* for a citizen or burgess, yet we are told by Prynne, that many boroughs petitioned to be excused from sending members to Parliament, on account of the expense; and in a note to Blackstone we learn, that from the 33rd Edward III., uniformly through the five succeeding reigns, the Sheriff of Lancashire returned, that there were no cities or boroughs in his county that ought or were used, or could, on account of their poverty, send any citizens or burgesses to Parliament. There were some instances where even a less sum than that established by statute, was allowed; and it is on record that in 1463, Sir John Strange, the member for Dunwich, agreed to take a cade and half a barrel of herrings as a composition for his wages.

The object of this note is to ask your readers for the names of any boroughs *exempted* from returning members, on the plea of poverty; and at what time, and under what circumstances, the practice of paying members was discontinued.

I have an entry in my note-book to the effect, that Andrew Marvell, member for Hull, in the Parliament after the Restoration, was the last who received payment for his services as a representative of the people, but unfortunately have not marked my authority. D. M. Stevens.

Guildford.

Postage Stamps. — In the present rage for collecting postage stamps of all countries, a short account of their first introduction and the gradual development of the system to its widely-spread adoption, would be very interesting. I have a twopenny blue envelope, with a design of Mulready's; and should like to know whether it was the first that appeared, and in what year? The oval blue twopenny embossed envelope stamp, I presume, followed, and then the black penny label. Query, In what years? Also, When were the red penny labels first issued? I. S. A.

Chief-Baron James Reynolds: Baron James Reynolds. — Can any of your correspondents oblige me by stating what was the precise degree of relationship between these two judges, who flourished in the reign of George II., but were not contemporaries on the English Bench: the latter not taking his place on it till after the former's death, though he had been Chief Justice of the Common Pleas in Ireland for nearly fourteen years before?

They both seem to have descended from James Reynolds of Bumsted, in Essex; who married, in 1655, Judith, the eldest daughter of Sir William Hervey of Ickworth, near Bury St. Edmunds — the ancestor of the Marquis of Bristol. This lady, I believe, was the Chief Baron's grandmother; his mother was named Bridget, who, dying in 1723, was buried in Castle Camps in Cambridgeshire. The Chief Baron died in 1739, and was buried in St. James's church, Bury St.

Edmunds, of which borough he had been recorder and representative in Parliament. In his will he mentions the Baron, then Chief Justice in Ireland, without stating any relationship; but he bequeaths a large legacy to his *niece* Judith. The Baron had a *sister* Judith (evidently a family name, and no doubt adopted from the daughter of Sir William Hervey,) who, on his death in 1747, erected a monument to him at Castle Camps church, the inscription on which makes no allusion to the Chief Baron, but states that the Baron, her brother, was "the last male descendant of Sir James Reynolds, Knight, who flourished in these parts in the reign of Queen Elizabeth." Who was he?

If the Chief Baron's niece Judith was the same person as the Baron's sister Judith, the Baron must of course have been the Chief Baron's nephew, though born in 1684, two years before his uncle. This, however, might easily have occurred; but another difficulty arises from the father of both being, as far as I discover, named James. But as that name appears to have been invariably adopted by the family, it may only afford another instance of two brothers having the same baptismal name.

Though the Baron was knighted, the Chief Baron never accepted that honour.

EDWARD FOSS.

"TANCRED AND GISMUND," a Tragedy, written by five gentlemen of the Inner Temple, was performed before Queen Elizabeth, and was published in 1592, 4to, by Robert Wilmot, author of the 5th Act. Sir Christopher Hatton was one of the authors, Henry Noel another. The remaining two writers are known only by the initials, G. Al. and Rod. Staff. Can you give me any information regarding the authors whose names are indicated by these initials? The initials may, *possibly*, refer to the names Gulielmus or Wm. Allen, and Rodger Stafford. I give this merely as a conjecture.

ZETA.

TURGESIUS THE DANE.—This formidable ruffian is well known to all readers of Irish history; but I have never heard or read of any suspicion, that it is quite impossible that the common appellation could ever have been the name of any Dane, living or dead. This is philologically true, however. As he was unquestionably a real person of his class, it is worth inquiring what was his real name. *Thorgisel* comes near, and is to be found amongst the Anglo-Danish gentry who attest a deed of the Confessor. (See Kemble's *Cod. Dip. Ævi. Sax.*, vol. iv., No. 801, *Thurgysel minister.*)

H. C. C.

VICINAGE.—Horace Walpole, in Letter 2557, Cunningham's edition, says that this is a word of the late Lord Chatham's coining. Upon what occasion, in a public speech or otherwise, did the great commoner first make use of the word? *Voisonage* is a word used on several occasions by Jeremy Taylor.

H. N.

New York.

Queries with Answers.

FAIRFAX AND DÆMONOLOGIA.—Mr. Hartley Coleridge, in his *Yorkshire Worthies*, makes mention of an unpublished work by Edward Fairfax, the poet. He thus refers to it:

"He was so much affected with the superstitions of his age, as to fancy his children bewitched, and that on so very weak grounds, that the poor wretches whom he prosecuted for this impossible crime were actually acquitted. Yet even the verdict of a jury, little disposed as juries then were (or dared to be) to favour witches, does not seem to have disabused his senses, for he left behind him in manuscript, 'Dæmonologia; a discourse of Witchcraft, as it was acted in the family of Mr. Edward Fairfax, of Fuyistone, in the County of York, in the year 1621.' This has never been printed. A copy was in possession of the late Isaac Reed, Esq. As an important document in the history of human nature it most assuredly ought to be given to the world. It must be remembered that Fairfax in this instance only coincided with the spirit of the age, and bowed to the wisdom of his ancestors."

The Isaac Reed referred to is doubtless the editor of Shakespeare. I cannot find that the work said to be in his possession has ever been published, or that any account of it has been given by his executors. The recovery of this book would be an acquisition. The belief in witchcraft and demonology has always been prevalent in that part of Yorkshire, in which the Fairfax family had their seat, and still lingers there with considerable tenacity. I recollect within the present century several persons who had a great reputation as "wise men," and who were supposed to have the power of disenchanting those who were "ill wished," or labouring under the spells of witches or evil-minded persons. The enchantments were supposed to be cast also upon cattle. A fatality among cattle, whether in a district, or in the shed of a particular farmer, was rarely ascribed to natural causes, but almost invariably to the malevolence of some person having influence with the devil. The means taken to avert the mischief, and punish the original designer, were curious and somewhat various. They serve to show the skill and ingenuity of the few charlatans who practised upon the credulity of the ignorant by their conjurations to discover the guilty parties, and to counteract the "evil wish." With some smattering of medical knowledge, and considerable experience in that human nature with which they had to deal, many of them picked up a good harvest. If the MS. of the work is still in existence, it would be desirable to have it published. The superstitions of a people are

always a subject of eager study to the historical student. T. B.

[A transcript from the original copy of Edward Fairfax's *Discourse on Witchcraft*, 8vo, is No. 8672, of Isaac Reed's Sale Catalogue, and was sold to Mr. Triphook for 1*l.* 2*s.*, who resold it to B. H. Bright, Esq. At the sale of Mr. Bright's manuscripts on June 18, 1844, it was purchased by Mr. Rodd for 6*l.* 15*s.*, and is now in the valuable collection of James Crossley, Esq. of Manchester. This transcript was made about the year 1711. The writer has added a few more relations, and illustrated the whole with a series of drawings of the witches, devils, imps, incubi, monsters, &c., who figure among the *dramatis personæ*, all from the life, and striking likenesses!]

Bankers, 1676. — A MS. letter of February 17, 1675–6, says: —

"A great misfortune hath lately befallen the bankers; which hath straightened all, and proved very fatal to some."

What was this misfortune? C. H.

[The misfortune was the extravagant luxury of the court of Charles II. The king about this time found himself at the mercy of the rich goldsmith or banker, who made the royal debtor pay ten, twenty, and thirty per cent. for accommodation. Even for defensive war the resources of the nation were found insufficient. The country was in danger; and the monied portion of the community seized with a panic. The people flocked to their debtors; they demanded their deposits; and London witnessed *the first run upon the bankers*. Consult Macaulay's *History of England*, i. 216, ed. 1856; Francis's *Hist. of the Bank of England*, i. 32; and Thomas Turnor's *Case of the Bankers and their Creditors*, 4to, 1675.]

Zwinglii, "The Ymage of bothe Pastoures." — I should be greatly obliged if any of your readers can help me to the discovery of the following book. I copy the description as given in Herbert's *Ames's Typographical Antiquities*, vol. ii. p. 690: —

"'The ymage of bothe pastoures, sette forthe by that mooste famouse clerck, Huldrych Zwinglius, and now translated out of Latin into Englishe by John Vernon (Veron) Sinonoys. A most fruitefull and necessary boke, to be had and redde in all churches, therwyth to enarme all symple and ignorant folkes, agaynst the raueninge wolues and false prophetes.' At the end '¶. Of the metynge of Mayster John Hooper, byshop of Gloceter, and of mayster doctoure Cole, quondam chaunceler of London, and now wardeyn of the new college in Oxforde.' In 8 leaves. Cum priv. solum. Printed, 1550, by W. Seres with Kele, octavo."

Henry Leach.

11, Somerset Street, Portman Square.

[A copy of this very rare tract, quoted by Master Prynne in his *Antipathie to Lordly Prelacie*, p. 338-9, was purchased by Mr. Rodd at Bindley's sale, Aug. 7, 1820, for 16*s.* who resold it to the Bodleian library. (See *Bod. Cat.* vol. iv. p. 1024.) Another copy turned up at the sale of Inglis's books on June 19, 1826, which was purchased by Arch for 16*s.*]

Calas. — Can you refer me to the works of Voltaire in which he animadverts on the trial and condemnation of Calas? Yerac.

[There is a separate work by Voltaire on the trial of the Calas, entitled *Histoire d'Elizabeth Canning, et de Jean Calas.* 2. *Memoire de Donat Calas pour son Père, sa Mère et son Frère.* 3. *Declaration de Pierre Calas.* Avec les pièces Originales, concernant la mort des Srs. Calas, et le jugement rendu à Toulouse. Par Mons. de Voltaire. A Londres, 8vo, 1762. See also *The History of the Misfortunes of John Calas, a Victim to Fanaticism. To which is added, a Letter from M. Calas to his Wife and Children*; written by M. de Voltaire. Lond. 8vo, 1762, 1772. Consult also "N. & Q.," 2nd S. i. 13, 123, 179.]

Sir Robert Godschall. — In Berry's *Encyclopædia Heraldica* is the following: —

"The arms of Sir Robert Godschall, Lord Mayor of London, with G. Heathcote in 1742, are azure 3 bends wavy, argent."

There is some mistake here, for Sir G. Heathcote died in 1733. I wish to learn what year Sir Robert Godschall was Lord Mayor, when was he knighted, who was he the son of, and any other particulars about him — his marriage, death, and what family he left, &c.? T. F.

Northiam.

[On a black marble pyramid on the north wall of the chancel of Albury church, Surrey, is the following inscription: "In memory of the Right Honourable Sir Robert Godschall, Knt., Lord Mayor of the City of London, and late of Weston House in this parish, whose natural as well as acquired abilities endeared him to mankind. He was unanimously chosen Alderman of the ward of Bishopsgate in the year 1732; served the office of Sheriff in 1736; was elected a Representative in Parliament for that great metropolis 1741; and in the same year had the chief magistracy of that city conferred upon him; under the fatigues of which honourable trusts, supported by the hopes of a joyful resurrection, and relying on the merits of his dying Saviour, he departed this life June 26, 1742, æt. fifty." Above are his arms, with a crescent, impaling Azure, a fess embattled Or, between six stars of the same. Below is a civic crown, with the sword and mace. He was knighted Oct. 31, 1735. At his death the estate at Weston came to his only brother, Nicholas Godschall, Esq., who died May 21, 1748; for a notice of whose descendants, see Manning and Bray's *Surrey*, ii. 127, 130; iii. 309.]

Samaria (2nd S. xii. 328.) — One of the passages referred to in your answer to Lumen (1 Kings, xiii. 32) raises what appears to me to be a question of some difficulty.

The old Prophet of Bethel is there described as speaking of the *Cities of Samaria*. But in a subsequent chapter of the same book (xvi. 23) we learn that Samaria itself was not founded till some years afterwards by Omri. How, then, came the cities of the ten tribes to be called the *Cities of Samaria* in the time of Jeroboam? Memor.

[Scott seems disposed to explain this apparent difficulty by suggesting that the Sacred Historian (writing after the city of Samaria was built), calls the neighbouring cities "cities of Samaria" by anticipation. It will be observed, however, that the words 1 Kings xiii. 32, are spoken by the "Old *Prophet*," who is speaking of a judgment not to be accomplished till a subsequent period. Possibly, therefore, he may be understood to describe the cities prophetically, or as what they were when the judgment was executed, "cities of Samaria."]

Quotation. — Who is the author of this distich: —

"Hypocrisy! the only evil which remains invisible
With all but God"?

Clifton.

[Is our correspondent thinking of the following lines by Milton? —

"For neither man nor angel can discern
Hypocrisy, the only evil that walks
Invisible, except to God alone,
By his permissive will, through heaven and earth."
Paradise Lost, b. III. lines 682-5.]

Replies.

STARACHTER AND MURDOCH.
(2nd S. xi. 12.)

"Starachter" is a slip of the pen for Starchater, one of the Scandinavian giants, whose deeds are recorded by Olaus Magnus, and probably by "Wormius ap. T. Hearne," though I have not been able to verify the reference. I cannot find in the British Museum a copy of Olaus Magnus. There is a German translation, with some curious plates, Olai Magni, *Historien der Mittnachligen Lander*, fol., Basil, 1567, which says: —

"Das er auch den vergeblichen überfluss der Dannmarcker abstehete, und sie durch solche wollust nicht weich und weibisch wurden, dichtet er etliche Lieder, darinnen die edel tugend der Mässigkeit hoch geprezen wirt, und wie den Menschen so voll austehe das sie von alle überfluss essens und trinkens, kleidung auch anderer ding sich hüten, durch welche der Leib zu Starkheit gezogen, und ganz untauglich (wie Cicero sagt) zu allem ampt der Tugend und güter leer gemacht wirt." — L. v. c. ii. p. cxxxv.

For want of the original, I quote the abridgment: —

"Profusam dapum indulgentiam aspernatus, fumidoque ac rancido cibo usus, famem eo sapidius, quo simplicius pepulit, ne veræ virtutis nervos externarum deliciarum contagione, tanquam adulterino quodam dulcore remitteret, aut priscæ frugalitatis normam inusitatis gulæ superstitionibus abrogaret. Cæterum indignanter ferebat, assam dapem, eandemque elixam, unius cœnæ sumptibus erogari: edulium pro monstro accipiens, quod culinæ ardoribus delibutum, fartoris industria multiplicis temperamenti varietate perfricuit. Igitur ut Danicum luxum, Teutonum ritu, unde effœminati fierent, introductum averteret, inter alia, patrio carmine, multis omissis, sic decinit: —

"STARCHATERI CARMEN DE FRUGALITATE.

"Fortium crudus cibus est virorum,
Nec reor lautis opus esse mensis,
Mens quibus belli meditatur usum
Pectore forti.

"Aptius barbam poteris rigentem,
Mordicus presso lacerare dente,
Quam vorax lactis vacuare sinum,
Ore capaci.

"Fugimus lautæ vitium popinæ,
Rancidis ventrem dapibus foventes,
Coctiles paucis placuere succi,
Tempore prisco.

"Lacteum qui tunc adipem liguris,
Induas mentem petimus virilem," etc.
p. 164.

Olai Magni *Gentium Septentrionalium Historiæ Breviarium*, Ludg. Bat., 164?, 18mo, pp. 589.

These are about a third of the "rules of diet," and enough to justify Woty's opinion as to the cookery and versification. As they are translated from "patrio carmine," I shall be glad to see the original, if it is preserved.

I am not able to answer the Query as to Murdoch. Many years ago an account appeared in a magazine of a foul-feeding clergyman, pedestrian, and polemic, in the time of Charles II., whose theological adversary was Dr. Dambrod. I doubt whether the name was Murdoch. He was represented as orthodox; and a complimentary epigram was quoted which, as nearly as my memory serves me, ran: —

"In Holy Writ to know we're given,
That narrow is the way to Heaven:
Sage 'Murdoch' (?) takes the converse road,
And shows the way to Hell, Dambrod."

Perhaps this imperfect recollection may direct some reader of "N. & Q." to the article.

Fitzhopkins.

Garrick Club.

LADY VANE.
(2nd S. xi. 289.)

Lady Vane (wife of Viscount Vane of the kingdom of Ireland) was a gay and beautiful woman, who despised her husband. She is the "lady of quality" whose memoirs are introduced by Smollett, in his *Peregrine Pickle;* but that portion of the novel is said to have been written by Shebbeare, who received 1000*l.* from the lady for defaming her husband.

In an old copy of *Peregrine Pickle* which I once possessed, some one had pasted a cutting from a newspaper of the day; being an advertisement inserted by Lord Vane for the purpose of recovering his wife, who had run away from him. In it the lady's personal appearance is minutely described, and she seems to have been really beautiful, notwithstanding that "one of her front teeth projected a good deal beyond the others." Can any correspondent of "N. & Q." give me a copy of the advertisement.

Lady Vane brought her husband no issue, consequently the Irish title became extinct. She was daughter and sole heiress of Francis Hawes, Esq., of Purley Bottom, Berks. Lord Oxford, in his *Memoranda of the Peerage**, speaks of both husband and wife in opprobrious terms.

She must not be confounded with Miss Vane, mistress to Frederic, Prince of Wales, and afterwards to Lord Harvey. That lady was a member by birth of the Vane family, and was the

* *Notes and Queries*, 2nd S. i. 326.

person celebrated by Dr. Johnson in his *Vanity of Human Wishes*: —

"The teeming mother, anxious for her race," &c.

Lord Monboddo objected to both Vane and Sedley, as not being beauties, and proposed to substitute for them *Shore* and *Vallière*. But I am wandering from my proper subject.

Lady Vane is thus alluded to by Earl Nugent, when he is speaking of Isabella, Duchess of Manchester: —

"Yet she's as gay as Lady Vane,
Who, should she list her amorous train,
Might fairly man a fleet.
Sprightly as Orford's Countess she,
And as the wanton Townshend free,
And — more than both — discreet."

N. F. H. for Wit, vol. iii. p. 48, 1784.

W. D.

INTERDICTED MARRIAGES.

(2nd S. xii. 69.)

In 1653 and 1654 the laws relating to marriage were in a very unsettled state, and Puritan misrule prevailed, not only in that matter, but in many others. It was less a question with many in authority whether "existing laws" justified their proceedings, than whether they seemed right in their own eyes. It is not perhaps generally known that many marriages took place under the Act passed in the Barebones Parliament, which may perhaps have sanctioned some such arbitrary proceedings as those referred to by Mr. Pishey Thompson.

The Parish Register of St. Giles, Camberwell, Surrey, records no fewer than fourteen, celebrated, not by a clergyman, but before a magistrate, sitting authoritatively in the "Public Meeting Place of the parish, commonly called the Church of the said parish," and attesting the ceremony "after the Puritan way, and the laudable custom of Holland."

The officiating magistrate, in some of these instances, was Mr. Samuel Moyer, one of the honourable members for London, and the zealous colleague of Mr. Leatherseller Barebones in the short-lived Parliament that bore his name.

The connexion of Moyer with the strange doings of his day has given him more than a local celebrity. He was not only one of the "persons fearing God, and of approved fidelity and honesty" selected by Cromwell to carry out his designs, but a leading man amongst them. Had its executive ability equalled its intentions, the Parliament would have earned a name the world would have taken care of. It was to abolish tithes; to amend the law; to improve prison discipline; to devise and practice the most thorough retrenchment and economy in public affairs; to settle Ireland and Scotland; to advance trade and learning; to remove all civil and religious disabilities; to "take away," like a naughty child, the Court of Chancery; and to consider, with a view to getting rid of, every thing that hindered the progress of the Gospel!

In fourteen months it was to do this; but in six, it came to an inglorious end, having, as the sum total of its practical labours, "considered a way for marriages;" debated the question on the 7th of August, 1653; passed it on the 16th; and, apparently forgetting what had been done, agreed on the 20th that it should become law.

But we have not yet done with Mr. Moyer. When this Parliament of Incapables broke up, some "thirty odd" determined to die hard; and although forty had been declared a House by Cromwell, refused to move off. In resolute determination not to go home till morning, they voted Moyer to the chair, and broke out into a volley of protests. The climax is well-known, and poor Moyer, in the cold twilight of a December morning, repaired doggedly to a home shorn of all the usual genialities of the season, doubting probably for the first time his "clear call" to take a "part in the supreme authority of the Commonwealth." Douglas Allport.

JUDGE PAGE.

(3rd S. i. 13.)

A friend having lent me No. 1 of your New Series, I beg to add some particulars respecting Sir Francis Page (the hanging judge). He was the son of the Rev. Nicholas Page, Vicar of Bloxham, admitted of the Inner Temple June 12, 1685; called to the Bar, June 2, 1690. In 1708 he was returned M.P. for Huntingdon with Edward Wortley *alias* Montague; and again in 1720 with the same colleague. The dates of his judicial promotions, given in p. 14, are correct. His first wife, whose name I have not discovered, was buried at Bloxham. His second wife, many years his junior, Frances, daughter of Sir Thomas Wheale, of Glympton, Baronet, also predeceased him, and was buried in Steeple Aston church, Oxfordshire (not North Aston as stated), in a vault beneath a chantry on the north side of the true chancel. Page purchased an estate at Middle Aston, part of the parish of Steeple Aston, and built or greatly enlarged a mansion there. It was his ambition to found a family, but he remained childless in both his marriages. Upon the death of his second wife, in 1731, he took possession of the chantry chapel; broke up ancient alabaster monuments, blocked up two arches, and erected a huge monument by Scheemacker, which is still in good preservation: it consists of a full-size figure of himself, judicially habited, reclining like a Roman of the time of Augustus at a ban-

quet; and another of his second wife, habited like an Athenian matron of the time of Pericles; both under a lofty canopy supported by a pair of Corinthian columns. Both effigies are portraits; Page's being verified with an engraven portrait of him when he was a Baron of the Exchequer, which I found in a farmhouse, and gave in 1856 to the County Hall at Oxford. He died Oct. 31, 1741 (not Dec. 18), at Middle Aston; and I gather the following particulars from a decree in Chancery, made by Lord Chancellor Hardwick, July 2, 1750, which recites that a suit was commenced in 1744 between Isabella Bourne, *Francis Page*, late *Francis Bourne*, and others, plaintiffs, and Richard Bourne and several others, including Sir Thomas Wheale, defendants. It appears that Page executed deeds in August, 1740, stipulating that Francis Bourne should, as a condition to taking the estates at Middle Aston as Page's heir, be in future known and called as *Francis Page* only; and on July 4, 1741, he made a will to the same effect, when the defendants averred his mind was not in a testamentary state. This was, however, negatived by the evidence on the part of the plaintiffs. Francis Page, *né* Bourne, became M.P. for the University of Oxford, and lived into the present century; but he died unmarried, and the estates have long since passed to possessors by purchase. Judge Page left a large personal estate, which was nearly absorbed by the tedious and costly Chancery suit.

Though vilified by his contemporaries, Page's adherence to the cause of common sense, humanity, and justice in 1720, in the case of Mr. Radcliffe, son of the unfortunate and executed James, Earl of Derwentwater, entitles him to respect. (See Strange's *Reports*, vol. i. p. 268.) A tradition still remains at Middle Aston that he was heavily bribed on the occasion. In 1722 Sir John Cope, Bart., M.P., charged Baron Page in the House of Commons with attempting to bribe the electors of Banbury to secure the return of Sir W. Codrington. Page escaped censure by a narrow majority, 128 to 124. In 1729 he tried Huggins and Bainbridge for cruelty and murder, committed by them as Wardens of the Fleet.

All the mischief he did to our fine old church was rectified, as far as practicable, in 1842.

William Wing,
Churchwarden of Steeple Aston.

DEFLECTION OF CHANCELS.

(2nd S. xi. 412.)

Mr. Williams appears to have dealt with the Symbolism Theory in a very summary manner. I have been looking for an answer to his communication, but none has appeared; and I conceive that the question may now be considered to be completely set at rest.

In suggesting that in the mind of the builder the deflection might be a question of architectural perspective, Mr. Williams has hit upon precisely the same idea as I had in my mind when I suggested that it might perhaps have been adopted on æsthetic grounds. I think there can be no doubt that one effect of the deflection is that it tends to increase the apparent length of the interior, in the manner pointed out by Mr. Williams; but in order that this effect should be produced to its full extent, it is essential that there should be a screen or rood-loft. The eye being then directed towards the altered lines of the upper part of the building, an idea of *indefinite* space is produced; but if the screen is removed, and the columns disclosed down to the very pavement, every thing at once becomes *definite*, and the building is reduced to the actual dimensions of the stone-work. In this state of things, the deflection — if perceived at all — is set down as an architectural defect.

Another effect that I conceive to be produced by the deflection is, that there are more points of view from which the interior looks well. I was much struck with this on examining the church of *St. Germain-des-Prés* at Paris. In this respect I can readily imagine that the idea of the architect may have been (as suggested by Mr. Williams) that a slight deviation from regularity adds to beauty.

It is very remarkable in how many instances we find a deviation from regularity, where we should little expect it. Where can we look for a rigid adherence to formality, if not in the architecture of the ancient Egyptians? and yet in the palace at Luxor not only is there a considerable angle in the direction of the axis of the building, but the angles of the court-yards are hardly ever right angles, and the pillars are variously spaced. (Fergusson's *Handbook of Architecture*, vol. i. p. 234.) And in the temple on the Island of Philæ no two buildings, scarcely any two walls, are on the same axis, or parallel to one another. (Fergusson, vol. i. p. 239.) Nor are these solitary instances: they are pointed out as examples of how regardless the Egyptians were of regularity and symmetry in their plans. How are these irregularities to be accounted for? Are we to imagine that they symbolize some irregularity of Egyptian worship? Or shall we be called on to believe that the Egyptian builders were cramped for room? or that they did not know how to build straight? In speaking of Luxor, Fergusson observes that pains seem to have been taken to make it as irregular as possible, and when he comes to the temple on the Island of Philæ, he says: —

"No gothic architect, in his wildest moment, ever played so freely with his lines or dimensions, and none —

it must be added — ever produced anything so beautifully picturesque."

In both of these passages the writer appears to look upon the irregularity of plan as forming part of the deliberate design of the architect, and in the latter he bears the most direct testimony to the effect produced by it. P. S. Carey.

Order of Merit (3rd S. i. 87, 113). — As suggested, the pages of "N. & Q." are not the proper place for the discussion. But one word may be permitted to those who think that no such thing should be instituted without a very complete discussion, and who do not feel sure that a complete discussion would aid in approbation of the scheme. To say more would be discussion.

M.

Standgate Hole (3rd S. i. 13), was situated in Lambeth parish, Surrey side of Westminster Bridge, near the site of Astley's Theatre, between that spot and Lambeth Palace, and about a century ago was in very ill repute. The entire neighbourhood was an extensive marsh, and a part of it is still known as Lambeth Marsh. The Marsh Gate is also existing. In this vicinity lived the Tradescants, father and son, and there formed their Museum of Curiosities, afterwards purchased by Elias Ashmole.

This is given from memory, the failing memory of an aged man; but I think the heads of it may be found in Pennant's *London*, to which however I have not at present the means of referring.

J. Banister.

Charterhouse.

N.B. I believe there is a street, near Astley's Theatre, still called Standgate, or Stangate Street, without the *d*.

I am not acquainted with the neighbourhood of London; but know that there is a place called Stangate Hole, which answers to your correspondent's description, in Huntingdonshire. It is on the great North Road, near Alconbury Hill. The road there is identical with the old Ermine Street; which fact justifies the liberty I have taken in striking out the letter *d* from the name. The spot was admirably adapted to the occupation which has made it notorious. It *was* (for both the Hill and the Hole have under modern improvements lost some of their distinctive features) a short, sharp dip, or depression, in the road just above Alconbury Hill; narrowed at the bottom by a bridge over a small stream, with extensive woods at the distance of a field or two on either side, and sufficiently far away from any habitation. It has even now a dreary appearance. Huntingdonshire wit has employed itself on it in a supposed explanation of the wonders of the North to a traveller from the South: "That Hill," so tradition reports the saying, "is Stangate Hole; that lake is Whittlesey Mere; that church is Sawtrey chapel." The Hole and the Mere have disappeared, but the church or chapel remains. If your correspondent S. has any information respecting the doings at Stangate Hole in the last century, I shall be very glad if he will communicate it, or give any references where it may be found. H. Freeman.

Norman Cross, Stilton.

Fridays, Saints' Days, and Fast Days (3rd S. i. 115.)—With regard to the question in "N. & Q." about Saints' Days falling on Fridays, I apprehend the only definite answer that can be given is to be drawn from the written law of the Church. A "logical argument," as your correspondent seems to mean, may be overruled by desuetude; and usage in this case is very indeterminate. But the law of the Church is quite clear. (See the Introduction to the Prayer-Book.) It is, that "All Fridays in the year are Fast Days, *except Christmas Day*." Lyttelton.

Your correspondent J. F. S. is wrong in supposing that when a Friday happens to be a Saint's Day, it is not observed as a fast. If he will examine the Book of Common Prayer, he will find that all the Fridays in the year are to be observed as fasts, with the exception of Christmas Day.

H. J. T.

Birmingham.

King Plays (2nd S. xii. 210, 235, 354, 503, 524.) — In support of Mr. Kelly's statement at p. 504 of your last volume, that "the King Game or Play, was frequently performed in churches," I send you a copy of an entry in the churchwardens' accounts of "The Holy Trinity, Guildford," for the year 1555.

"1 & 2 *Ph. & Mary.*

Item received of the Sommer Lord, for the bread and drinke left at the *kynge game* . iiij^{s} x^{d}."

Does not the term "*Sommer Lord*" have reference here to Robin Hood as king of the May? and does it not, by inference, sustain the suggestion of your correspondent, that the designation of King Play, or King Game, was applied to more than one kind of entertainment?

D. M. Stevens.

Guildford.

Sir Henry Langford (3rd S. i. 12.) — Sir Henry was buried in a vault beneath the Communion-table in Kings Kerswell church. His arms were, Paly of six or and gules, on a chief of the first, a lion passant gardant of the second.

It may assist G. A. A. to know that Sir Henry Langford was possessed (by purchase, I believe) in 1710 of the manor of Kings Kerswell, and at his death bequeathed the estate to his relative Thomas Brown, Esq., whose great-grandson,

Henry Langford Brown, Esq., is the present owner, and resides at Barton Hall, in that parish. Probably (if the inquiry is for an historical purpose) this gentleman would give G. A. A. the information he requires. John Tuckett.

Great Russell Street.

Doctor of Medicine (3rd S. i. 134.) — Your able correspondent, J. R., says, "By what authority the College of Physicians are empowered to grant the degree of Doctor of Medicine to their *licentiates*, unless by their charter of incorporation, I cannot say." The College of Physicians cannot give the degree of M.D. They can make *licentiates* in physic, but not with the title of M.D.; that must be obtained at Oxford, Cambridge, Edinburgh, or Glasgow, by keeping terms, and a regular medical course of study. The most the College of Physicians can do, is to say to their licentiates, if you assume the title, we shall not take any adverse notice of it, or oppose you, but no degree can we give you. It is a compromise.

F. Y.

Bibliography of Alchymy and Mysticism (3rd S. i. 89.) — The principal French works on this subject are —

1. Histoire de la Philosophie Hermétique, par Leuglet Dufresnoy. Paris, 1742.
2. Schmeider, Histoire de l'Alchimie. Halle, 1832.
3. Figuier, L'Achimie et les Alchimistes. Paris, 1834.
4. Dictionnaire de Mystique Chrétienne, par l'Abbé Migne. Montrouge, 1858.

S. Gauthiotz.

Mary Woffington (3rd S. i. 38.) — That the parents of this lady (the Hon. Mrs. Cholmondeley) were in a very humble position, is undoubtedly true. According to Galt, the father, John Woffington, was a journeyman bricklayer, and resided in George Lane, Dame Street, Dublin.

At his death, the widow, in the words of the same authority, "saw no choice but to become a washerwoman, — an avocation which" (it is satisfactory to learn) "her health and vigour enabled her to undertake properly."—*Lives of the Players*, vol. i. p. 220.

From this state of poverty the family was raised by the success of the celebrated Peg Woffington, in her theatrical career, which commenced as "Polly" in the *Beggars' Opera* at a show booth in Dame Street, kept by Mademoiselle Violante.

Galt further says that she allowed her mother 20*l.* a-year, which she afterwards augmented to 30*l.* O'Keefe mentions having seen Peg perform "Alicia" in *Jane Shore* in 1755, and continues:

"I remember some years afterwards seeing her mother, whom she comfortably supported; a respectable-looking old lady, in her short black velvet cloak, with deep rich fringe, a diamond ring, and small agate snuff box. She had nothing to mind but going the rounds of the Catholic chapels and chatting with her neighbours. Mrs. Woffington, the actress, built and endowed a number of almhouses at Teddington, Middlesex, and there they are to this day. She is buried in the church; her name on her tombstone." — *Recollections of John O'Keefe*, vol. i. p. 30.

As a further reference for particulars relating to this actress, I may mention Genest's *History of the Stage*, vol. iv. p. 497, and vol. x. 307; and Davies' *Life of Garrick*, vol. i. 305—312. The former has extracts from several books in which notices of her occur. Charles Wylie.

Starch (3rd S. i. 90.) — Starch appears to have been introduced at the commencement of the reign of Elizabeth, when the wearing of lawn and cambric ruffs came into fashion, these *becoming* articles of attire having been previously made of fine Holland, and therefore requiring no compound to stiffen them. It is recorded, that when the queen "had ruffs made thereof (lawn and cambric) for her own princely wearing, there was none in England could tell how to starch them; but the queen made special means for some women that could starch;" and Mrs. Guilham, wife of the royal coachman, was the first starcher. In the year 1564, Frow Vander Plasse condescended to leave her native marshes in Flanders, and settled in London, where she gave lessons in the gentle art of clear starching at the moderate price of five pounds per lesson, with an additional fee of twenty shillings for instruction in the mystery of converting the "wheat-flour, bran, and sometimes roots" into "that liquid matter which they call starch." (*Stubbes.*)

This article was made of all hues; in the reign of James I., *yellow* was the fashionable colour, and we, or rather our ancestors, were *indebted* to the notorious Mrs. Turner, said to be the widow of a physician, the willing tool of that infamous clique who poisoned Sir Thomas Overbury in the Tower, for the introduction from France of that graceful tincture; and she it was, who was at once its alpha and omega; for its becoming known to the world of fashion, that she was executed in a "yellow starched tiffiny ruff and cuff," that absolute monarch decreed that his subjects should no more be clad in so infamous a hue, and "yellow starch and wheeeled fardingales were cried down." (*Killegrew*, 1615.)

See Pulleyn's *Etymological Compendium*, Timbs's *Curiosities of History*, Planché's *British Costume*, &c. &c. H. S. G.

Sir Francis Bryan (3rd S. i. 110.) — The following notices of this accomplished courtier are from Sir Harris Nicolas's notes to the *Privy Purse Expenses of King Henry the Eighth*: —

"Many of the entries respecting Sir Francis Bryan, one of the brightest ornaments of Henry's court, tend to confirm the idea of the intimacy between him and his sovereign. They show that he was constantly the king's companion in his amusements at shovelboard, bowls, dice, primero, and other games; and on one occasion we find 50*l.* was given to his servant as 'a token from the king to him,' an expression which no where else occurs,

and which, it would seem, was a delicate manner of making him a pecuniary present. He was the only son of Sir Thomas Bryan, who died in 1517, and was one of Henry the Eighth's Gentlemen of the Bedchamber. Bryan was the author of sonnets which are inserted amongst those of the Earl of Surrey, and he is consequently noticed by Dr. Nott in his elegant edition of that nobleman's productions. Hall also states many curious facts respect him, particularly of the loss of one of his eyes at tilting match."

This note gives the name of Sir Francis Bryan's father, but without further particulars of him than that he died in 1517; for I believe Sir Harris Nicolas meant that Sir Francis himself "was one of Henry the Eighth's Gentlemen of the Bedchamber;" though, if so, he expressed himself ambiguously. Where is there more to be found respecting Sir Thomas Bryan? N. H. S.

Mathews and Gough Families (3rd S. i. 89.) — Mathew Gough, Esq., the "great Captain in France," *temp.* Hen. VI., must, I think, be "unus et idem" with "Matthew Gough, an Esquier of Wales," afterwards knighted, who, says Hollingshed, "was a man of excellent vertue and of great renown in the wars of France [under Talbot], where he had served for the space of twenty years and upwards, and ended his life at London Bridge in defending the city against Cade." * This valiant Welshman is stated to have been the father of two sons, Thomas and Richard, the latter of whom stands in most pedigrees as the ancestor of the Goughs of Oldfallings and Perry Hall, and of Lord Calthorpe; but it is right to state that some deduce the descent from Thomas Gough, a woolstapler in London, younger brother of Sir Matthew. So that the memorandum quoted by your correspondent of the marriage of his daughter and *heiress* may be worthy of consideration. I may add, that the Goughs of Perry Hall bear a different coat to that described by Mr. Lee, which, I should presume, was the more ancient coat of the family.†

Your correspondent asks whether the names he quotes as ancestors of the family in question are of historical note in Wales? To this I would reply, that the blood of Bleddyn ap Cynfyn, who was in the eleventh century King of Powys, and (by usurpation) of North and South Wales, and founder of the third royal tribe, is widely diffused throughout the Principality, there being few families there of any pretensions to antiquity (and we all know what Welshmen are in that respect) who cannot trace a descent from this worthy.

The latter part of the Query is very difficult to answer, as families of the name of Mathews are so numerous. If one knew the arms (of which your correspondent is also in ignorance) it would afford some clue to the pedigree, for Welshmen are more known by their arms than their names. I would suggest to Mr. Lee a course of Yorke's *Royal Tribes*, Burke's *Royal Families*, (where there is a very good pedigree of the dynasties of North and South Wales and Powys), *Commoners*, *Heraldic Illustrations*, *Landed Gentry*, *and Peerage*, *&c.*, and I think he will then meet with the name of Bleddyn ap Cynfyn, Meredith ap Bleddyn, and Madoc ap Meredith, Prince of Powys-Fadog, *usque ad nauseam*. H. S. G.

Holand, Duke of Exeter (3rd S. i. 52.) — The flaming cresset spoken of by J. H. appears not to have been the family crest of the Holands, for the crest borne by John Holand, 2nd Duke of Exeter of this name, was "upon a chapeau doubled ermine, a lion passant guardant crowned, and gorged with a collar of France." Sandford tells us that this crest was curiously carved in stone upon the duke's monument in St. Catherine's church, near the Tower of London. (*Genealogical History*, p. 219, ed. 1707.)

What is become of this monument?

Is not J. H. in error in describing *Henry*, Duke of Exeter, as Lord High Admiral? *John*, the 2nd Duke (the one whose monument I have spoken of), held that office; but I am not aware that his son Henry, the 3rd Duke, succeeded him in it. Nor can I see how any Holand, Duke of Exeter, could be heir presumptive to the throne of England. For, supposing the crown to have devolved upon the line of Joan Plantagenet, daughter of Edmond of Woodstock, the issue of her eldest son *Thomas* Holand, Earl of Kent, would have come in before the issue of her second son *John* Holand, Duke of Exeter. Meletes.

The Emperor Napoleon III. (3rd S. i. 88.) — Fully subscribing to Mr. Ferrey's suggestion, that any anecdotes of the French Emperor, pertaining to his residence in England, would be of interest, I beg to offer what I know of, such as they are.

My father, the late Gabriele Rossetti, the commentator on Dante, a Neapolitan poet and political refugee, settled in London as Professor of Italian at King's College, was well known to most of the Buonaparte family, with the exception of the great Napoleon. When Prince Louis Napoleon was in England, prior to the Boulogne expedition, he was a pretty regular visitor at my father's house in Charlotte Street, Portland Place. Since the return of Napoleon to France in 1848, I have several times heard my father, who was an ardent lover of liberty, though with more of a constitutional than a republican bias, say that, in all his intercourse with the prince, he had never heard from him a single expression indicat-

* See Shaw's *History of Staffordshire*, vol. ii. p. 188, where there is a very full and elaborate genealogy of the family, commencing with Innerth, or John Gough, Esq., of Wales, father of Sir Matthew.

† The three boars are assigned to "Gough of Wales" in the heraldic dictionaries.

ing liberal or popular sympathies. The prince had not excited any admiration for intellect, demeanour, or person in our house; and was often disadvantageously contrasted with Prince Pierre Buonaparte, also a frequent visitor to my father.

I have been told by an officer of dragoons that he received his first lesson in fencing from the prince when in London, after his escape from Ham; and that he is a most excellent master of fence. W. M. Rossetti.

London.

Cruel King Philip (2nd S. xii. 393.) —

"Οἱ δ', ὥστ' αἰγυπιοὶ γαμψώνυχες, ἀγκυλοχεῖλαι,
Ἐξ ὀρέων ἐλθόντες ἐπ' ὀρνίθεσσι θορῶσι,
Ταὶ μέν τ' ἐν πεδίῳ νέφεα πτώσσουσαι ἰενται,
Οἱ δέ τε τὰς ὀλέκουσιν ἐπάλμενοι, οὐδέ τις ἀλκὴ
Γίγνεται, οὐδὲ φυγή· χαίρουσι δὲ τ' ἀνέρες ἄγρῃ."

Odyss. xxii. 302.

The above is supposed by Madame Dacier and others to describe hawking. I do not know any other passage in Homer out of which such a meaning could be "squeezed." W. D.

Fulluht, the Anglo-Saxon Baptism (2nd S. xii. 393, 523.)—It has given me very great satisfaction to find that my query has provoked so rich a display of learning and acumen as these pages have seen on the part of your valued correspondent B. H. C. in his demonstration of the real source of *fulluht*.

The primary meaning of this strange Anglo-Saxon word is *perfection;* and the word therefore now turns out to be neither more nor less than a translation of τελείωσις, or, of *perfectio*, but more probably of the latter.

The verb *fyllan* (or *gefyllan*) was commonly used in the sense of perfecting or performing fully.

". . . raðe wæs gefylled
Heah cininges hæs."

Cædmon, vv. 123, 124, Bouterwek's edition.

Fulgangan also has the same meaning.

H. C. C.

Ffolliott Family (3rd S. i. 88.) —Your correspondent S. T. is not probably aware that the Ffolliott family, until within the last few years, were possessors of *Lickhill*, a mansion and hamlet in the parish of Kidderminster, with considerable landed property adjoining, and that there exists in Kidderminster parish church a monument to the Hon. Anne Soley, daughter of Thomas Lord Ffolliott, who died in 1696.

The same family also possessed landed property at *Wishaw*, near Coleshill, Warwickshire, and one of the name is now incumbent of the churc at that place.

Trysull is at no great distance from either of the places mentioned. Thomas E. Winnington.

Irish Wolf-dog (2nd S. xii. 88.)—About thirty years ago there was, at Freeport, Armstrong County, Pennsylvania, a family of dogs, said to be of this species. They were covered with white, curling hair, had sharp noses, and panted when lying down. Uneda.

Philadelphia.

Redmond Family (3rd S. i. 52.) — May I beg of J. H. to give some further particulars respecting the family of Redmond, which he supposes to have come from Normandy with William the Conqueror? The Raymond who went to Ireland with Strongbow in the time of Henry II., is generally supposed to have been a younger son of William de Carrio; and if so, his Norman descent is rather problematical. William de Carrio was one of the sons of Gerald, by Nesta, Princess of South Wales; and if Raymond was a son of his, his armorial bearings were probably similar in character to those of Fitz-Gerald and De Windsor, in neither of which does the cresset appear. Xavier.

Epitaph in Canterbury Cathedral (2nd S. xii. 349.) —It is not unlikely that the conceit in the epitaph frequently occurred to the writers of such compositions: —

"To him who must be his tomb's monument,
And by the virtue of his lasting fame,
Must make his toombe live long, not it his name."

In Theddingworth church, Leicestershire: —

"He wrongs the dead, who thinks this marble frame
Was built to be the guardian of each name;
Whereas 'twas for their ashes only meant,
Their names are set to guard the monument."

S. S. S.

Sir Isaac Newton (2nd S. xii. 351.)—In reference to the Note of S. T. on the descent of Sir Isaac Newton, permit me to say that Atkyns, in his *Gloucestershire*, gives the pedigree of the Newton family of Barr Court, deriving them from Cradoc-ap-Howel, Lord of Newton, in Glamorgan. Sir Richard Cradock, Chief Justice of England, who died in 1444, and is buried in Bristol cathedral, was the first of the family who took the name of Newton. From him the direct succession continued until Sir John Newton, who dying without issue (1661) *conferred the estate and entailed the baronetcy on* Sir John Newton of *Lincolnshire* — necessarily a kinsman, though Atkyns does not say so. Sir Michael Newton, who attended Sir Isaac's funeral, was grandson of this Sir John; and with him, I believe, expired the baronetcy of Newton of Barr Court. Mrs. Archer, sister of Sir Michael, restored the ancient monument of Sir Richard Cradock at Bristol, mutilated during the Civil War. Sir Isaac being of Lincolnshire parentage, and Sir Michael attending his funeral, seem circumstances that plainly connect them as kinsmen. I have shown that Sir Michael's grandfather succeeded to the baronetcy as an offshoot of the Gloucestershire Newtons; and that they are in their turn of Welsh descent.

This, I think, is strong presumptive evidence that the great philosopher is not of Scotch, but rather of remote Welsh extraction. As a descendant through one of its many branches of the Cradock-Newtons, I hope I may claim a kindred, however distant, with this intellectual giant—this good and honoured man. J. J. Cradock Newton.

Clerical Longevity (2nd S. x. 176, 377.)—In the former of these notices I called attention with reference to "centenarianism," to the case of the Rev. J. R. Holden, rector of Upminster, co. Essex, who, from the entry in Crockford's *Clerical Directory*, appeared to be at least 110 years of age. In the latter notice it is stated by J. G. N. that the Rev. John Rose Holden, formerly rector of Upminster, died in 1827. In the obituary of this day's *Times* (Jan. 31, 1862), I observe the record of the death, at the parsonage of the above named parish, of the Rev. John Rose Holden, M.A., rector, aged 90 years. I imagine this gentleman must have been the son of the priest who was instituted in 1799. Can any of your readers afford information upon this point, and state when the gentleman now deceased graduated at the University, was admitted to deacon's and priest's orders, and inducted into the benefice? It appears from the Clergy List that the advowson is vested in the trustees of the late J. R. Holden, Esq.

John Maclean.

Miscellaneous.

NOTES ON BOOKS, ETC.

Replies to Essays and Reviews; with a Preface by the Lord Bishop of Oxford. (John, Henry, & James Parker, Oxford & London.)

Any one who has read the *Essays and Reviews* should make himself acquainted with the well-merited castigation which the Rev. H. J. Rose has here inflicted on Dr. Williams, whom he accuses and convicts of "a series of misrepresentations, which it would not be easy to parallel." Dr. Goulburn, in more moderate style, shows Dr. Temple's Essay to be but an inferior version of an essay of Lessing, which he has dislocated and spoilt. Dr. Wordsworth exposes Professor Jowett's obligations to Mr. Grey's *Creed of Christendom*. Mr. Robison is not so successful against Mr. Goodwin; and would have us read the first chapter of Genesis as but a "Psalm of Creation."

Lives of the Archbishops of Canterbury. By Walter Farquhar Hook, D.D., Dean of Chichester. *Vol. II. Anglo-Norman Period.* (Bentley.)

The Dean of Chichester's interesting series of Archiepiscopal Biographies proceeds with measured step. A Second Volume, devoted to the great men who filled the See of Canterbury during the Anglo-Norman Period, is now before us, and contains the lives of no less than ten Archbishops. As among these are Anselm, Lanfranc, Thomas à Becket, and Stephen Langton, it will be seen that Dr. Hook has not wanted materials for a volume of much greater interest than the previous one; and if the work is carried on in the same style and spirit, it will certainly go far to supply a popular History of the Church in England.

Memoir of the Life and Episcopate of Dr. William Bedell, Lord Bishop of Kilmore, by his Son-in-law, Rev. Alexander Clogy, Minister of Cavan. (Wertheim Macintosh.)

This is a simple reprint of the original MS. in the Harleian Collection in the British Museum, which will render some details of Irish history more accessible to the future biographer of Bedell; but it does not materially alter the impression of his character and episcopate which we have all derived from Burnet's pages.

P. Virgilii Maronis Bucolica, Georgica, et Æneis. With English Notes. By C. D. Yonge. (Bentley.)

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G. W. *appears to have overlooked the articles on William Strode at* pp. 441 *and* 462 *of our last volume.*

W. I. S. H. *The passage in Chaucer is another reading of James* ii. 13, *and is printed as a quotation.*

J. Dykes Campbell (Toronto.) *The epigram by Coleridge is printed in* The Keepsake *for* 1829, p. 360.

D. M. Stevens. *The lines from Chaucer quoted in* "N. & Q." 2nd S. xi. 161, *are from* "*The Assembly of Fowls*," *stanza* 4. — *Evelyn's notice of the first Italian opera appeared in our* 2nd S. viii. 404.

Abrba. *An account of Paul Jovius, the Italian historian, and his numerous works, will be found in Bayle, Chalmers, and Rose's Biographical Dictionaries.*

Estefort. *We copied the date of the promotion of James Sayer as Vice-Admiral of the White from Charnock* (auth. p. 135), *which is clearly an error. We cannot discover the correct date.*

Answers to other Correspondents in our next.

Erratum. — 3rd S. i. p. 135, col. ii. l. 18, *for* "Oldbrome," *read* "Old Crome."

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Notes.

EDMUND BURKE.

Some years since inquiries were made in "N. & Q." about Edmund Burke and his relations, which, I regret to say, have not been answered. We have memoirs of Burke out of number, and yet of facts relating to his early life, and to his family, there are not half a dozen that will bear the test of examination. Incredible as it may appear, we know not when or where he was born, where baptized, or where married. Some of his biographers tell us that he was born in the county of Cork; others in the city of Dublin. Some lead us to infer that he was married at Bath; others at Marylebone: but search has been made through the registers of both, without success. We know little more of his father—neither where or when he was born, or baptized. We are told indeed that he was married at Mallow "about 1725 or 1726"; but the "about" is proof that the biographers know nothing.

My attention has been again directed to this subject by reading in a privately printed work, written by a distinguished Irishman, the late General Sir G. Cockburn, that Burke was born in the county of Cork. This agrees with a circumstantial memoir published in the *Evening Post* in 1770, and written probably by one of the Burkes—certainly by some one intimately acquainted with Edmund; and Sir James Prior admits that Edmund Burke passed some years at Castle Town Roche, had always a partiality for the place, and that while at college he wrote a poem on the Blackwater, which runs near the spot. Yet Sir James says, undoubtingly, that he was born in Dublin on the 1st of Jan. (O. S.) 1730. This, in respect to place, seems borne out by the register of Trin. Coll., where he is described as "natus Dublin." But is that conclusive? I think not, for the point was of little importance, and may have been assumed consequent on the father's residence at the time of entry. The assertion as to the precise date is followed in the last edition of Prior's *Life* by an acknowledgment that some persons are of opinion from the entry in the matriculation books, that he was born in 1728. It is certainly difficult to reconcile the entry "1743, annum agens 16," the monumental inscription "died on the 9th of July, 1797, aged 68 years," the fact that he was entered of the Middle Temple, London, on the 23rd of April, 1747, with his asserted birth in 1730. But the acknowledgment that "some persons" are of a different opinion again shows that we have no proof. Yet Edmund Burke could not have been born much earlier, if other statements by Sir James be correct; for the father married, he says, "about the year 1725 or 1726;" and Garret, we know, was an elder brother, and Juliana an elder sister, and it is possible that some one or more of the ten or eleven children who, we are told, "died young," may have been born before Edmund. Are there not registers at Mallow, Protestant and Catholic? There certainly are at Castle Town Roche, for the following is given by Sir James as an extract from "the church registers:"—

"Juliana, daughter of Richard and Mary Burke, baptized, 1728. Godfather, Edward Fitton. Godmothers, Mary Dunworth, Mary Nayler."

This is apparently a literal transcript; yet is it not strange that there should be no record of either month, or the day of the month? And is it not more strange that this daughter, brought up a Catholic, and all her life a Catholic, was baptized at the Protestant church, and is the only one of fourteen or fifteen children who, so far as appears, was baptized at all?

All indeed that I can collect from the biographers, and this is open to serious objection, is that Edmund had a great-grandfather, who resided at Castle Town Roche, near Mallow, in the county of Cork,—incidentally that he had a grandfather, who also resided at Castle Town,—and that his father was "a Protestant, educated for an attorney." In the earlier edition, Sir James said that the father resided "for some time" in Limerick, whence he removed to Dublin. "Some time," however, is omitted in the last edition; the truth being that Sir James merely followed Dr. Bisset, and that there is not, so far as I can discover, a tittle of evidence to show that Burke's father

ever set foot in Limerick. That he never practised there as an attorney, as might be inferred, is certain from Burke's letter to Shackleton in 1766 —"My father never did practice in the country, but always in the superior courts." The only trace of the father before he settled in Dublin is in the neighbourhood of Castle Town Roche: he there became attached, we are told, to "a juvenile acquaintance," Miss Nagle, who resided in that neighbourhood; he married her at Mallow; his daughter Juliana was there baptized, and there Edmund passed some years of his early life.

If Burke's shadowy grandfather, or great-grandfather could be shown to have had more sons than one, it might explain the relationship of the many Burkes we meet with among Burke's intimates in London — with the well-known William — with Burke of Serjeant's Inn, with Burke of the Temple, and others. Another of the family has just made his appearance in the autobiography of Mrs. Delany. Dr. Delany's settlement on his first wife had been drawn by Mr. Burke, a London lawyer. The original settlement had been destroyed, and it became necessary to procure secondary evidence of its contents; but Mr. Burke was at the time in Jamaica, and died in 1752 on his voyage home. It then appeared that this Burke had been tenant to Ward the bookseller, who had seized for rent all Mr. Burke's effects, and in consequence Dr. Delany employed "Mr. Burke of Serjeant's Inn," *relation* of Mr. Burke of Jamaica.

Is there no one in Castle Town, or Mallow, or Dublin sufficiently interested in this subject to give us the benefit of a little local research among the registers, Protestant and Catholic? Unfortunately the surname is very common, and I cannot discover the Christian name of either his grandfather or great-grandfather, or of his grandmothers, or of any one of the "ten or eleven" brothers or sisters, or where any of these people were born or baptized, married or buried.

The mysteries and perplexities which beset the inquirer into the private life of Edmund Burke would form by far too wide a subject even for a double number of "N. & Q." These specimens, however, arising upon the very threshold of our biographies are curious, and may perhaps tempt some who have leisure and opportunities to further investigation.

E. B. S.

THE SONNETS OF SHAKSPERE.

No one of the separate works of our renowned Shakspere was doomed to experience so small a share of popular favor as the volume of *Sonnets*.

Of *Venus and Adonis*, first published in 1593, he lived to witness five editions; of *Lucrece*, first published in 1594, he lived to witness four editions; and of some of the undisputed plays which came out in his life-time there were two or more editions in the same year! Now, of *Shake-speares Sonnets*, as first published in 1609, there was no passable edition till 1710 — no exact re-impression till 1766. A separate re-impression is even at this time a DESIDERATUM.

An examination of the earlier writers on Shakspere — with the reservation of Francis Meres — is productive of the same evidence as the bibliographic circumstances.

Fuller, the often-quoted recorder of facts and fancies, adverts to his tragedies, comedies, poems, and *wit-combats*, without specifying any one of his works. Philips calls him "the glory of the English stage," and commends the style of "his *Venus and Adonis*, his *Rape of Lucrece* and other various poems." By *various poems* he must mean the collection of 1640. Langbaine, who gives a somewhat extended account of his plays, and even of the spurious plays, assures us that he also wrote "two small poems, viz. *Venus and Adonis* — and the *Rape of Lucrece*." He omits the sonnets, but states the precise number of these contained in the *Delia* of Samuel Daniel!

Fuller died in 1661; Philips sent forth his criticism in 1675; and Langbaine, in 1691. As the latter date almost carries us on to the interminable series of the avowed editors of our dramatist; the information which they afford must be the next point of inquiry.

In 1709 Rowe became the editor of our dramatist. He ascribes to him "*Venus and Adonis* and *Tarquin and Lucrece*, in stanzas," as printed in a late collection of poems! In 1725, to Rowe succeeded Pope. He notices the poems "dedicated to his noble patron the earl of Southampton." In 1733 came forth Theobald. He announces a "correct edition of all the poems." In the editions of Hanmer in 1744, of Warburton in 1747, and Johnson in 1765, we have not one word on the poems.

In 1766 Steevens edited *Twenty of the plays of Shakespeare, being the whole number printed in quarto;* and therewith we find, what no one would expect to find, *Shake-speares Sonnets*. The edition of 1765, with the notes of Johnson and Steevens, was reprinted in 1773 and in 1778. In 1780 Malone added to the latter edition a *Supplement*, which contains the spurious plays and the genuine poems, with numerous notes.

We now approach the period at which the sonnets emerge from a state of comparative obscurity, and become the objects of earnest inquiry and discussion.

The principal writers in this controversy, as far as my recollection extends, are Edmond Malone — 1780; George Chalmers — 1797; Nathan Drake — 1817; Alexander Dyce 1826; James Boaden — 1832; Benjamin Heywood Bright —

1832; Charles Armitage Brown — 1838; and Joseph Hunter — 1845.

The main questions seem to be: When were the sonnets written? Under what circumstances were they written? Do they contain biographic particulars? By whose authority were they published?

In the absence of positive evidence, here are my convictions. I believe, 1. That the sonnets, as we now have them, were written soon after 1594; 2. That they were written in fulfilment of a promise made to the earl of Southampton; 3. That they are, with very slight exceptions, mere *poetical exercises;* and 4. That they were published without the sanction of the author or of his patrons.

1. *The sonnets, as we now have them, were written soon after* 1594.

We owe to Francis Meres, M.A. of both Universities, the earliest intimation of the existence of the *Sonnets* of Shakspere. As the volume in which it appears is of rare occurrence, the paragraph shall be repeated: —

"As the soule of *Euphorbus* was thought to liue in *Pythagoras:* so the sweete wittie soule of *Ouid* liues in mellifluous & hony-tongued *Shakespeare*, witnes his *Venus* and *Adonis*, his *Lucrece*, his sugred Sonnets among his priuate friends, &c." — Palladis Tamia, 1598, 8°, folio 281 *verso.*

There is no more evidence than as above, and the argument must rest on probability. Shakspere was extremely careless of fame, and it seems to me improbable that he should have handed about *fugitive sonnets*—or that Meres should have heard of the circumstance — or that so notable a lover of brevity should have felt himself called on to report it.

I therefore believe that the Sonnets recorded in 1598 formed the work which was obscurely announced in 1594, and reached the press in 1609.

2. *The sonnets were written in fulfilment of a promise made to the earl of Southampton in* 1594.

The inscription prefixed to the *Sonnets* is the only mark of editorship which the volume contains, and must therefore be the first object of scrutiny. I shall give it *verbatim*, but with my own punctuation: —

TO THE ONLIE BEGETTER OF THESE INSVING SONNETS, MR. W. H. ALL HAPPINESSE AND THAT ETERNITIE PROMISED BY OVR EVER-LIVING POET WISHETH.
THE WELL-WISHING ADVENTURER IN SETTING FORTH
T. T.

This two-fold inscription, as printed in 1609, is an imitation of the monumental style. The capitals, the peculiar points, and the arrangement, prove it. The inversion accords therewith: *W. H. wisheth* etc. Had it been *one* inscription, we should not have had *wisheth* and *well-wisher* in such close contiguity. It was an oversight on the part of the facetious master Thorpe.

Now comes an enigma, on the solution of which much depends. The word *begetter* is equivocal. Did the nameless person whom W. H. addresses *obtain* the MS.? Or did he cause the sonnets to be written? I reserve my opinion till more competent witnesses shall have been heard: —

"Vouchsafe to grace what here to light is brought,
Begot by thy sweet hand, born of my thought."
M. Drayton, 1596.
To Lucy countess of Bedford.

"Here, what your sacred influence *begat*,
(Most lov'd, and most respected Majesty)
With humble heart and hand I consecrate
Unto the glory of your memory."
Sam. Daniel, 1614.
To Anne of Denmark.

The inscription thus exhibited in its true aspect, and the sense of the equivocal word established, in conformity with my own previous notion, we have to inquire — Who was this patron of Literature? Who was it that had so much influence over Shakspere? Over the man who, with all the world before him, kept himself aloof from the world? I admit the generosity of the Sidneys and the Herberts, which Meres and others record, but W. H. entirely disclaims the honor in question.

This patron of Shakspere could be no other than Henry Wriothesly earl of Southampton. "What I have done is yours; *what I have to do is yours.*" So wrote our poet to the earl of Southampton in 1594, and no argument can ever diminish the force of these words. It was a *public* promise, and if he had not written the sonnets in fulfilment of that promise, he must have felt every new edition of his poetical volumes as a *reproach.* It must have seemed so to his *fellows*, and to the world of readers.

Shakspere wrote his *Venus and Adonis* in six-line stanzas; his *Lucrece*, in seven line stanzas. For the fulfilment of his promise he chose sonnets, then much in vogue, and a more difficult species of composition.

3. *The sonnets are, with very slight exceptions, mere* poetical exercises.

I contend that obscure allusions should never be applied to the purposes of biography; that *invention* should never be allowed to usurp the place of *reality.* It is impossible to avoid occasional *conjectures*, but I would rather remain in the dark than trust to a faint and wavering light.

An instance of the effects of such a propensity may serve as a wholesome caution. In 1805, or perhaps later, the rev. G. F. Nott reprinted the *Songs and sonnets* of the earl of Surrey and others, in a handsome quarto volume, with commendable *fidelity.* He suppressed it! In 1815 he re-edited the same *Songs and sonnets* in two splendid quarto

volumes, with memoirs, notes, portraits, etc. In this revised edition he altered the order of the poems, and replaced the genuine titles by fictions. So the splendid quartos are, as to the poetical text, WORTHLESS.

The success of the *Songs and sonnets* of 1557 produced a crowd of imitators. Sonnets became the test of art, and the author of a volume of sonnets was deemed a sort of graduate in polite literature.

We have no clear evidence that those of Constable, or of Daniel, or of Spenser, were real love-sonnets. Those of Drayton were sheer *inventions*, and I must presume to place those of Shakspere in the same class.

4. *The sonnets were published without the sanction of the author, or of his patrons.*

Venus and Adonis has a dedication and a motto; *Lucrece* has a dedication and an argument; the volume of *Sonnets* has neither. I thence infer that it was published without the sanction of Shakspere. If he *had* prefixed a dedication, it could have been to no other than the earl of Southampton.

The allusions to the patrons of our poet are no proofs that they gave their sanction to the publication. On that point, I submit a *new* theory. Be it assumed that the volume of sonnets was a revised transcript, made by order of W. Herbert in early life — that it was then inscribed by him to the earl of Southampton as a gift-book — and that it afterwards came into the possession of the publisher in a manner which required concealment. With this theory, which the inscription and other circumstances seem to justify, all the mysteries vanish!

Thomas Thorpe *alias* T. T. entered the volume for publication on the 20 May, 1609, and gave in the unceremonious title which now appears — *Shake-speares Sonnets*. It must have been from the Wilton MS.

While naming the controversialists, I had no design to notice their pleadings — with the exception of those of Boaden and Brown — but rather to give a hint to critical students. It may be observed, however, that they have all mis-read the *inscription;* and I recommend the survivors to exercise once more their optical powers by the new and brilliant light discovered by M. Philarète Chasles.

The pamphlet of Mr. Boaden is entitled *On the sonnets of Shakespeare*. He contends, after some sharp comments on his precursors, that W. H. indicates William Herbert, afterwards earl of Pembroke — that he was the *object* of the sonnets — and that Thorpe inscribed them to him in that sense. His arguments chiefly rest on the inscription as read by himself.

Mr. Brown considers the *Sonnets* as autobiographical poems; forms them into six distinct poems; and describes the object of each. He assumes that our poet had a mistress in London and a wife at Stratford; and that he recorded the circumstance for the instruction of posterity. The man who defames another, without a jot of evidence, defames himself. So much for Charles Armitage Brown.

I shall pass no more censures on the speculations of the critics; but, in order to justify the theory herein advanced, shall repeat the declarations made on a similar occasion by one of the most eminent contemporaries of Shakspere — the estimable Michael Drayton. He had a *mistresse* — the mistress of his heart. After eulogising an elder sister, he thus describes his favorite: —

> "The younger, than her sister not less good,
> Bred where the other lastly doth abide,
> Modest *Idea*, flower of womanhood,
> That *Rowland* hath so highly deified."

Now Drayton printed some sixty sonnets, to which he gave the poetical name — Idea; and to that portion of his works, as if to prevent misinterpretation, or to shield himself from the impertinencies of criticism, he prefixed two addresses *To the reader*. In the first address, the poet forewarns him to look elsewhere for *passion*, and declares that he writes *fantastically* — writes *sportively*. As to the second address, which is omitted in the modern collections of our English poets, I shall give it entire from the edition of 1605: —

"*Sonnet* 2.

"Many there be excelling in this kind,
Whose well-trick'd rhymes with all invention swell;
Let each commend as best shall like his mind;
Some *Sidney*, *Constable*, some *Daniel*.
That thus their names familiarly I sing
Let none think them disparaged to be;
Poor men with reverence may speak of a king
And so may these be spoken of by me.
My wanton verse ne'er keeps one certain stay,
But now at hand, then seeks invention far,
And with each little motion runs astray —
Wild, madding, jocund, and irregular.
Like me that list, my honest merry rhymes
Nor care for critic, nor regard the times."

He adds to the sixty sonnets, after a typographic blank, "*Certain other sonnets to great and worthy personages*" — to James, king of Scots — to Lucy countess of Bedford, etc. Here is a clear distinction between *invention* and *reality*—between the artificial fabrications of wit and the genuine effusions of the heart. With regard to the specimens before me, I much prefer those of the latter class. They interest as portraiture. They have more touches of nature than the majority of sonnets. In fact, Drayton taxes the sonnet-writers of his time with filching from Petrarch and Desportes.

BOLTON CORNEY.

Barnes, S. W.

LETTERS OF ARCHBISHOP LEIGHTON.

(*Concluded from* 3rd S. i. 144).

XII.

Edgr, April 6, 1670.

May it please yor Grace,

I am so far from attracting vanity upon it, that knowing how infinitely I am below His Majties good opinion, it falls as a weight upon mee, and sinks me so much the deeper into ye shame and grief of my utter incapacity for ye Service required of mee: for, besides an infirm and diseased body, I have that invincible indisposition of mind, and am so extremely weary of the trifling contentions of this part of the world, that instead of engaging farther in them, I intend an entire escape out of them; but, as his Majy enjoined mee, upon my former attempting it at London, I shall doe it here, and in the most orderly way yt may bee, without troubling his Maje at all with it. And this I was resolved to doe this summer, or at furthest before the end of this yeare, before there was any mention of this remove. For the truth is, my Lord, I am greatly asham'd that we have occasioned so much troubles, and done so little or no good, now these 7 or 8 years since ye restitution of our order, and after so many favours heapt upon us by his Majs royall goodnesse. Not that I would reflect the blame of this upon any save my own share of it upon myself; for may be, it is not so much our fault as our unhappinesse, and the of the matter we have to work upon. But, however, we that can sit down content with honor and revenue without doing good, especially in so sacred a junction, have, I think, a low and servile soul. But to trouble yor Grace no further, I doe for my pardon in this affair, humbly confide in his Majties memory, and next to that in yor Grace's favourable representation and intercession, which shall add very much to many obligements of, my Lord,

Yor Grace's most humble Servant.

R. Leighton.

For my Lord Commissioner,
The Earle of Lauderdale,
his Grace.

XIII.

Edin. Jan. 20, [1674?]

May it please yor Grace,

There is a huge noise rais'd here of late, among ye clergy about ye motion of a Convocation, and they seem all hotly engaged in ye contest for or against it, except one that is cool and indifferent in it, but that poor man is so to most other things that sett the world on fire. As to this desire it was first mooted to the Synod of Edinburgh, as I am informed, and hath been since revived there, but I hear it takes generally with the presbyters every where, and I think it is because 'tis ye road, and hath bin the usuall way of ye Church, in cases either of heresy or schism; and besides the genius of this Church particularly lies much towards Synods and Assemblies since ye Reformation. For myself, I am so far from overvaluing those meetings, that I am and have long bin weary and sick of them all, and of all the vain jangles and strifes that usually take them upp; and upon the little knowledge I have of them, when I reflect on ye greatest part of Synods and Councils old and new, I have so mean an opinion of them that if I should ever have ventured it, in any of them where I have been, I should have been sure to feel ye weight of their censure. 'Tis true sometimes, they doe some good, but none can deny they doe likewise sometimes harm, and very great harm, and possibly ye oftener of the two. After the spreading of Luther's doctrine, the Germans cried their throats dry with calling for a generall Council, and when they had obteined it, all the world knows what they gained by it. For the presbyteries and presbyters that have supplicated here for a Synod, I could not enquire of their motives before they did it, none of them having acquainted me with their purpose; but since they did it I have spoke with some of them, and they doe wholly disclaim all kind of project or design in it, save only ye good of this Church, and as to the way they used, they say it was with all due respect and submission to their ordinary, and finding reasons (as they thought) for offering their desire of a thing lawfull in itself, and establisht by law and usuall in ye Church, they knew not a more orderly way than they took for representing it to the Bp., and leaving it to his judgment, whether hee thought fit to move it or suppress it. How far this may plead their excuse yor Grace can judge as well as any, and that I give your Grace this account of it is from no motive but that of charity, for there is no man lesse involved in ye concernment than I am. — I received lately a letter from the Dean of ye Isles complaining of ye great and many disorders in ye diocese for want of a bishop, and seeming to impute somewhat of it to my neglect, ye diocese being of ye province of Glasco, but that yor Grace will clear me of, having spoke of it often, and particularly the last winter while you were here, and having spoken of it, it became mee not to presse it further. He desired likewise, that in ye interim for redresse of those disorders I would give warrant to them to meet in a diocesan Synod, and to appoint one to moderate in it, wh it seems hee thought I might doe, but I think not so unless I have a particular command for it. I am minded, God willing, to goe from hence within 2 or 3 days, to visit the southern and remoter parts of the diocese of Glasco, as I have formerly done in ye summer season, and to doe it now for the last time, but I shall leave directions how to

end them, if in the intervall any commands shall come from yo^r Grace to

may it please your Grace,
yo^r Grace's most humble Servant,
R. Leighton.

For my lord duke of Lauderdale
His Grace.

XIV.

Edin. Dec. 1, [1674?].

May it please yo^r Grace,

I think y^e order for advice from hence concerning y^e Vacant Bprics, the fairest and happiest expedient that could have been thought on at this time, and the persons that are to give the advice, all very fitly chosen except one, and yet that unworthiest one will not yield to any in point of faithfulnesse, and impartiality, and ardent desires of public good. I am sorry to hear that the late Archbp. hath troubled yo^r Grace with complaints about his assigned proportion out of y^e rents of Glasco, whether with justice or no this brief account will witnesse. Y^e Collector is y^e same that hee himself formerly employed, who says that the dues of one year were usually scarce gathered in at the end of y^e next year, and whether those of the year 70 bee yet come in or no I cannot tell, but if they bee, the Collector, I believe, will be ready to answer my order showed him in the Archbp's. behalf. For myself, notwithstanding my living these two years in Innes, and almost in continuall travel, and the droves of poor that come upon me everywhere, as if I had found a hoard of gold; yet how long I delayed so much as to borrow of y^e Collector, and since I began how sparing I have bin to charge him, y^e provost of Glasco, now at London, can inform yo^r Grace; so that I am sure I have not prejudged the Archbp's full satisfaction when he shall call for it, though not supposed to bee in such pressing want as to need it before it be gathered in. Nor shall I grudge it at all, though that revenue, whatsoever it is, be charged with so much due to him, not only for y^e year 70 but 71 and 72; and all the time I shall continue in that station. For I bless him that hath framed me so, I believe few men alive are lesse concerned in those matters than I am. But there is one thing in my present charge I am much concerned in and sollicitous about, 'tis y^e supplying of the vacant Kirks in y^e western parts, especially; for y^e truth is, we have not men for them, and y^e people in most of the parishes would not receive Angels, if they committ the horrid sinne of going to presbyteries and synods. What I have to intreat at present is, that I bee not left to struggle alone with so hard a task, but may have assistance both of direction and authority of the lords of Councill or their Committee, or those same that are named in the late order, that I may make my address to them in this particular, and what other difficulties occur in y^e affairs of that diocese; and that your Grace would be pleased to write a line to my lord Chancellor to that effect, which will add to y^e many and great obligements of, my Lord,

Yo^r Grace's most humble Servant,
R. Leighton.

For my lord Commissioner
His Grace.

XV.

My lord, [1674?].

I am forced to take this way, because it is so painfull to mee to debate the buissinesse any further with yo. lordship, who doe so strongly and kindly say all that can be said in it. I have left yo. lo. the trouble to send y^e enclosed when you have read it. It may be what I have said will not bee satisfactory, for in these things a man is at that disadvantage as in naturall aversions and antipathies, one cannot give y^e reason of them to other men, nor can others by all their reason save them, but still hee is forced to say I like it not. Thus I am framed and I cannot help it. The foolish strifes and noises that are raised about religion I have, as much as I could, always avoided, and I think for this good reason may bee given; but it may seem more strange (and yet it is y^e reall truth), that y^e secular advantages of that place I do degust as much as the trouble of it, and rather y^e more of y^e two. And this y^e most of men will be apt to judge nothing but a meannesse of mind and monastic humour; but whatsoever it may bee 'tis too hard for mee, and I am not able to overcome it. I doe heartily wish the peace of this Church, and if before I retire I could be any way serviceable towards it I would not withdraw my endeavour in any meeting for conference, or any other way that would not immerse mee deeper in these contests, nor fetter mee to longe continuance in them. And had I more strength of body and voice, and faculty of persuading, I would, in that distempered corner, goe through the villages on foote to calm them into greater quietnesse and meekness. My lord, I hope the God of peace will direct those that govern to y^e fittest ways of peace and healing, and will make yo. lo. particularly a happy instrument of it. So wisheth, my Lord,

Yo^r Lo^rs most humble Servant,
R. Leighton.

The Right Honorable
The Earle of Tweeddale.

C. F. Secretan.

READING THE SCRIPTURES IN THE SIXTEENTH AND SEVENTEENTH CENTURIES.

The practice of all persons reading and expounding the Scriptures for themselves, without regard to class or mental capacity, appears to have been looked upon with much disfavour for some time after the Reformation, and it would be

interesting to know at what time the universal searching of the Bible, each man for himself, became generally acquiesced in.

It is rather remarkable that the Act passed by Henry VIII., which provided that all men might read the Scriptures, except servants; "but no woman, except ladies and gentlewomen who had leisure, and might ask somebody the meaning," should have been repealed by his son and successor, Edward VI.; but the disfavour in which the practice was held by that Prince and his advisers can be best shown by an example. In the "Constitution Book" of Guildford appears the following entry:—

"*Anno Primo* Edw. VI. Memorand. At this daye the jurye do present S. Symonds, Curate of St. Nicholas, to be a letter* of men to rede in the byble from tyme to tyme, contrary to the King's Majesty's injunctions."

What the learned John Selden thought of the practice may be gathered from the small volume of apothegms, published posthumously, under the title of *Selden's Table Talk*, by Richard Milward, his amanuensis, wherein he is made to say,

"*Scrutamini Scriptura.* These two words have undone the world; because Christ spake it to his disciples, therefore we must all, men, women, and children, read and interpret the scriptures."

This is the doctrine of the Romish Church; and if not trenching on forbidden ground, I shall feel obliged to any correspondent of "N. & Q." who will cite me to the opinions of the early reformers on this subject. D. M. Stevens.

Guildford.

MATHEMATICAL BIBLIOGRAPHY.

(*Continued from* 3rd S. i. 65.)

Whatever elements of uncertainty there may be in the astronomical data, given in my paper in the current *Diary*, on which Colebrooke, Davis, and Sir W. Jones formed their conclusions as to the date of the Vedas, it is satisfactory to find that Professor Max Müller, in his "Lectures on the Science of Language," refers the dialect of the Vedas to about 1500 B.C. (see 2nd ed., p. 200), and speaks of the oldest hymns of the Veda as being of about that date (ib., pp. 247—8). Between this age and that of Aryabhatta some 2000 years elapsed, and there was ample time for algebra to attain that highly advanced state which it reached in his hands.

The results of the comparison which I have instituted, in these pages, between the English versions of the Indian algebra may perhaps be regarded as constituting an independent argument in favour of its genuineness, and of the authenticity of the accounts of it. There is no proof that this algebra was not original. Colebrooke (Alg., p. xlv) takes the fifth century as the latest period to which Aryabhatta can, on the most moderate assumption, be referred. And it seems that there is a work of Aryabhatta, the *Aryabhattiyam*, apparently unknown to Colebrooke, in which he mentions the epoch of his birth in a manner which places him at the end of that century. (De Morgan, P. C., art. Viga Ganita, citing Mr. Whish, *Mem. Asiatic Soc.*, vol. iii.) But Aryabhatta would still be anterior to the Grecian algebraist. For Professor De Morgan, at p. 47 of his *Arithmetical Books*, (London, Taylor and Walton, 1847) appears to have given sufficient reason for supposing Diophantus to have written as late as the beginning of the seventh century.

If we adopt this important conclusion of Prof. De Morgan, and combine it with the fact that the Indian algebraist was more advanced in the science (see Colebrooke's Alg., p. x) than the Grecian, it gives a negative to the suggestion of Colebrooke (Alg., p. xxiv) that the solution of equations involving only one unknown term, as taught by Diophantus, was made known to the Hindus; and that by the ingenuity of the Hindu scholars the hint was rendered fruitful, and the algebraic method soon ripened from that slender beginning to the advanced state of a well-arranged science, as it was taught by Aryabhatta.

Aryabhatta, as Colebrooke (Alg., p. xxxviii) informs us, affirmed the diurnal rotation of the earth, possessed the true theory of eclipses, noticed the motion of the solstitial and equinoctial points, ascribed to the epicycles a form nearly elliptic, and recognized a motion of the nodes and apsides of all the primary planets as well as of the moon; and his text specifies the earth's diameter, 1050 yojanas, and the orbit or circumference of the earth's wind 3393 yojanas, the diameter of this orbit, according to the remark of Brahmegupta, being 1080 yojanas.

On this Colebrooke observes that the proportion of the circumference to the diameter of a circle here employed is that of 22 to 7. But the approximation, which may (ibid.) be presumed to be one which Aryabhatta taught, is nearer than Colebrooke supposes, for 1080 : 3393 gives $3.1416\frac{2}{3}$, while 7 : 22 gives $3.142\frac{6}{7}$. Aryabhatta also appears to have made use of the ratio of one to the square root of ten (ib. p. xxxix), which gives 3.162278 nearly. And in the *Aryabhattiyam* he gives the circumference of the circle at 3.1416 times its diameter (De Morgan, P. C., art. Viga Ganita, citing Whish): that is to say, I presume, he assigns the ratio 1250 : 3927. Colebrooke states (Alg., p. xxxix) that in addition to the ratio one to the square root of ten Bhascara adds, apparently from some other authority, this nearer approximation. The authority may have

[* A *letter* here means an *hinderer*. See Collect for the fourth Sunday in Advent. — Ed.]

been Aryabhatta. It should be noticed here that the number of 3300 yojanas for the circumference of the earth, which is about that to which Aryabhatta's estimate of the diameter leads, is not very wide of the truth, and perhaps gives a very near approach, viz. 25080 miles (ibid).

Thus we find Aryabhatta in possession of three approximations, and perhaps four, for Colebrooke says that applying the ratio 7 : 22 to the earth's diameter as by Aryabhatta assigned, viz. 1050, the circumference of the earth is 3300 (Alg., p. xxxviii); which evidently constitutes the dimensions by him intended: and that that number is accordingly stated by Ganesa (ib. p. xxxix.) Hence, if this mean that Aryabhatta intended the particular number 3300, we may regard him as knowing the four approximations

3.162278, 3.142$\frac{8}{7}$, 3.1416$\frac{8}{7}$, 3.1416;

results which seem to indicate that he possessed a method of continuous approximation. Was this method specially connected with the algebra?

If it was, we should expect to find some traces of it in the doctrine of the square and cube roots. There is however none in the text of Brahmegupta's Ganitadhyaya, and in the exemplifications of evolution by Prithudaca the given numbers are perfect squares or cubes. See pp. 279—281 of Colebrooke's Alg. Nor do I find that in the strictly arithmetical portions of the *Lilavati* (ib. pp. 9—12, Taylor, pp. 15—16, 20—22) or *Vija ganita* (Colebrooke, p. 135, Strachey, p. 15) or their Commentaries, evolution is illustrated, save by perfect powers.

James Cockle, M.A., &c.

4, Pump Court, Temple, London.

THE SOCIETY OF ANTIQUARIES.

"Ah! pardon me, that Nature stamped me woman!"

Is there no hope, dear Mr. Editor, of persuading this ancient and illustrious Society to rescind that portion of its rules which forbids the admission of ladies? I am sorry that these learned misogynists should consider antiquarianism and the fair sex so incompatible.

What then is to become of us literary women? Is our sex to debar us for ever from communication and interchange of literary kindness with our antiquarian brethren? We certainly cannot besiege their doors in the garb of Agnodice. If the Fellows think that our presence would be a hindrance, we do not need to attend the meetings; but they might at least allow us to borrow books from the library, and to receive the publications of the Society. But if the venerable Society of Antiquaries continues to bar its doors against us, is there no possibility of a Ladies' Antiquarian Society? Would not the literary ladies of England join in the formation of one? A Ladies' Society, however, should certainly permit no departure from one stringent rule, which would be unnecessary in an assembly of antiquaries of both sexes, viz., that any member introducing the subjects of babies or bonnets (otherwise than for an archæological purpose) should be immediately rusticated. Seriously, first, will the Society of Antiquaries not take pity on us? And secondly, if that may not be, are there not sufficient literary women in England to form a separate Society? I only suggest the latter as a feeble substitute for the former. If both these propositions fall to the ground, my sole consolation must be to buy up all the back volumes of the *Archæologia*, and, retiring into my cell, sigh, for the first time in my life, that I was born a woman.

Hermentrude.

Minor Notes.

Richard Martin, Recorder of London, died in the year 1618*, leaving his brother, the mayor of Exeter, his executor.

In his will (in the Prerogative Office of Canterbury) he leaves — "*5l.* to Otterton, where I was born, and *5l.* to Calliton Raleigh where my house standeth." Both are in Devonshire.

Peter Cunningham.

Dick Brome.—In the Accounts of the Treasurer of the Chamber (MS.), *temp.* Charles I., is this entry: —

"To John Hemings and his fellowes by Vertue of a Warrant dated the xxvijth of Aprill, 1629, for acting the Play called the *Love Sicke Maid*, x^{li}."

Peter Cunningham.

"My Fist Weighs exactly a Pound."—Being on business in a country shop in Herefordshire, I heard a clownish-looking fellow say to the shopkeeper, who could not find his weights, "Here, never mind, my fist weighs exactly a pound." Having heard the saying many times before, I felt desirous of knowing what gave rise to it, so I asked an old man (who was sitting quietly in one corner waiting his turn to be served, and who evidently had lived longer than the "threescore years and ten" allotted to man) if he could tell me the origin of it. The substance of his narration, divested of provincialisms, is as follows: —

"About a vifty year ago old Betty Saunders kep(t) shop in this village, and one day I wur sent for summit for my mother, and old Betty couldn't vind (find) her

[* Richard Martin was only Recorder for a few weeks. He was elected and sworn, on the King's recommendation, on the 1st October, 1618; and his successor, Robert Heath, on the 10th Nov. 1618. The latter appears to have been a special favourite with the Corporation; for on the 1st July, 1619, on his being appointed Reader of the Inner Temple, he was presented with 100*l.*, two hogsheads of claret, and one pipe of canary, of the especial love and favour of the Court. Vide *Recorders of the City of London*, 1298—1850, p. 10, 4to. Privately printed. — Ed.]

weight like this mon here (pointing to the shopkeeper), so one on um in the shop sings out, like that chap did just now, — 'Here never mind, my fist weighs exactly a pound.' 'Do uh (it),' says Betty, 'let's see'; so the bacon (about 1½ lbs.) was put in one side the scale, and the 'fist' in the other; but in course it was just balance, and no more; but just as the fellow turned to leave, the missing weight wur found. 'Stop!' shouts out old Betty, 'let's try now'; but him wur too dip (deep) for her, and instead of putting the bacon in one scale and the weight in the other, him put the weight in one side and his fist in the other, when in coorse it just balanced again. 'Well done,' cries old Betty; 'and there is a couple o' red yerrings for thee honesty.'"

CHARLES HOOK, JUN.

Hereford.

KLEPTOMANIA. — From the following quotation from the *Sketch of Henri IV.*, by Tallemant des Reaux, it would seem that this famous monarch was infected with this disease:

"Il estoit larron naturellement; il ne pouvoit s'empescher de prendre ce qu'il trouvoit; mais il le renvoyoit. Il disoit que s'il n'eust esté Roy, il eust esté pendu." — *Historiettes*, art. Henri IV., vol. i. p. 19.

LIONEL G. ROBINSON.

PRINCE GEORGE OF DENMARK.—At the time of the death of the lamented Prince Consort, some of the newspapers, in taking a survey of the characters of the consorts of the female sovereigns of this realm, had a fling at Prince George of Denmark, who was sneered at as a dunce and a drunkard. This was not a just estimate of the husband of Queen Anne. His vices were the vices of the age in which he lived; but it should not be forgotten that science is indebted to the liberality of Prince George for the publication of the first volume of Flamsteed's *Historia Cœlestis*, which contained the whole of the sextant observations of the first "Astronomical Observator" ever appointed at Greenwich, and was published at the cost of the Prince. Other instances of a wise liberality in the encouragement of science and literature on the part of Prince George might be adduced. JOHN PAVIN PHILLIPS.

Haverfordwest.

BAXTER'S LONG SERMON.—In a volume lately published, entitled *Joseph Alleine; his Life and Times*, by Charles Stanford, reference is made (p. 270) to a sermon preached before Charles II. by Richard Baxter; which sermon "could not have been recited," it is said, "by the most rapid voice in less than two hours." Mr. Stanford cites as his authority "Sir James Stephen."

The same or worse has been said of a sermon of Barrow's; but with respect to Baxter's long sermon, as it has been called, the statement is certainly incorrect.

Baxter's sermon on the occasion referred to was preached before the king, July 22nd, 1660, and published in the same year. It is in small quarto, and contains seventy pages. It would not take two hours, even without "rapid" utterance, to recite the whole of it. Orme, in his *Life of Baxter*, has liberally supposed that it might occupy one hour and a half in the delivery, but the fact recorded on the title-page, that it was preached before the king "contractedly," seems to have been overlooked. A brief address to the reader, prefixed to the *published* sermon, points out the very considerable "enlargements" it underwent, which comprise a great amplification of the several heads which occur between pages 6 and 47, and also the addition of *five* pages of matter after page 55. It is, therefore, more than probable that the king, as Baxter's hearer, had not to endure a discourse of more than moderate length. It is true that the pulpit addresses in Baxter's and Barrow's time were not "just fifteen minutes" long, as described by Cowper; neither, on the other hand, were they of such an extreme length as some of our pleasant writers and lecturers are prone to represent. X. A. X.

FEINAIGLE'S "ART OF MEMORY." — Future bibliographers may perhaps be interested to know that Mr. John Millard was the author of —

"The New Art of Memory, founded upon the Principles taught by M. Gregor Von Feinaigle. To which is added some account of the principal systems of Artificial Memory from the earliest period to the present time. Illustrated by engravings. London, 12mo, 1812, 1813." (Two editions in the latter year.)

This fact was communicated to me by the late Rev. Thomas Hartwell Horne, who was brother-in-law to Mr. Millard, and assisted him in taking notes of Feinaigle's lectures, and preparing the above-named publication for the press.

Mr. Millard, it may be mentioned, held the situation of assistant-librarian to the Surrey Institution, where Professor Feinaigle delivered his mnemonical lectures. He was the compiler of—

"The New Pocket Cyclopædia; or Elements of Useful Knowledge methodically arranged; designed for the higher classes in schools, and for young persons in general. London, 12mo, 1811, 1813."

THOMPSON COOPER, F.S.A.

Queries.

REV. DR. SAMUEL BOLTON. — Information is requested respecting the birth-place and parentage of the Rev. Samuel Bolton, D.D., Master of Christ Church, Cambridge, and Minister of St. Martin's, Ludgate Street, London? He died 15th Oct. 1654, aged forty-eight; buried at St. Martin's. His arms were: Sa. a falcon, arg. becked, legged, and billed or.

T. O. HINCHCLIFFE.

FORMAN, DR. — Aubrey (*Miscell.*) says that in a MS. of Dr. Forman (which Ashmole had) is a discourse of Crystallomancy, containing the prayers used before the inspection, and "also there is a call which Dr. Napier did use." Is this MS. in existence? DELTA.

Genealogy of the Family of Loftus.—I have tried many sources, but without success, to find the pedigree of this family farther back than the time of Henry VIII., as it is given by Burke in his *Peerage:* where he states that it was of consideration in Saxon times in Yorkshire, and that certain documents in the archives of York Minster contain notices of it. I am anxious to find also, what the original arms of the family were. The coat at present used is apparently very modern. Perhaps some of your numerous correspondents can enlighten me on these points. The crest—a boar's head—is said to point to Swineshead, Yorkshire, as the former seat of the family; and, I believe, Lofthouse Hall, now or lately the seat of the Dealtry family, is in that neighbourhood. There are still persons of the name in Yorkshire, as I see by the Militia Lists.

William de Guldeforde.

King's Inns Library, Dublin.

P.S. The arms referred to above are: Sable, a chevron engrailed ermine, inter 3 trefoils slipped argent.

George Chapman, the dramatist and translator of Homer, was born in 1557, it is said "at Hitching Hill in y^e^ county of Hertford." Any entry of his baptism at Hitchin, or elsewhere?

Peter Cunningham.

"Hakon Jarl."—Who is the translator of *Hakon Jarl*, by Œhlenschlager, and *Poems from the Danish*, published about 1839, Hookham?

Zeta.

Rev. Robert Innes.—I am desirous of ascertaining the birth-place and parentage of this divine, who was ordained by the Bishop of London sometime between 1740 and 1750, and sent as a missionary to the colony of Virginia.

Perhaps your valued correspondents Messrs. C. H. & Thompson Cooper can assist me in this matter. D. M. Stevens.

Guildford.

Parkes.—Information requested respecting the early pedigree of a family of Parkes, located at Cakemore parish, Hales Owen, Worcestershire; the seals of whose wills bear these arms: Ermine or erminois, a stag's head caboshed?

W. A. Leighton.

Shrewsbury.

Lady Mary Percy.—Can any reader furnish me with information about Lady Mary Percy, daughter of Thomas, Earl of Northumberland, executed at York, Aug. 22, 1572, by order of Elizabeth. His daughter is said to have escaped from prison, and to have found an asylum at Brussels; where she founded, in 1598, a Benedictine convent for English nuns. Where, and why was she imprisoned? A. E. L.

R. Price, Jun.—Can you give me any information regarding R. Price, Jun., author of *William Tell*, a Drama, from the German (no date)? Heber MSS. (1621) p. 170. Zeta.

A Pope burned.—The other day I met with a curious story in a law book, the reference being given as "Year-book M. 8 Hen. VI. 20." It appeared, that an action being brought against the Chancellor of the University of Oxford for trespass, he claimed to have cognizance thereof. This claim was resisted; and on the case coming on for argument, Serj. Rolfe, on behalf of the Chancellor, related the following story in the course of his speech:—

"Jeo vous dirai un fable. En ascun temps fuit un pape, et avoit fait un grand offence, et les cardinals vindrent a luy et disoyent a luy, *Peccasti:* et il dit *Judica me:* et ils disoyent, *Non possumus, quia caput es ecclesiæ: judica teipsum:* et l'apostle dit *Judico me cremari;* et fuit combustus; et apres fuit un sainct, et issint n'est pas inconvenient que un home soit juge demene."

Is there any foundation for the learned Serjeant's statement? And if there be, who was the Pope, who, for his heroic self-sacrifice, certainly deserves at least to be remembered? J. A. Pn.

Quotations Wanted.—

"Move on, ye wheels of Time,
Fast as ye bring the night of death
Ye bring Eternal Day."

C. J. W.

"The strange superfluous glory of the air."

R. B.

"Please all men in the truth; wound not the truth to please any."

W. I. S. H.

Surplice worn in private Administration of the Communion.—One of your correspondents may answer a Query: Is a clergyman following any law of the church, when he wears a *surplice* in the administration of the Holy Communion of the Sick in a private house? I was not aware of the custom, until I found my curate adopting it soon after he came to me.

A Berkshire Clergyman.

Tenure of the Manor of Addington, co. Surrey.—The nature of the serjeantry (says Lysons) is—

"by the service of making *hastias*, as the record expresses it, in the king's kitchen on the day of his coronation, of finding a person who should make for him a certain pottage called the mess of Gyron, or if seym be added to it, it is called Maupygernon: the seym in another record is called unguentum. Sir Robert Aquillon held it precisely by the same service, and the dish is mentioned by the same name (viz. *le Mess de Gyron*) in the pleas of the crown; though Blount has quoted it thence by the name of Delligront, and Aubrey has copied his mistake."

Lysons continues:

"The service is still kept up, and a dish of pottage

was presented to the present king at his coronation; but I cannot find that there exists any ancient receipt for the making of it."

In Harl. MS. 313, fol. 23, this tenure is described: —

"Willielmus Aquillon tenet quandam terram in villa de Adington per serjeantiam faciendi hastias in coquina domini Regis die coronacionis sue vel aliquis pro eo debit facere ferculum quoddam quod vocatur *Girunt* et si apponatur sagium tunc vocatur Malpigernoun."

The orthography is not always similar; as in one Inquisition *p. m.* it is written *messe degeron.* May it not be the Norman-French form of *girum*, or *gurum*, a kind of meal; and *hastias*, some analogy with the word *hastig* (vide *Lexique Roman*)? So that this dish may have been a kind of *hasty*-pudding, made with coarse meal. Can any of your contributors suggest an interpretation of *Maupy*gernon better than Mauprest-gernon?

C. H.

Lodvick Verelst.—The mention by your correspondent, at p. 76 of your last volume, of the artist (Simon) Verelst, reminds me of an obituary memorial of a person of this name in the parish church of Old Swinford, Worcestershire, which bears the following inscription: —

"Near this place lies interred the body of Mr. Lodvick Verelst, who departed this life 28 Oct. 1704, in the 36th year of his age."

Query, Who was this person? *Simon* Verelst died in 1710. H. S. G.

Ulric von Hutten. — In the 1st and 2nd vols. of "N. & Q." (1st S.) are various notes from Mr. S. W. Singer and others, relating to Ulric von Hutten, the Reformer. I am very desirous to obtain his portrait, and a translation (published, I believe, in 1789) of Goethe's *Tribute* to his memory, which I am told contains some genealogical particulars relating to him. His descendants amalgated his Christian and surnames, and called themselves "Ulhutten," probably to escape religious persecution. My chief object is to prove the Bavarian family of "Uhlenhut" or "Uhlenhuth" to be also derived from him. I should esteem as a great favour any assistance in this inquiry which any contributor will give me. Ulric was of a noble family; his cousin *Count* von Hutten was murdered by Ulric, Duke of Wurtemburg.

S. T.

Waits of the City of London. — In a debate on a "Bill touching rogues, vagabonds, and sturdy beggars," in Cromwell's Parliament of 1656, Mr. Robinson hoped that fiddlers and minstrels would be included, as they "did corrupt the manners of the people and inflame their debauchery by lewd and obscene songs." Sir Thomas Wroth "would have harpers included," and another worthy member ejaculated, "Pipers should be comprehended;" whereupon Alderman Hooke, said "I hope you intend not to include the *waits* of the city of London, which are a great preservation of mens' houses in the night."

I gather the above from Burton's *Diary*, and my object is to inquire whether the waits in the middle of the seventeenth century were in the habit of perambulating the city nightly, as the alderman's remarks would indicate?

D. M. Stevens.

Guildford.

Warden of the English and Scottish Marches.— How early was any appointment of a Warden of the English Marches against Scotland?

L. X. R.

"Whip up Smouchy or Pont." — Not being a regular reader of anything, I cannot be sure that I have seen every number of "N. & Q." since (with the signature of An Unfashionable) I asked an explanation of this term. But your annual Index shows that no reply has appeared. Are we to suppose that no fashionable people read "N. & Q."? Or that the romp of "Whip up Smouchy or Pont," patronised by fashionable young ladies, is too naughty to be described? Or that *The Times*' writer who mentioned it was hoaxing us, and there is no such thing? I pause for a reply — which no questioner of "N. & Q." need do for any length of time.

Mortimer Collins.

Queries with Answers.

Isle of Lundy. — Can any of your correspondents help me to any information respecting the Isle of Lundy in the Severn, its history, antiquities, possessors, &c., &c. To save labour, I have all the information from Francis Grose's *Antiquities of England and Wales; Magnæ Brit. Antiq.;* Lysons's *Magna Brit.; Beauties of England and Wales; Gent.'s Magazine;* Camden; Hearne's Leland's *Itinerary; Hist. of Secret Societies; Parliamentary Gazetteer;* Drayton the Poet; Williams's *Picturesque Devonshire;* but shall feel deeply obliged by any further particulars.

Charles Clay, M.D.

[A long and interesting account of the Isle of Lundy, by G. Steinman Steinman, Esq., is printed in *Collectanea Topographica et Genealogica*, iv. 313—330: see also in the same work other notices in iii. 254, 272; iv. 402; v. 401. In the British Museum are the two following works: *Declaration of the Surrender of the Garrison of Lundy*, 4to, Lond. 1647: *Passages in the Treaty of the Surrender of the Garrison of Lundy*, 4to, Lond. 1647. The published *Calendars of the State Papers* also contain many references to this island. Vide the Index to each volume.]

Exorcism: Luther. — The Devil, though ill-mannered himself, is very touchy at ill-manners in others. Luther says that he drove him away by calling him an ass, and other opprobrious

names; and one of the four infallible rules by which exorcists detect those evil spirits which put on the form of angels of light, to entrap him to whom they appear into worship, "is to say something offensive and scornful, upon which they will generally depart with noise, and perhaps mischief."—*A Short History of Evil Spirits*, London, 1729, p. 254.

I shall be glad of a reference to the works of Luther, or his biographers, in which the often-repeated story of his driving away the Devil is mentioned. What are the "four infallible rules"? W. D.

[A full account of his mental conflicts (or "temptations of Satan," as he considered them) is set forth in *The Life of Luther*, written by himself, and collected and arranged by M. Michelet (Bogue's *European Library*, 12mo. Lond. 1846.) Consult also *The Table-Talk of Martin Luther*, translated by Hazlitt, which abounds with references to the Evil One, who "is a proud Spirit, and cannot endure scorn," and his practices on Christians. (*Bohn's Standard Library*, 12mo, Lond. 1857.)]

Miss Pond. — In the course of my endeavours to elucidate my own Query about engraved heads (*antè*, p. 110.), I chanced upon these particulars in Bryan's *Dictionary of Painters and Engravers*: —

"He [Thomas Frye] also scraped several plates of portraits in mezzotinto, most of which are as large as life. Among others are the following: his Majesty George the Third; the Queen; that of his wife; and the celebrated Miss Pond."

The only light this throws upon my inquiry is that the female portrait in my possession may represent one or other of these ladies, but it shows that the number of engravings in this style exceeds the six spoken of by Edwards. My object in noticing the above extract, however, is chiefly to ask a question, namely, who was Miss Pond, and for what celebrated? Charles Wylie.

[Miss Pond was the daughter of Mr. John Pond, well known on the race-course in the middle of the last century. She is the lady who rode a thousand miles in a thousand hours on one horse at Newmarket, which she completed on May 3, 1758. This incident forms the subject of an admirable ironical paper by Dr. Johnson in *The Idler*, No. 6. Miss Pond fell in love with William O'Bryen, the actor and dramatist, who however clandestinely married Lady Susan Strangeways, eldest daughter of Stephen Fox, the first Lord Holland.]

Smuggling. — Is there such a thing as a "History of Smuggling?" There are many floating anecdotes about smugglers, but I should be glad to meet with a book, if any such there be, giving something like a general view of this once flourishing, but now happily almost extinct, business. L. P.

[The only work bearing more particularly on this subject, with which we are acquainted, is that by Sir Stephen Janssen, Chamberlain of London: *Smuggling laid open, in all its Extensive Branches*; with Proposals for the Effectual remedy of that most iniquitous Practice. Comprehending, among other particulars, the Parliamentary evidence of some Notorious Smugglers, &c. &c. 8vo, Lond. 1763.]

John Whitney. — Who was "John Whitney, a Lover of the Angle," and author of *The Genteel Recreation*, published in the year 1700, and reprinted in 1820? L. L.

[In the Advertisement prefixed to the reprint of 1820, it is stated "Of the author nothing is known, though it has been conjectured he was the son of Captain Whitney who commanded one of the ships that accompanied Sir Walter Raleigh in his voyage to Guinea."]

"Circular Bordure." — Can you inform me what a circular bordure, or a bordure inwardly circular is? I cannot find it in any work on the science of heraldry. Her.

[A "circular bordure" is a strip or border surrounding the field, used to distinguish families of the same name, or persons bearing the same coat.]

Dutch Psalter, printed at Norwich by Anthony Solemne. — Messrs. Sotheby and Wilkinson advertised a copy of this for sale by auction on January 23, 1862. Apparently this is the only copy known besides that in the library of Trinity College, Dublin. Who was the fortunate purchaser, and at what price? E. G. R.

[It sold for 20*l*. The purchaser is unknown to the auctioneers.]

Carter Lane Meeting-House. — When was the Rev. Dr. John Rippon's Meeting House, in Carter Lane, Tooley Street, Southwark, taken down? And if the building materials were sold by public auction, when, and by whom? Also, is there any print or engraving, and historical sketch of it? Any information respecting the above meeting-house will be acceptable. E. H.

[An historical account of Carter Lane Meeting House will be found in Wilson's *History of Dissenting Churches*, iv. 212—225. It was erected in 1757, for the congregation under the pastoral care of Dr. John Gill, who was succeeded by Dr. John Rippon. It was taken down in the year 1830, the site being required by the corporation of the City for the purpose of forming convenient approaches to the new London Bridge. A splendidly illustrated copy of Manning and Bray's *Surrey* (the portion relating to Southwark), in the Guildhall library, contains at page 610 a drawing of an interior and exterior view of this Meeting House.]

Biblical Versions. — Has a collection of the Lord's Prayer (or parts of the Bible) translated into a number of languages, been published? If so, I shall take it as a favour if anyone will direct me to the book, and state price, &c. E. F.

[In Guthrie's *New System of Geography*, 4to, 1792, will be found the Paternoster rendered into Welsh, French, Dutch, German, Spanish, Portuguese, Italian, Modern Greek, Persian, and Arabic. Consult also *The Bible of every Land* (Bagster & Sons) for "An Alphabetical List of Specimens in Native Characters." The British and Foreign Bible Society has also published specimens of its different versions.]

Replies.

PROPHECIES FULFILLED.

PROPHECIES OF ST. MALACHI RESPECTING THE POPES: PROPHECY RESPECTING THE CRIMEAN WAR.

(2nd S. xii. 476; 3rd S. i. 49, 90.)

It would be useless to enumerate all the prophets included in the collection referred to, *The Miraculous Prophecies*, *&c.*, because they mostly prefigure the misfortunes and disasters threatening the same sinking empire, and the same falling monarch, Popery and the Pope.

The next to Nostradamus, as to date, is an Englishman of some notoriety, and who ought to have been christened Astradamus.

"In a book of Mr. Lilly's (*Monarchy: or, No Monarchy*, 4to), are hieroglyphick prophecies, viz. of the Great Plague of London, expressed by graves and dead corpses; and a scheme with ascending (the sign of London), and no planets in the twelve houses. Also there is a picture of London all on fire, also moles creeping, &c. Perhaps Mr. Lilly might be contented to have people believe that this was from himself. But Mr. Thomas Flatman (poet) did affirm, that he had seen those hieroglyphics in an old parchment manuscript, writ in the time of the monks."—Aubrey's *Miscellanies* (Prophecies.)

His predictions of the Fire and Plague of London have been noticed in "N. & Q." (1st S. vii. 173.) The prophecy of the Fire of London mentioned by Bp. Parker, in his *History of his own Times*, p. 120, 1727, may be placed among the ambiguous prophecies recognised after the event:—

"In the year 1653, one Zeigler of Leipsick, wrote a book against the Regicides, and principally against Milton, in which the angry Prophet applied himself to the rebellious city in these words—

"'Thou that art now proud London, in some time shalt not be at all; nay, unless all my notions and all the maxims of Policy deceive me, thou art not far from thy destruction.'"

"The Prophecy of the French Revolution, from a publication by the late Mr. Peter Jurieu in 1687," is too long to be inserted, although it is remarkably characteristic of the present times, when France is "breaking with Rome and the Roman religion."

"Many other instances," writes the author of *Miraculous Prophecies*, "I could adduce from a variety of authors, but the present may suffice, while I guide the reader's attentions to two books I regret I cannot procure, or would have given some extracts from them, as I know they contain many curious things; viz. *Histoire Prodigieuse*, written by Père Arnault; and *Lux e Tenebris*, a Collection of Visions and Prophecies in Germany, translated into Latin by Jo. Amos Comenius, printed at Amsterdam, 1655."

The edition of Cotterus, 1657, is now before me. This false prophet and visionary enthusiast, with his coadjutors, Drabicius and the Bohemian Maiden, Christina Poniatovia, attracted considerable notice in their day. They prophesied that the Turks were to ruin the House of Austria. When Vienna was besieged in 1683 this book was prodigiously sought after, and sold at a very high price. See Worthington's *Diary and Correspondence*, edited by James Crossley, Esq., for the Chetham Society, who refers for a full and very interesting account of *Lux in Tenebris*, and the three prophets, to Bayle's *Dictionary*, under the heads "Comenius," "Drabicius," and "Kotterus."

For the reason I have already given, I shall be content with noticing the prophecies of one more only of the *inspired seers* introduced in this collection; viz. those of Malachy, which Mr. Heindricks has already described, and respecting which I shall add "the terse business-like memoranda of old Aubrey." The *Prophecies of Malachy* are exceeding strange. He describes the Popes by their coats of arms or their names, or manners. If his prophecies be true, there will be but fifteen popes more. It is printed in a book in 8vo, entitled, *Bucelini Historiæ Nucleus*, 1654, *in calce Libri*, thus "Prophetia Malachiæ Monachi Bangorensis et A[rchi] Episcopi Ardin[ach]ensis, Hiberniæ Primatis, 1665, in two leaves." (Aubrey's *Miscellanies*.)

The description furnished in *The Miraculous Prophecies* is more minute and historical than that in Moreri's *Dictionary*, which alone I find available of the works in which, according to your correspondent, Aymon states these prophecies are inserted. "He gives the first place to the posthumous work of Ciaconius, who died in 1599, and whose *Vitæ et Gesta Romanorum Pontificum et Cardinalium* was published by Francis de Morales Cabrera in 1601–2."

Moreri states that the savants have remarked that Ciaconius does not give an interpretation of these prophecies in his *Vitæ et Gesta*, *&c.*, and that those who have enumerated his works make no mention of these prophecies or of their explications. I have not an opportunity of looking at his *Bibliotheca*, edited by Kapp, 1744, where they are probably inserted. It will be found in the Royal Library (Brit. Mus.), and the Bodleian. We are, however, informed by Ware in his *Commentary of the Prelates of Ireland*, 1704, that Arnold Wion published in 1595 this prophecy of the Bishops of Rome in his *Lignum Vitæ*, with an Exposition added by Alphonsus Ciaconius down to Pope Urban VII., which others have continued down to our times. See also *Biographie Universelle*, s. v. "Malachie." There is a copy of the *Lignum Vitæ* in the Bodleian. A reference follows to De Thou, but I have looked in vain for any mention of them in two editions of De Thou or Thuanus. In Fabricius, *Biblioth. Med. et Infimæ Latinitatis*, other works are mencioned in which they are inserted, s. v. "Malathias."

"All these prophecies I find both recited, and, as far as then was, accomplished, explained, and by application, found to be very true and significant, in an Appendix to a book intituled *Flores Historici*, written by *Johannes de Bussieres*, a French Jesuit, in the year 1655."

Our author subjoins a few of the Pope's symbols, and their explications, beginning at the year 1599. The following are selected because they contain historical illustrations not furnished by Moreri: —

"*Gens perversa* — Paul the Fifth, 1605. — In his days the Bohemians rose against the House of Austria, whom our author will have to be the perverse nation; but why not rather the Venetians, with whom this Pope had great broils?

"*In tribulatione Pacis* — Gregory the Fifteenth, 1621. — As soon as he was made Cardinal he was sent by Paul V^th^ Legate to Savoy, and concluded a peace between the Duke and the King of Spain, and soon after was chosen Pope."

He concludes by remarking that, "according to this man's reckoning, the final destruction of the Papacy and the bloody city will be completed in year of our Lord 1865."

The Pope immediately preceding Mr. Hendricks' first Pope is Clement XI., who is consequently intended by the symbol preceding "De Bona Religione," viz. "Flores Circumdati" (see Moreri), which is thus commented upon by Sartorius (*Cistercium Bis Tertium*, p. 707): —

"Cùm hæc scribo, vacat Sedes Apostolica per mortem Innocentii XII. Pontificis Maximi, atque ideò occasione instantis Electionis produco decantatissima vaticinia Divi nostri Malachiæ, Hibernorum Archi Præsulis, quibus divinitùs inspiratus, per sex propè jam sæcula Pontifices Romanos designavit in ænigmatibus, quæ seu ipsi Antistites summi rerum præclarè à se gestarum eventibus, seu eruditi, sagacitate ingenii hactenùs evolverint, evolvéntque feliciter deinceps. Ea vaticiniorum celebritas Cistercii opus est, de cujus gremio extitit Malachias Præsul gloriosissimus. Opto porrò devotissimis magnisque affectibus, ut mox è Romano & Sanctissimo Conclavi egrediatur Ecclesiæ universalis Pastor, qui è Malachiæ mente & symbolo floridam secum ætatem advehat in Floribus Circumdatus, quèis Orbem Christianum bellorum spinis nuper compunctum acerrimè, ad universorum vota lætissimè circumdet, ac circumambiat!"

Probably the following passage in Quaresmius, *Elucidatio Terræ Sanctæ Historica, Theologica, Moralis*, 2 vols. fol. 1639, originated the report mentioned *antè*, p. 90, that it contains a prophecy of the Crimean war: —

"Circa id quod priore loco propositum est, possumus hujus Scriptoris (Francisci Navarri Valentiniani) sententiam ad quinque articulos reducere. Primus sit: Mahometica secta, cum suis sectatoribus & singulariter Turcicum Imperium, in spiritualibus & temporalibus finem habebit intra spatium annorum 251, tot enim dumtaxat illi supersunt. Quando verò hæc scribebat Doctor Nauarrus, vertebatur annus nostræ salutis 1604, quare secundùm istum anno 1855, vel circiter, quoad tam spiritualia quàm temporalia (hæc enim duo ritè in Mahometica secta & Imperio Turcico Auctor ille considerat) cessabit & finem habebit perdita ista superstitio." — Tom. i. p. 265.

Bibliothecar. Chetham.

The "prophecies of St. Malachi respecting the popes" are gross forgeries, the composition of an idle monk. As such they have long since been exposed in the *Acta Sanctorum* of the Bollandists. Any of your readers who feel an interest in this matter, will find all the particulars respecting those pretended prophecies, and their real author, in the *Life of St. Malachi*, as published by the Jesuit Fathers in their invaluable work. The invention of false prophecies was at one time of frequent use in political warfare; and I am sorry to say the practice of it is not yet discontinued. It is now some years since I exposed the "prophecies of St. Columbkill" as forgeries, invented by persons calling themselves "Irish patriots," for the purpose of perpetuating inimical feelings towards the English nation in the hearts of my countrymen. In exposing the "Columbkill," I had to refer to the "Malachi" prophecies, which had been tacked on to them as a corroborative testimony of their authenticity; and I then proved that they were "fictions," backed up by "falsehoods."

W. B. Mac Cabe.

These prophecies are not considered by the learned as entitled to any credit. They appear to have been fabricated in the conclave of 1590, by the partisans of Cardinal Simoncelli. The conclave lasted almost two months, and ended in the election of Cardinal Cremona, who took the name of Gregory XIV. It is evident that great scope is given for explanation, when the prophecies are limited to two or three words; and though I am not prepared to apply any previous to Pope Pius VI., I am persuaded that the explanation of most of them would be very easy. All those subsequently to Pius VI. are explained very fairly, with a single exception. No one has ventured to show how *De balneis Hetruriæ* applied to Gregory XVI.

F. C. H.

ISABELLA AND ELIZABETH.

(2nd S. xii. 364, 444, 464, 522; 3rd S. i. 59, 113.)

I hoped some one would, long ere this, have pointed out the fact that these words are etymologically different, although they may be confounded by those who know no better. There is one witness to which we can appeal in order to ascertain the facts of the case: I mean the old Syriac version of the Bible, where we get the Shemitic names written in accordance with their etymology. It is well known that the Greek language cannot express the true form of the word Elizabeth, any more than the English can do it. But any Shemitic language can do this; and hence we find most clearly preserved, the distinction between Isabel and Elizabeth in the Sy-

riac. In 1 Kings, xxi. 5, Jezebel, which I must identify with Isabel, is written in Syriac *Izabel*, ; i. q. Heb. אִיזֶבֶל *Izebel*. The same form of the word occurs in Rev. ii. 20. In Luke i. 57, the word which the Greeks wrote Elizabeth, is in Syriac written , and corresponds to the Heb. אֱלִישֶׁבַע, but cannot be exactly represented by English characters. Now no one with a spark of knowledge of Shemitic philology can confound these two words, each of which is a compound, and each component different. The same broad distinction appears in Arabic. Polyglottus is utterly mistaken in identifying them, and no one can do it who looks at them when written in their original characters. As to the etymological meaning of the names, Elizabeth may be explained "The Oath of God." The curious may like to know that the first of the name on record, was the wife of Aaron (Exod. vi. 22), and that in the English version she is called *Elisheba*. In accordance with Greek custom, the LXX. writes this lady's name *Elisabeth* and *Elisabet*. It must be remembered that Jezebel in 1 Kings, xvi. 31, &c. is not a Hebrew name at all. Jezebel was daughter of Ethbaal, king of Tyre and Sidon, a Phœnician therefore, and an idolater. To the Phœnician we must look for the derivation of the word, unless we can find its independent use in other Shemitic languages. Doctors differ as to its real meaning, and I will not attempt to decide. I will only say that on philological grounds I should identify Isabella* with Jezebel, and distinguish it from Elizabeth, with which it has no affinity whatever.

B. H. C.

Polyglottus quotes *Elisabella* as *Italian*. May I ask him for his authority? I have never seen this name in any Ital. book, nor can I find it in any one of *six* Ital. dict. (two of them standard works) which I happen to have by me.

Elisabetta† is the word which I have always seen and which these six dict. all give. Remove the crosses from its *t's*, and *Elisabella* is at once produced; still the difference is one of extreme importance as far as the present question is concerned. Is it possible that Polyglottus has not noticed the crosses on the *t's*?

Polyglottus also quotes *Elisabetha* as *French* and *Italian*. I must again ask for his authority, as it would not, I think, be easy to find a woman's name in French which terminates in *a*, or one in Italian containing a *th*.

F. Chance.

* Isabella is capable of another derivation: as a Spanish word, *Isa* a woman, and *bella* fair. The objection to this is, that *Isa* is a cant or vulgar word, although from the Arabic. The objection is not fatal.

† In an Ital. Test. I have *Elisabet* is used.

LAMBETH DEGREES.

(3rd S. i. 36, 133.)

Since my former communication and upon further inquiry, I find the Archbishop's degree in Medicine is no longer available to enable any recipient thereof to obtain a qualification to practice the science in medicine.

By an Act which received the royal assent 2nd August, 1858, entitled "An Act to regulate the Qualifications of Practitioners in Surgery, and to be cited as *The Medical Act*, 21 & 22 Vict. c. 90, sect. 15," certain provisions are made and declared for the due registration of medical practitioners; and by Schedule A. of the same Act, amongst the enumerated qualifications for registration of such, as being a Fellow or Licentiate of the College of Physicians, Surgeons, &c., the 10th is as follows, viz.:

"Doctor, or Bachelor, or Licentiate of Medicine, or Master in Surgery of any University of the United Kingdom, or *Doctor of Medicine* by Doctorate granted prior to the passing of the said Act, by the *Archbishop* of *Canterbury*."

Although this section of the Act recognises the validity of the Archbishop's grant of the degree of Doctor in Medicine prior to the passing thereof, and does not in express words take away or abolish the privilege or power of the Archbishop; nevertheless, it deprives the Lambeth degree of any effect since the 2nd Aug. 1858, as affording a qualification for legally exercising the profession of a Doctor in Medicine.

J. R.

I observe none of your correspondents have stated what are the exact provisions of 25 Hen. VIII. c. 21, under which these degrees are granted. It is —

"An Act concerning the Exoneration of the King's Subjects from Exactions and Impositions heretofore paid to the See of Rome: and for having Licenses and Dispensations within this realm without suing further for the same."

Sec. 2 provides that the Archbishop of Canterbury shall have power to grant "all manner such licenses, dispensations, compositions, faculties, grants, rescripts, delegacies, instruments, and all other writings for causes not being contrary or repugnant to the Holy Scriptures and laws of God, as heretofore hath been used and accustomed to be had and obtained by your Highness, or any your most noble progenitors, or any of your or their subjects at the See of Rome": but sec 4 enacts, that where the dispensations, &c., should be "of such importance that the tax for the ex-

pedition thereof at Rome extended to the sum of 4*l.* or above," they must be confirmed by letters patent under the Great Seal, to be enrolled in Chancery. Job J. Bardwell Workard, M.A.

Michael Scott's Writings on Astronomy (3rd S. i. 131.) — The three works enquired for by Sir G. C. Lewis do not appear to have been seen by any of the modern writers who have made the great astrologer's writings the subject of their study. Daunou, in the *Histoire Littéraire de la France*, (tome xx. p. 49), says, after quoting the titles of the treatises in question, — "Ces productions ne sont guère indiquées que par leurs titres, sans renseignement précis sur leurs sujets, sur leurs caractères, ni sur les dépôts qui les peuvent recéler." M. Hauréau, in his prize essay *De la Philosophie Scolastique* (2 tomes, 8vo, Paris, 1850), alludes in a note (t. i. p. 470) to a manuscript in the Bodleian Library, under the title of "Mich. Scoti Opera Astrologica;" and adds, it is probable that the greater portion of the astrological works may be found in that MS. As M. Jourdain is said to have proved, according to M. Hauréau, that English bibliographers have increased the number of Michael Scott's versions from Aristotle, by describing the same work under two different titles, it might be well to make his accusation a subject of inquiry, as far as practicable, through the medium of "N. & Q." Perhaps by this means some of the missing Astronomical Treatises may be discovered bound up along with those on astrology. M. Hauréau mentions some MSS. of Scott that re in the Bibliothèque Nationale, under No. 1614 Saint Germain-des-Prés. J. Macray.

No doubt these titles come originally from Bale, who gives them just as Jourdain has done, except that all three have "lib. i." affixed. As Bale gives no account of the habitat of his manuscripts, it frequently happens that they are not found. Tanner, who has picked up a little information on some works, says nothing more than Bale about these. But there is one astrological work described by Tanner as "MS. in bibl. Bodl. NE. tom. x. 3," under the title *Liber Introductorius, sive Judicia Quæstionum.* Of this, Tanner says that it contains the whole science of astronomy and astrology. If this be so, I should not be surprised at its containing all the three writings for which Sir G. C. Lewis inquires, perhaps only *inter alia.* For it is certain that Bale has often given chapters out of books as separate books, and this even when he has mentioned the whole works in the same list. A. De Morgan.

Toad-Eater (3rd S. i. 128.) — I have often heard the derivation of toad-eaters as *todito* or *todita*, from the Spanish *todos*, *i. e.* a Jack or a Gil of all-work: a useful companion, fit to do any dirty work at a patron's command. W. S.

With regard to the etymology of the word toad-eater, I may mention that I have heard an ingenious suggestion, that it is a Spanish word, *todita*, anglicised.

Todo in Spanish is "all." *Todita* would not appear in the dictionaries, as it is a colloquial diminutive, such as I am informed are common in Spanish, and may be formed out of any word. It would mean, "my dear *little all*," or some such thing; and I believe would properly apply to one of female sex, as in truth the undignified name "Toady" commonly does.

The great antiquity, however, of some of your correspondent's quotations is rather against this view. Lyttelton.

Sir Francis Bryan (3rd S. i. 110). — Sir Francis Bryan was the second son of Sir Thomas Bryan, of Masworth, co. Bucks, Knt., by Margaret, daughter of Sir Humphrey Bouchier, Knt., whose son John succeeded his grandfather as Lord Berners. His mother was the Lady Margaret Bryan, well known as the "Lady Mistress" to Queen Elizabeth when an infant. The grandfather of Sir Francis was Sir Thomas Bryan, Knt., Chief Justice of the Common Pleas. The wills of both the elder and younger Sir Thomas are printed in Nicolas's *Test. Vetust.*, pp. 449, 551, from Harl. MS. 380, with several genealogical particulars. The arms of Sir Francis, as Knight Bannerett, are blazoned in the MS. Cotton., *Claud.* C. iii. fol. 165. Sir Francis inherited the estate at Masworth in consequence of the death of his elder brother, *vita patris*, and sold it in 1543 to John Bassett. E. E. Estcourt.

Birmingham.

Lucky and Unlucky Days (2nd S. xii. 104.) — *A Book of Presidents* (precedents), published in London in 1616, contains a Calendar, many of the days in which have the letter B affixed: "which signifieth such dayes as the Egyptians note to be dangerous to begin or take anything in hand, as to take a journey or any such like thing." The days thus marked are: —

January 1, 2, 4, 5, 10, 15, 17, 19.
February 7, 10, 17, 27, 28.
March 15, 16, 28.
April 7, 10, 16, 20, 21.
May 7, 15, 20.
June 4, 10, 22.
July 15, 20.
August 1, 19, 20, 29, 30.
September 3, 4, 6, 7, 21, 22.
October 4, 16, 24.
November 5, 6, 28, 29.
December 6, 7, 9, 15, 17, 22.

M. E.

Philadelphia.

Earthquakes in England (3rd S. i. 15, 94.) — In Guernsey, an English island at any rate, I felt the shock of an earthquake one night in the spring of '53. I lived in a house close to the New Ground; and, for the benefit of a small baby recently arrived, we had a nursery upstairs. I was lying on a sofa in that room, when I felt a kind of shudder; the bell wires rattled violently; and my first impression was that a very heavy waggon was passing along the street. My friend, Dr. Bromby, who was then Principal of Elizabeth College, and is now Head Master of the Melbourne Royal Grammar School, told me next morning that he had felt the same. He had been sitting up over a mathematical problem, in which we both were interested, and thereby caught the earthquake. As to the fissures at Newstead Abbey, are there any coal-mines near? Lord Middleton's lodge at Wollaton House, near Nottingham, has lately been imperilled by subterranean diggings, and is full of fissures. The neighbourhood is carboniferous.

Mortimer Collins.

Your correspondent A. A. will perhaps value the following extract from the Parish Register of St. Pancras, Exeter: the spelling is preserved.

"On the 19th of Jully, 1727, between foure and five of the clocke in the morning, al the houses in Exeter did shake with an earthquake that people was shakt in theire beds from one side to the other, and was al over England, and in some places beyound sea, but doed but little damage: tis of a certain truth."

Charles Worthy.

Exeter.

Sir William Dugdale thus notices, in his *Diary*, an earthquake which occurred on the 6th of October, 1683: —

"A small earthquake this night at about eleven of the clock wth a rumbling noyse, like thunder afarr of." —*The Life, Diary, and Correspondence of Sir Wm. Dugdale, Kt.* edited by Wm. Hamper, F.S.A. 4to, 1827, pp. 146.

K. P. D. E.

Whitehall (3rd S. i. 69.) — I think that I can satisfy your correspondent L. M. in his query with regard to the book in which the statement is made concerning the window through which Charles I. passed to the scaffold. In Jesse's *Memorials of London*, vol. ii. p. 192, L. M. will find the following words: —

"At the renovation of the Banqueting House (at Whitehall) a few years since, a fact was made apparent, which I imagine will be considered as setting the question at rest. Having curiosity enough to visit the interior of the building, the walls of which were then laid bare, a space was pointed out to me, between the upper and lower centre windows, of about seven feet in height and four in breadth, the bricks of which presented a broken and jagged appearance, and the brick work introduced was evidently of a different date from that of the rest of the building. There can be little doubt that it was through this passage that Charles walked to the fatal stage. Indeed, when we consider how conclusive is the evidence that the execution took place in *front* of the Banqueting House, and how improbable it is that such solid and beautiful masonry should have been disturbed and broken through for any other purpose, we shall perhaps be pardoned for looking upon it as setting the question for ever at rest."

A. O. A.

"The Exception proves the Rule" (2nd S. xii. 347.) — This, without anything farther, is nonsense. The true reading is, "The exception proves the rule *in things not excepted*." Uneda.

Philadelphia.

European Ignorance of America (2nd S. xii. 67.) — M. Alexandre Dumas, in his very entertaining novel of *Le Capitaine Pamphile*, says (vol. i. p. 249,) that the wolves of the forests of Canada, when pressed by hunger, sometimes come down as far as the streets of Portland and Boston. In vol. ii. p. 23, he describes his hero as beholding, from the summit of a mountain, "Philadelphia, rising like a queen, between the green waters of the Delaware and the blue waves of the ocean." Uneda.

Philadelphia.

Grammar Schools (2nd S. xii. 502; 3rd S. i. 36.) — A reference to Carlisle's *Endowed Grammar Schools*, will I think assist your correspondent's inquiry. H. S. G.

Clergyman's Right to take the Chair (2nd S. xii. 454.)—For a *directly contrary* opinion to those quoted (3rd S. i. 18) by S. L. and Mr. Workard, I with pleasure refer Mr. Mewburn to *The Parish*, by Mr. Toulmin Smith (published by Sweet, Chancery Lane, in 1854), in which that learned gentleman, in a masterly way, devotes the whole of Chapter VI. to "The position of the Parson or Minister in respect to the affairs of the Parish." No *layman* can read that chapter without being convinced that the *common law* of England is "dead against" the right of the beneficed clergy to be considered the heads of their parishes, and to hold the right of presiding over all ordinary vestry meetings. It certainly appears plainly to me that such assumptions are equally against *common sense*, and, judging, from the particular Act under which the church here was built some thirty years ago, the legislature also seems to have so thought, for it gives no authority to the incumbent to preside, except over meetings for *church rates*, which meetings, I presume, are considered to be of an ecclesiastical nature. R. W. Dixon.

Seaton Carew, co. Durham.

Surnames (3rd S. iv. 67.) — Of the names selected as curious and unusual by your correspondent S. M. S., I may remark that Cahill at least is *very common* (especially among the lower classes), in the South of Ireland. Byles I think is not uncommon in Devonshire. Tinney, or Tinne, I believe is a Dutch name; at least I re-

member a Dutch merchant of the name who was settled in Liverpool many years since. M. F.

Mr. Pipkin is a member of the Convention of Missouri; Mr. Silvertooth was a member of the Kentucky Legislature, but was expelled lately as a secessionist; Dr. Toothaker is a physician in this city; a Mr. Vile recently died here; the Rev. Mr. Gulliver is pastor of the Congregational Church in Norwich, Connecticut; the Rev. Mr. Drum, and the Rev. Mr. Camp, Episcopal Clergymen of Trenton, N. J., have gone to the war as chaplains of two New Jersey regiments. Uneda.

Philadelphia.

Euripides and Menander (3rd S. i. 51.)—The hostility of the Athenians to the Spartans is shown very strongly in the *Andromache* of Euripides (v. 445, &c.) : —

> Ὦ πᾶσιν ἀνθρώποισιν ἔχθιστοι βροτῶν,
> Σπάρτης ἔνοικοι, δόλια βουλευτήρια,
> Ψευδῶν ἄνακτες, κ.τ.λ.

That there was justice in this charge of perfidy, as viewed on the Athenian side of the question, appears from its confirmation by Aristophanes, the enemy of Euripides, who says, in the *Acharnians* (v. 308),

> Οἷσιν οὔτε βωμὸς, οὔτε πίστις, οὔθ' ὅρκος μένει.

Müller (*Lit. of Greece*, i. 373), says, —

"The want of honour and sincerity, with which he (Euripides) charges the Spartans, appears to refer particularly to the transactions of the year 420, Olymp. 89, 4, when Alcibiades, by his intrigues, had got the Spartan ambassadors to say before the people something different from what they had intended and wished to speak. —a deceit *which no one saw through at the time.*—Thucyd. v. 45."

Euripides in the same play (v. 595, &c.) treats the Spartan women with great severity, as incapable of chastity, even if they wished it.

Aristotle (*Polit.* ii. 9), speaks of their women as living without restraint in every improper indulgence and luxury, and also of the corruption of the men by money. Plutarch (*Lycurgus*, 30) attributes their corruption to gold and silver brought from their wars; and admits the justice of the general censure of their women by Ibycus, Sophocles, and other poets. (*Numa and Lycurg. compared*, 3.) T. J. Buckton.

Lichfield.

Lizars (2nd S. xii. 434.)—In 1317, Willielmi de Lysuris and Gregorii de Lysuris were called "Lairds of Gorton," or *Domini de Gourton;* and held lands near Roslin Castle, Edinburgh. See a work called *Genealogie of the Sainte Claires of Rosslyn*, by Father Richard Augustin Hay, Prior of St. Pieremont; republished at Edinburgh, 1835.

The name *Lysuris* is also in the "Battle Abbey Roll, 1066."

At a later date, the Lizars's possessed property where the silk-mill now stands in Edinburgh.

D. M.

Mutiny Act (2nd S. xii. 418.) — Xavier is quite correct in his observation that certain punishments, *extending to limb*, are contemplated by the first section of the Mutiny Act as being authorized by law; but what these punishments are, I think it would puzzle the framers of the Act to tell us. It is probably an old traditional form of words that has been repeated by the legislature for upwards of a century without any meaning being attached to it. I must observe, however, that the protection that Xavier speaks of does not appear to be confined to the United Kingdom. The British Islands have also for some years past been included in the clause. What are the British Islands? Memor.

Thomas Simon (2nd S. xii. 403.) — As Pierre Simon (supposed to be the father of Thomas Simon the engraver) is described in the marriage register as *Natif de Londres*, it would appear that if the family was of French origin they were probably settled in England before the time of his birth. This would carry back their emigration some way into the sixteenth century; and I would beg to inquire whether there is any memorial of a family of the name of *Simon* having fled either from Dieppe, or elsewhere in France during the troubles which followed the massacre of St. Bartholomew in 1572? Clio.

Can any connection be traced between *Pierre Simon*, who married Anne Germain, and *Peter Simon* of the ballad of Sir Andrew Barton, "the ablest gunner of all the realm"? Memor.

Heraldic Query (3rd S. i. 68.) — If the preposition *on* is supplied immediately after mention of the colour of the field, we shall find the mullets, or *estoiles* in their proper place, *on* the chevron. This coat then, with some variations of colour and a different crest, will correspond to one given in Burke's *Armory* by the name of "Wase," described of Rotherby, co. Lincoln, and of London; and in Hollar's "Plates of Arms" to Thoroton's *Notts*, folio, 1677, a similar coat occurs impaling, —gules, a pale engrailed or, between four lions rampant argent (without any name), inscribed "John Wast, of London, and his wife," referring to page 504 of that work. H. G.

Dowson Family (3rd S. i. 110.) — Your correspondent J. may perhaps like to have the following memorandum: —

John Dowson (living 35 Eliz.), by indenture dated 22 Oct. of that year, conveyed to Wm. Frodsom, Esq. *et al.*, all those his messuages and lands in Walton in Le Dale, co. Lanc., for the respective uses therein limited; viz., for the use of the said John Dowson himself during his life, and after his decease to the use of *John Frodsom*, alias *John Dowson*, lawful or reputed son of the said John D., and to the heirs males of his body

lawfully begotten. This last John *ob circa* 1644, leaving an eldest son and heir, Edward Dowson, whose mother's name was Elizabeth, and who were both living 25 May, 1655. Cl. Hopper.

The coat of arms ascribed by Holme to that name, will now be found borne by the Dawsons of Sutterby, co. Lincoln, and Tipperary in Ireland, to whom it appears to have been confirmed in 1664, as well as by those of the latter name in Lancashire. *Vide* Burke's *Armory*. H. G.

Arms in Cromwell Shield (3rd S. i. 109.) — Argent, a bull's head sable, armed or, is the achievement of Walrond, of Bradfield, near Uffculm, Devon. See their monuments in Uffculm church. To H. S. G. of Pedmore, these: Haste, haste, post haste. P. Hutchinson.

Family of Paravicin (3rd S. i. 110.) — The name Paravicin appears corroborated by an account of a monument at Saint Dunstan's in the East, given by Hatton in his *New View of London*, edit. 1708, to the memory of "Sir Peter Paravicin, Knt, who departed this life 29th of January, 1696, aged 59 years"*; and the arms are given there as gules, a swan, argent, which by different observers has been styled a pelican, and by others a goose. The arms in question allied to the Cromwell family may still be those of the Palavicini; they are evidently foreign. H. G.

Lengthened Tenure of Church Livings (3rd S. i. 109.) — Your correspondent instances cases of upwards of fifty years, but the Rev. Samuel Angier held the rectory of St. Mary Woolnoth, Lombard Street, for sixty-five years, (from 1689), which is perhaps unexampled. Non-residence being then the fashion, he was snugly housed at St. Margaret's, Westminster.

Samuel H. Angier.

15, Hyde Park Gate, South.

Spelling Matches (3rd S. i. 126.) — I apprehend that *spelling matches* are quite an "American institution"; at least, I can say from experience that they are very common in the Western States of the Union, and I have witnessed them in Canada, but have never heard of anything similar to them on this side of the Atlantic.

The "laws by which they are conducted" are very simple: they are generally held in the district school-house (often a log hut) under the superintendence of the school-master or mistress, who, taking a spelling-book, gives a word from it to the first in the row of scholars, and so on in rotation. When any scholar is unable to spell the word given him correctly, he sits down, the last one up being considered the victor. In some villages "spelling clubs" are formed, and prizes offered, which are contested for in the manner above described; and so proficient do the scholars become under this kind of training, that I would back the members of many a spelling club in the remote west, against the like number of undergraduates from one of our Universities. The writer has a distinct recollection of joining in one of these spelling matches at a little village in Ohio some eight years since; and notwithstanding he thought himself "well up" in orthography, being ignominiously defeated by an arch-looking Buckeye damsel of twelve. D. M. Stevens.

Guildford.

In the school where I passed some years of my early life this system was acted on; and while the successful competitor had a small prize, all mistakes in spelling had the punishment inflicted of the boys making the mistakes being obliged to write the word correctly from one to two hundred times. The plan adopted was this: The schoolmaster read a sentence or two, which the boys wrote down as he read them, and the papers were then given in and the mistakes marked; the consequence was, that the pupils of that school were more correct in their spelling than any set of boys I ever met in my life. Sussex.

Abp. Leighton (3rd S. i. 3, 74.) — Eirionnach will find much very interesting information concerning this excellent man in the *Autobiography of Robert Blair* (Wodrow Society). See the Index for passages referring to him: —

"To satires composed against him; his decided leaning to the asceticism of the Jansenists; his moderation in his Diocesan Courts; his pretended disregard of worldly pomp; goes to London to court; is desirous to demit his place; pleads that all the Presbyterian ministers might be indulged; comes from court Abp. of Glasgow in a new mode."

And, — few indexes being incapable of addenda — let me refer also to pp. 399, 403, 410. It is remarkable to observe the distrust and censure with which this worthy man was evidently regarded by his brethren in the faith, perhaps more active and interested in "religious politics" than he was. See also Robert Hall's eulogy of his writings, comparing them to Psalm xxiii. *Works of R. Hall*, (ed. 1833), vol. i. p. 270; and *Athenæum*, March 23, 1861, p. 390: Review of a Poem on Leighton entitled "The Bishop's Walk."

A very interesting account of the Archbishop is given in *Lights of the World* by Dr. Stoughton (Religious Tract Society) where he is given as an illustration of "The Peacefulness of Faith."

S. M. S.

Palæologus Family (2nd S. ix. 101.) — In St. Giles-in-the-Fields' Register is the following marriage entry: —

"1633. Augt 14.—Andrew Peliologus and Elizabeth Branes."

C. J. R.

* See also Allen's *Hist. of London*, iii. p. 379.

Miscellaneous.

NOTES ON BOOKS, ETC.

Memoir of the Life of Sir Marc Isambard Brunel, Civil Engineer, Vice President of the Royal Society, Corresponding Member of the Institute of France. By Richard Beamish, F.R.S. (Longman.)

Marc Isambard Brunel was a man of whom both his native country and his adopted country might well be proud. The inventor of the block machinery, the projector and successful constructor of the Thames Tunnel, and to whom we are indebted besides for a host of great engineering works and mechanical contrivances by which all the world has benefitted, deserved to have the story of his useful, eventful, and honorable career narrated by a friendly hand. He has found a suitable Biographer in Mr. Beamish, long a professional associate and confidential friend, who describes clearly and briefly the various important engineering and mechanical operations of Brunel, and in so doing brings out incidentally also the salient features of his character. The book will be read with especial interest by scientific men, but will also be welcomed by the reading public generally, as a pleasant memorial of a good and great man.

De Quincey's Works. Author's Edition. Vol. I. Confessions of an English Opium Eater. By Thomas De Quincey. *Carefully revised by the Author, and greatly enlarged.* (A. & C. Black.)

This is an endeavour to bring the works of one who has been pronounced by competent authorities the "great master of English composition" under the notice of and within the reach of a far greater number of readers than have yet had an opportunity of making themselves acquainted with the learning, imagination, and eloquence of Thomas De Quincey. His writings have been for the most part imbedded in the anonymous pages of periodicals, and when collected some few years since, it is supposed they were published at too high a price. The volumes are now reduced from 7*s.* 6*d.* to 4*s.* 6*d.*; and the series, which opens with his wondrous *Confessions of an English Opium Eater*, which so startled the reading world when it appeared in the *London Magazine* some forty years since, will, we trust, be widely circulated. Those who would know more of the literary character of De Quincey should study the article so entitled in *The Quarterly Review* for July 1860.

Men of the Times. A Biographical Dictionary of Eminent Living Characters (including Women). A new Edition, thoroughly revised and brought down to the present Time. By Edward Walford, M.A. (Routledge.)

Of the design of this book we have already spoken most favourably in our notice of the previous editions of it. If those editions deserved to be well spoken of, the present, which has been so enlarged by the addition of about fourteen hundred new Memoirs, and by the recasting and remodelling of those included in the former editions as to be almost a new work, has yet higher claims to our good word: and we cordially recommend this "Red Book of Celebrities" as a most desirable library companion for every reader of the public journals, for of every leading man in his profession — be that profession, arms, science, or literature—that reader will find a brief but satisfactory sketch.

The Year-Book of Facts in Science and Art, exhibiting the most important Discoveries and Improvements of the past Year, &c. By John Timbs, F.S.A. (Lockwood & Co.)

The *Year-Book of Facts*, one of the most useful of the many compilations for which Mr. Timbs has won himself so well-merited a reputation, has been so long before the public that we need only chronicle the appearance of this new volume, which is illustrated by a portrait of Mr. Fairbairn, to accompany the Memoir of that eminent engineer, which forms a fitting introduction to the volume.

School Days of Eminent Men, by John Timbs, F.S.A. *Second Edition, revised, and partly re-written.* (Lockwood & Co.)

This little book has already reached a second edition, which has been entirely re-arranged, and partly re-written, and contains, in addition to the former illustrations, twenty portraits drawn by William Harvey.

Brambles and Bay Leaves: Essays on Things Homely and Beautiful. By Shirley Hibberd. *Second Edition, corrected and revised.* (Groombridge & Sons.)

We know no books, of which the tone is healthier, than those of Mr. Shirley Hibberd, whose love of the beautiful in nature, and power of making his readers share his feeling, enables him to make popular every branch of natural science on which it is his pleasure to discourse. The present little volume, which consists of a series of essays, illustrative chiefly of the beautiful of "green" things, is well calculated to add to Mr. Hibberd's reputation.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose: —

Knight's Shilling National Edition of Shakspeare. The following Parts are wanted: — Troilus and Cressida, Coriolanus, Othello, Julius Cæsar, Antony and Cleopatra, Pericles. Poems: Part II. Index.

Wanted by *A. H. C.*, 33, Skinner Street, Clerkenwell, E.C.

The Old London Magazine for 1740.

Wanted by *Mr. Grant*, 30, Drummond Place, Edinburgh.

Balnea. By G. S. Carey. 1799.

Wanted by *John Wilson*, Bookseller, 93, Great Russell Street, London.

Croker's Fairy Legends and Traditions of the South of Ireland. Part I. London: Murray, 1828.

Wanted by *F. R. Stewart*, Assistant-Librarian, Hon. Soc. King's Inns, Dublin.

Adele et Theodore. (Vol. I.) 3 Vols. 8vo. Paris: Lambert & Baudouin, 1782.

Secret Biography. (Vol. I.) 12 Vols. 12mo. London: Washbourne, 1832.

Œuvres du Comte Antoine Hamilton. (Vol. II.) 4 Vols. 12mo. 1762, without placé or name of printer, or publisher (but in fact printed by Didot at Paris.)

Wanted by *Lord Lyttelton*, Hagley, Stourbridge.

Notices to Correspondents.

F. W. Hammond. *Yes, and a very well informed one, as the first volume of the work referred to sufficiently proves.*

H. C. C. (Doomsday.) *We have a note for our correspondent. Where shall we forward it?*

W. C. (Richmond.) *All the points touched upon have been well considered. We thank our correspondent for his friendly Note, although we can only partially agree even with the last point on which he treats.*

H. H. B. *Old Sir Ralph Vernon has been noticed in our* 1st S. v. 389, 471.

A. B. Middleton. *Washbourne's poem on "The Passing Bell" is not the one inquired after*, antè p. 52.

Errata. — 3rd S. i. p. 137, col. ii. l. 16, *for* "Pr." *read* "Mr.;" at l. 25, *for* "House" *read* "Houx;" at l. 31, *for* "gelenn" *read* "qelenn."

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The Era, Oct. 14th, 1860.

LONDON, SATURDAY, MARCH 8, 1862.

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Notes on Books.

Notes.

THOMAS ROWLEY.

Of this individual,—to whom, as I have already said (3rd S. i. 101), "has been ascribed the authorship of numerous manuscripts containing narratives relating to the old town (Bristol), which long passed as genuine, but are now regarded as the inventions of that unfortunate genius, Thomas Chatterton,"—there are several things related, which appear to me to be irreconcilable. It matters little where he was born, which is said to have been, however, at Norton Malreward, near this city, but his career through life is very important; because, if true, as reported, it is somewhat extraordinary that more attention has not been paid to it by those who have engaged in the Chattertonian controversy. In some manuscripts possessed by Mr. Barrett, he is said to have been educated at the convent of the Carmelites at Bristol; yet Chatterton himself says he was schooled at that of the Black Canons of St. Kenna, at Keynsham, about four miles from that city. In a note prefixed to the poem entitled the *Battle of Hastings*, it is said to have been translated by "Thomas Rowlie, parish preeste of St. John's, in the city of Bristol, in the year 1465"; the former statement, however, is not authenticated (as Dean Milles says) by the Worcester register; and as to the latter, Bristol was not a city at the date mentioned. This, however, is of little consequence to the argument. With Rowley, it is said, was educated by the Carmelites, *Robert* and William Canynges*, to whom he tells us, "I was fadre confessor"; whereas we know that John Carpenter, Bishop of Worcester, held that important office in relation to the latter Canynges; and as to the former, we nowhere find that such a man ever existed. Rowley says that "Master William offered me a canon's place in Westbury College, which gladly had I accepted but my pains (probably arising from the infirmities of age) made me stay at home." And where was his home? Why, he tells us that "After this mischance I lived in a house by the Tower (in Bristol), which has not been repaird since Robert Consull of Gloucester repayrd the castle and wall": his dwelling was then close to Bristol Castle. Subsequently he removed to "his house on the hyll, (where) the ayer was mickle keen. It was a fine house (which he took) on a repayring lease for 99 years, and therein he lyvd"; that is to say, on Kingsdown, a suburb of Bristol,—both his residences being distant from his cure of St. John's. Chatterton says that Rowley died at Westbury; if so, he after all ended his days with the regulars; yet he could not accept a canon's place when offered because of his pains! His was a singularly chequered life; for, born in an obscure village, he was educated either by the White Friars or Black Canons, no matter which; they were *regulars*. He then relinquished conventual life for that of a parish priest, and gave up the regulars to become a secular; then again he doffed the habit and occupation of a secular, and assumed that of a regular, to die in the Benedictine College at Westbury! Much stronger faith is required to believe this, I think, than many other things which Chatterton has stated about Rowley!

Rowley is said to have outlived his friend and patron William Canynges, yet the latter takes no notice of him in his will. All the disputants on one side in the Rowley controversy utterly deny, I believe, the existence of any such person; and William Wyrcestre, who lived in Bristol at the time assigned to Rowley, makes no mention of him, though he carefully noted down in his *Itinerary* every person and circumstance worth recording in relation to the old town. "Chatterton's anecdotes concerning the birth, education, and death of Rowley, must rest upon his own authority, for want of more authentic evidence, and carry such a degree of credit as the reader may be inclined to allow them."† Mr. Warton, too, has justly remarked, that—

"Had such a poet as Rowley existed in the fifteenth century, he would have been idolized by his age, he

* See my *Memorials of the Canynges' Family*, &c. p. 63.

† Dean Milles, *Rowley Poems*, p. 364.

would have been complimented by contemporary writers, and his works would have been multiplied by numerous manuscripts, which would have been remaining in our libraries. He would have been printed by Caxton, who diligently searched after all the poetry of his times, and would have descended in repeated editions to posterity. His life would have been written by Bale, who mentions obscure authors, now deservedly forgotten: and by the classical Leland, he would have been undoubtedly recorded as the great and rare scholar, who understood Greek in the reign of Edward IV. That his collection of poems should subsist in one copy only, and that unseen, unknown, nor ever once transcribed, for so long a period, is incredible. That such a prodigy should have been suppressed for three hundred years, is inconsistent with the common equity and the common curiosity of mankind, and with that notice which distinguished merit so naturally demands. Excellence must struggle into observation. Beauty cannot be long concealed. A meteor attracts every eye." *

GEORGE PRYCE.

Bristol City Library.

THE MANCETTER MARTYRS: THE GLOVER FAMILY.

It is to be hoped that many readers of "N. & Q." are acquainted with a little volume, entitled *Narrative of the Persecutions and Sufferings of Robert Glover and Mrs. Lewis*, by the Rev. B. Richings. A new and enlarged edition has lately appeared, embodying several interesting particulars connected with their respective families, histories, &c. Such may be pleased to learn the following addenda, which the pious author has since collected: —

"John Glover, of Baxterley, the father of our martyr, who came to reside at Mancetter, had one daughter and four sons; John, who died at Mancetter, August 21, 1558; Robert, who was burnt at Coventry; William, who died at Wem; and Thomas, of whom no mention is made in Foxe. The name of Glover was honoured of God in one generation, as of a family valiant for the truth; and in the next it was the Divine will that it should be held in honour of man. William †, whose remains were treated with so much ignominy, left four daughters and one son. To this son, before the Great Fire in London, there was a monument in St. Stephen's Church, Coleman Street, bearing the following inscription: — 'Here lyeth in peace the body of the Right Worshipful Sir William Glover, Knight, Citizen, and Alderman of London, who for the many good gifts, both in sincere religion, wisdom, and gravity, wherewith he was very plentifully graced, was elected Sheriff of London, and served the same A.D. 1601. He had lived in good name and fame fifty-eight years, and very blessedly departed this transitory life, the 17th day of December, A.D. 1603.' "

After enumerating the names of his children, it is added: —

"To whose dearest memory the Lady Anne Glover, the sorrowful widow of the said Sir William, at her own charge, erected this monument in testification of her love and duty.*

"Sir William, who was one of the knights made by King James I., at Whitehall, on the day before his coronation, July 24, A.D. 1603, left four daughters and one son, Sir Thomas Glover, Knight, Lord of the Manor of Kirkby Mallory, in the county of Leicester, who was knighted at Greenwich, April 21, A.D. 1605.†

"Thomas, the youngest son of John Glover, had one son, Sir Thomas Glover, Knight, an attendant of James I., and afterwards his majesty's ambassador at the court of Constantinople, A.D. 1616. He was knighted at Hampton Court, August 17, A.D. 1606.

"Hugh Glover, the eldest son of our martyr, who inherited the property of his father's eldest brother, and who was ten years of age when his father was burnt, married Frances, daughter of Richard Wightman, Esq., of Burbage, in the county of Leicester. He had one daughter, and two sons, Edward and Henry. Edward married Anne, daughter of Sir Eusebius Isham, Knight, of Braunston, in the county of Northampton, and was living at Baxterley Hall in the year 1617, under the peaceful reign of a Protestant sovereign.

"'Them that honour me, I will honour.' — 1 Sam. xi. 30.

"'The generation of the upright shall be blessed.' — Psalm cxii. 2."

The especial object, however, in requesting the insertion of the above is to ask the assistance of the readers of "N. & Q." in ascertaining any further details of the above-named parties, or references to probable sources of such information. Those which have been already communicated, for easy reference, are appended as notes to the above.

Query. Of what family was his wife *Lady* Anne? Probably reference may be made to him in any documents or accounts of the London Dyers.

S. M. S.

RELATIVE VALUE OF MONEY.

I am not going to give a regular essay on this subject; all I mean to do is to correct the erro-

* "An Inquiry into the Authenticity of the Rowley Poems," by Thomas Warton, p. 101. This article and that on Turgot originally appeared in a work I published in 1858 intituled *Fact* versus *Fiction*, which having become scarce in consequence of my destroying all the copies left after paying the printer's expenses, &c., has led me to believe the subject of this paper is deserving a wider circulation than that of a mere locality; hence its appearance is requested in "N. & Q."

† *The Chronicle of Queen Jane* and *Queen Mary* (Camden Society), pp. 122-124, details particulars of the Duke of Suffolk at Coventry; and pp. 183, 184, give from Rampton's confession, William Glover's speech of decided encouragement. Probably this document, if examined, might supply further reference to the Glover family. At least the speech above named suggests a cause which may have promoted the vengeance visited even on his lifeless remains.

* Stow's *Survey of London* (ed. 1633), p. 105, mentions Alderman Sir William Glover, as a *Dyer*, and his bequest of 200*l.* to hospitals round London.

† It appears to be to this Sir Thomas Glover that allusion is made in Nichols's *Progresses of James I.* vol. i. p. 508, where a note states that he resided at Wilsdon, Middlesex, and that several extracts are given from its registers in Lysons's *Environs of London* (vol. iii. 621), which record his marriage, and the births of two sons and five daughters.

neous notions which seem to prevail respecting the value of money in the time of Elizabeth and James I., as compared to what it is at present. The proportion is assumed to be that of 5 to 1. Thus Mr. Collier states without hesitation, that Spenser's pension of 50*l.* a-year was equivalent to one of 250*l.* at the present day; and Mr. Dyce, a more cautious writer, says that the 1000*l.* said to have been given to Shakspeare by Lord Southampton, "was equivalent to nearly 5000*l.* in our own day; and of the statement that the dramatist lived in Stratford at the rate of 1000*l.* a-year, that it was "at the rate of about 5000*l.* per annum according to the present value of money."

The best way to test matters of this kind is to state and examine the prices of various articles in those times, which I will now proceed to do, premising that owing to want of access to the necessary works, I must, except in the case of corn, confine myself almost solely to such prices as I find mentioned in the dramatists. I must also premise that, according to Adam Smith, silver had attained its present value by the middle of the sixteenth century. Accordingly, in his "Table of Prices of Wheat," he gives, from 1553 the price of wheat in money of those, and in money of the present (his own) times, in exactly the same figures.

The average price of the quarter of eight bushels of middle wheat in Windsor market, from 1595 to 1620, he gives at "about 1*l.* 12*s.* 8$\frac{3}{4}$*d.* or about six ounces and one-third of an ounce of silver." Now the average price of wheat in general I find to have been 2*l.* 13*s.* 1*d.* in 1860, so that the proportion between the early price, and that of 1860, was as 53 to 33—not very much more than as 1$\frac{1}{2}$ to 1; a very different proportion from that of 5 to 1!

In the tavern bill picked out of Falstaff's pocket, a capon is put down at 2*s.* 2*d.* This was probably what we would now call a fowl, which might be had for 3*s.* or 3*s.* 6*d.* Dame Ursula in *Bartholomew Fair* charges from 5*s.* to 6*s.* for her roast sucking-pigs.

Two articles were undoubtedly low-priced—wine and land.

In the aforesaid tavern bill, two gallons of sack are charged 5*s.* 8*d.*, that is, 8$\frac{1}{2}$*d.* a quart. Mr. Dyce mentions xx^{d} as given for a quart of claret and a quart of sack for a preacher at Stratford. The difference of price was probably caused by the cost of carriage so far inland.

We are not to suppose that this sack was the same as the present sherry, though it came from the same place. It was the mere *vin du pays* of the south of Spain; a wine of no great body, for it was kept on draught, and *drunk* out of cups and bowls, not *sipped* out of glasses, and it was apparently rather acid as they used to mix sugar with it. The duty was also very low. It is surprising how cheap ordinary wine is in the wine countries. Many years ago I remember getting really very good wine at a *cabaret* on the riverside below Bordeaux for 3*d.* a bottle, and my uncle, at whose house I was, told me that the excellent wine which we drank well watered at dinner, stood him in only 6*d.* a bottle, though it had paid the *octroi*. We need not wonder then at the cheapness of sack in Shakspeare's days.

As to land, that really *was* low priced, and the same would seem to have been the case, though not to the same extent, with houses. We find that Shakspeare purchased "for 320*l.* 107 acres of arable land in the parish of Old Stratford, and "a house, with a piece of ground, not far from the Blackfriars' Theatre," for 140*l.* But we are to remember that the population of England was not then a fifth of what it is now, while the quantity of land was nearly the same; that the badness of roads impeded the transport of produce, &c., and so we need not wonder at the low price of land.

But if wine and land were cheap, horses were not so. Mr. Dyce quotes from Dekkar's *Bellman of London:* "This is the life of the Prigger who travailes up and downe the whole kingdome upon his geldings of 20 and 40 pound a piece. In Jonson's *Every Man out of his Humour* we hear of a *Bid-stand*—"He has had his mares and his geldings, he, have been worth forty, threescore, a hundred pound a horse;" and in the same play, Fastidious Brisk says he had been offered 100*l.* for his "grey hobby" or ambling nag. These surely are fully equal to the prices of the present day.

But manufactured articles were still dearer. Mrs. Quickly tells Falstaff she had given 8*s.* an ell ($\frac{3}{4}$ yard) for holland for shirts for him. The theatres gave 20*l.* for a velvet cloak; and in *The Devil is an Ass* we hear of a cloak that cost 50*l.*, being made of plush at 3*l.* 10*s.* a yard, lace and velvet.

On the whole, then, if some things were cheaper others were dearer than now; and setting the one against the other, 1000*l.* a year then might be about equal to 1600*l.* or 1700*l.* a year now. We find the vicar of Stratford in 1662 seeing nothing incredible in Shakspeare's having "spent at the rate of 1000*l.* a year;" yet how he could have spent even the half of it, with his small family, passes my conception. With the low value of landed property, if Lord Southampton gave Shakspeare 1000*l.*, it was as much as if a Duke of Sutherland or a Marquis of Westminster of the present day, were to present a man of genius with 20,000*l.*

Thos. Keightley.

THE NEOMONOSCOPE.

In a former number of "N. & Q." (2nd S. iii. 296,) I drew attention to a singular stereoscopic effect, produced by the application of a very powerful

magnifying glass to photographic portraits, taken on glass. I inquired if this effect was known, as I had never heard of it, and had myself only just accidentally discovered it; and I requested to know how it was to be accounted for? Five years have almost elapsed without any reply being given to my queries; but the principle, I find, has been partially acted upon in a new instrument called the *neomonoscope*. This is nothing more than a common magnifying glass inserted in the cover of a case, through which a photographic portrait on a card is viewed; and appears *somewhat* in relief, and with *some degree* of stereoscopic effect. I write thus guardedly, because the effect is very very far from that obtained by the application of a lens such as above described. Mine is a powerful one of a quarter of an inch focus; and when a photograph *on glass* is subjected to this lens, the stereoscopic effect is marvellous.

But the experiment will not succeed with portraits on paper. A strong lens makes the paper appear woolly, and spoils the effect; whereas a portrait on glass comes out with all the smoothness and beauty of a waxen figure. Still this *neomonoscope* is an acquisition to a certain extent; and produces a pleasing effect. It is, however, susceptible of some improvement. The glass, instead of being in the middle of the cover, should be placed higher up, so that the greatest effect might be produced on the features; which are, of course, what one most wishes to observe: whereas now, the upper part of the figure, particularly if the person is represented standing, is less perfectly developed than the dress or accessories of the picture. The glass also should be protected, by some simple contrivance, from dust or injury; for, exposed as it is now, the case will require to be carried in another case for security. F. C. H.

DOMESDAY EXTENDED AND TRANSLATED.

I take it to be a postulate that the "N. & Q." are intended for two purposes, viz., to elicit truth, with a view to its diffusion, and to expose error with a view to its suppression. It is with the latter of these objects that I write the following Note.

The project now in course of execution of republishing Domesday by means of photography, is so far beyond praise, that I shall do no more than allude to it. But as every good seems to be attended by something that can scarcely be thus predicated, so it appears that an extension and translation of Domesday are in course of threatened preparation, and these it is intended shall be published simultaneously with Col. James's great work.

Upon this extension and this translation I have a word or two to say. A *specimen* of the extension has been already published, and it is as follows: —

"*Midelsexe.*

"Archiepiscopus Lanfrancus tenet *HESA*
pro lviiii. hidis. Terra est xl. carucarum. Ad dominium pertinent
xii. hide et ibi sunt ii. carucæ. Inter *francigenos* et uillanos
sunt xxvi. *carucas* et adhuc xii. possent esse.
Ibi presbiter habet i. hidam et iii. milites vi. hidas et dimidiam et ii. uillani
ii. hidas et xii. uillani quisque dimidiam hidam et xx. uillani quisque
i. uirgatam terre et xl. uillani quisque dimidiam uirgatam et xvj. bordarii
de ii. *hidas*. Ibi sunt xii. cotarii et ii. serui. Ibi i. molinum
iiii. solidos et pratum i. *caruca*.
Pastura ad pecuniam
uillæ. Silua cccc. *porcis* et iii. solidos.

My only comment upon this extension will be to place in contrast with it another extension, which I will submit to be a truer exponent of the original entry in Domesday: —

"Archiepiscopus Lanfrancus tenet Hesa
pro. LVIIII. hidis. Terra . est XL. carucarum. Ad dominium pertinent
. XII. hide, . ⅂ ibi sunt. II. carucæ. Inter francigenas ⅂ villanos.
sunt. XXVI. carucatæ . ⅂ adhuc XII. possent . esse .
Ibi presbyter habet . I. hidam. ⅂ III. milites . VI. hidas ⅂ dimidiam . ⅂ II. villani
II. hidas . ⅂ XII. villani quisque dimidiam hidam . ⅂ XX. villani . quisque
. I. virgatam terre . ⅂ XL. villani . quisque dimidiam virgatam . ⅂ XVI. bordarii
de . II. hidis. Ibi sunt . XII. cotarii. ⅂ II. servi. Ibi . I. molinus
IIII. solidorum . ⅂ pratum . I carucatæ.
Pastura ad pecuniam
villæ. Silva. [ad] CCCC . porcos. ⅂ III. solidos."

Could the readers of "N. & Q." have imagined without prompting, that in the nineteenth century such an *extension* as that which is first referred to could have been sent into the literary world, in the hope of its adoption and recognition?

So much for the *extension*, which, as speaking for itself, requires no further or other comment. In regard to the translation, I did intend to have troubled the readers of "N. & Q." with the published *specimen* of this also; but I will only observe that in this translation *Francigena* is for the first time interpreted *freeman* in order apparently that it may be forced into an antithesis with *villanus*, whom the translator imagines to have been non-free. For he does not appear to know that the *villanus* of Domesday is the *ceorl* of the Anglo-Saxons — the *villanus* of the ancient Latin translation of the *Rectitudines*, and of the *LL.* Hen. I. — and not the villein of later days.

In conclusion, I will observe that the motive

which has prompted me to write this note has been the fear lest such a book as the proposed *extension* and *translation* will be, may, by the advantage of Col. James's good company, pass unchallenged for a time sufficient to propagate grave errors, which may never be corrected, and also disgrace our native literature in the minds of the learned foreigners, who will visit our country at the ensuing bilustral congregation of nations.

H. C. C.

THE NEW EDITION OF VOLTAIRE.

There is certainly something inauspicious about the new volume of Voltaire's hitherto inedited *Works*, just published by M. Plon at Paris, with considerable pomp of preface and notes, by Jules Janin and Edouard Didier.

I think it was the *Athenæum* which detected, in the play of "Mademoiselle de la Cochonnière" (known before, but now for the first time distinctly attributed to Voltaire), a mere abridged translation of Vanbrugh's coarse but clever comedy of the *Relapse*. And though Jules Janin has since thrown up a few of his brilliant sky-rockets to cover the editor's retreat, there can be no doubt of the fact itself. Voltaire *may* have given himself the trouble of making this "adaptation" to amuse his friends at some private theatricals; but it is, to say the least, extremely unlikely.

But a more striking instance still, of the negligent way in which old ware is foisted on the public as new, is to be found in the "Second Part of Candide," which occupies seventy pages of the volume, and is thus introduced in the Preface: —

"There appeared at Geneva, close to Voltaire's door, different copies of this second part, *which is now not to be found* (qui est aujourd'hui introuvable), and which we publish as a very curious document! Is the second part of 'Candide' by the author of the first? We do not know, but," &c. (The editor then goes on to say that Voltaire denied it; but that much credit is not to be attached to the denegation.)

Now the work thus solemnly introduced to the reader is about as common, and as worthless, as any light production of its day. *Candide en Dannemarch, ou la Seconde Partie de Candide*, appeared in 1767. It was an ordinary stall book a few years ago; and so was an English translation of it, and probably they are so still. I notice a copy of it to-day at a low price, and among very common ware, in a Stuttgard bookseller's catalogue. This very ordinary and well-known affair the editor has *castrated* to suit the more decorous taste of our times — an operation for which Voltaire, if his it be, would certainly not have thanked him — and inserted it, by way of padding, among a meagre collection of a few inedited letters.

It may no doubt be Voltaire's. Wittiest as he was of mortal men, he sometimes was lazy enough to be dull, and then generally made up for it by increased indecency. But *a* second part of "Candide" — whether this one or not, I am not sure — is attributed by Quérard to Thoré de Champigneulles. However this may be, the reader will probably agree that, as Voltaire himself indulged in mystification about his own writings to an unrivalled extent, so his editors have imbibed not a little of the spirit of their great original.

Jean le Trouveur.

Minor Notes.

The Carylls of Harting. — It appears from *The Athenæum* that at the last meeting of the Archæological Institute, Mr. Minty exhibited photographs of the church of Harting, Sussex, "and of two well-sculptured tombs and effigies" of Sir Edward and his son Sir Richard Caryll; and we are further informed that the "Caryll Chancel" has lately been removed, and the monuments exposed to the weather, because the family is extinct, and "no one" appeared to take care of the memorials of the former Lords of Ladyholt. If "no one" had been pleased to let the monumental chapel alone, it might have stood for another century or more; but "no one" first turned the chapel into the parish school-room; then broke the wall to make a fire-place; then made another attack to insert the flue from a stove introduced to warm the church. When I visited the place, after the new school-house was built, this monumental chapel was used as a carpenter's workshop; at least it was so choked up with deal boards, benches, shavings, and other carpenter's stock and rubbish, that it was impossible to get sight of the inscriptions, or more than an idea of the monuments themselves. If the apology for removing the chapel be all-sufficient, then "no one" could have had a right to do any of those things. These monuments of extinct families are of great interest and value to our local historians, and I cannot but regret that no appeal was made to our active Archæological Society before this "no one" put his barbarian hand on this monumental chapel; for I am sure there would have been no difficulty in raising the few pounds necessary to have repaired and preserved it.

T. C. O.

Chichester.

Boiling to Death. — To the cases quoted in the 1st S. of "N. & Q." may be added the following cruel infliction on coiners: —

"From Bordeaux. Twelve coiners were seiz'd in the very fact of coining, and having been tryed and found guilty, were four hours after boil'd in oyl, three of them women, one of which, aged seventy-five, who carried on that trade about forty years." — *The Dublin Intelligence*, Feb. 28, 1709-10.

J. M'C.

Castle Rackrent.—The following short paragraph, which I have taken from Saunders's *News-Letter*, 30th January, 1862, deserves, I think, a corner in "N. & Q.":—

"Castle Rackrent. — The old mansion in the beautiful demesne of Tempo, in the county of Fermanagh, which was the scene of that remarkable Irish story, 'Castle Rackrent,' by Miss Edgeworth, has disappeared, having recently been taken down by Sir J. Emerson Tennent, who is rebuilding it. It was the castle of the Maguires, an ancient race, ennobled by James II., from whom the estates passed into the family of the present proprietor. The house which he has just removed contained the apartments in which Miss Edgeworth placed the long imprisonment of Lady Cathcart by her husband, Colonel Maguire (who was the Sir Kit of the tale), and the window out of which the forlorn lady, to preserve her diamonds from her husband, threw them down to a beggarwoman, who faithfully conveyed them to the person to whom Lady Cathcart wished them confided, and from whom, many years after, she received them in safety, on her escape from confinement."

Abuba.

Sterling.—The fact incidentally mentioned by Mr. Eastwood (2nd S. xii. 421), that in certain receipts extending over a space of forty-two years, beginning with 1246, thirteen *solidi* and four *sterlings* were reckoned to a *mark*, is worth noting, as illustrating the point established by Professor De Morgan, in his *Notes on the History of the English Coinage*, that the word *sterling* originally meant a *penny*; not coin in general, but the 240th part of a pound. Clio.

Old London. — For a new edition of Mr. Peter Cunningham's *Hand-book to London*, a publication much to be desired, the following scrap may be acceptable. The passage which I quote is extracted from —

"A True Discovery of a Bloody Plot intended to have been put in practice on Thursday the 18th of this present November, against some of the chiefe of the Lords and Commons in Parliament Assembled by bloody minded Papists. As also a relation of intended insurrections in six severall parts of this land on the same day; discovered by Thomas Beale. London: Printed for the Author, 1614, 4to. 4 leaves:"—

"On Munday, the 15th day of this November, I was in my owne house at dinner at twelve of the clock. When I had dined (having no imployments at the worke of my calling) I tooke a little writing booke in my hand, which formerly I had written, and did intend to peruse it, and correct some faults, and supply some things wanting; but having no conveniency in my owne house, by reason of the frowardness of my childe, I thought best (it being a calme day) to goe into a secret field not far off, which formerly I had frequented for my owne private meditations. The field lyeth above Old-streete, betweene the way that commeth from the Pest-house, and the way that commeth from Brick-lane in Old-streete; all men that use to goe that way, know that the first of those fields hath a common path, which goeth from the Kingsgate at the further end of Brick-lane towards the Pest-house, over against this path. All the way on the other side of the field is a high banke cast up, which on the further side of it is shelving, like the side of a house eaves; and on that side the path is, it is straite downe like a mud wall, with a litell dry ditch cast up on this side."

W. Carew Hazlitt.

Prediction of the French Revolution. — Perhaps the following astrological prediction from the *Alphonsine Tables*, printed 1483, may interest some of your readers, to whom it may be unknown: —

"La huitième de ces conjonctions (de Jupiter et de Saturne)' aura lieu l'an du monde 7040, et qu'après elle, 'dans l'année 1789 de notre ère,' une des grandes périodes de Saturne (un des groupes de dix révolutions de la planète) sera accomplie. Dès-lors 'si mundus usque ad illa tempora duraverit, quod solus Deus novit, multæ tunc et magnæ, et mirabiles, alterationes mundi et mutationes futuræ sunt, et maxime circa leges.'" — See Humboldt (Alex. Von) *Examen Critique de la Géographie du Nouveau Continent*, iii. p. 256. Paris, 1836.

Eden Warwick.

Birmingham.

Jane Seymour. — On the 20th of May, 1536, the day after Anne Boleyn was beheaded, Henry VIII. married Jane Seymour. On the 12th of October, 1537, Jane gave birth to a son, afterwards Edward VI., and died within a fortnight. In an old MS. Missal, preserved at Mains Hall, anciently the residence of the Hesketh, now the property of Thomas Fitzherbert Brockholes, Esq., of Claughton, there are three prayers to be said at mass for her safe delivery: —

"*Collect.* — Omnipotens sempiterne Deus qui beatissimam Virginem Matrem Mariam in conceptu et in partu consecrasti et Jonam prophetam de ventre ceti potenti virtute liberasti, famulam tuam pergravidam protege Johannam visita in salutari tuo ut proles in ea concepta feliciter ad lucem prodeat et ad gratiam lavacri perveniat, ipsaque in pariendo dolorem evadat et a mortis periculo secura permaneat. Per Dom., &c.

"*Secret.* — Suscipe quæsumus preces et hostias humilitatis nostræ et famulam tuam Johannam scuto protectionis tuæ defende, et quam ex gratia tua gravidam esse voluisti adveniente partus tempore, gloriose libera et ab omnibus tentationibus cum prole conserva. Per Dom., &c.

"*Post communion.* — Adesto Domine supplicationibus nostris ut famulæ tuæ Johannæ tempore gratiæ pariendi tuæ presidium suscipiat et cum prolem humanam ediderit percepto lavacro salutis gloriosis incrementis proficiat."

A. E. L.

Squire Allworthy. — In the Marriage Register of St. Martin's-in-the-Fields, London, I found the following entry: —

"1736/7, March 24. — Ralph Allen of Bath, Somersetshire, and Elizabeth Holder, of the same place, p. L. A.B. [per license of Archbishop]."

This was Pope's "low-born" and then "humble Allen"; Fielding's "Squire Allworthy."

Peter Cunningham.

Queries.

Allport. — Persons conversant with the corporations of boroughs around London, are re-

quested to state if a John Allport, who died 1693, occurs as recorder? W. A. Leighton.

Shrewsbury.

"Burnt Njal."—Can any of your readers favour me with an interpretation of the inscriptions on the cover of Dr. Dasent's *Translation of the Story of 'Burnt Njal,' or Life in Iceland at the End of the Tenth Century?* The only information I can gather from the book respecting it, occurs at p. xix. of the Preface. There we read:—

"The sketch for the cover is from the hand of Mr. James Drummond, R.S.A., who has combined the chief weapons mentioned in our Saga, Gunnar's bill, Skarphedinn's axe, and Kari's sword, all bound together with one of the great silver rings found in some Viking's hoard in Orkney, into a most beautiful design."

The following is a copy of the inscription: "But a short while . is hand . fain of blow. Bare . is back without brother behind . it." T. W. B.

Chiaucungi, the Egyptian Fortune-teller.—This personage was famous in England in the seventeenth century. References to accessible particulars of his deeds and death (the latter more especially) are desired. Delta.

Churches built East and West.—Are churches built thus on the Continent as in this country? X. N.

Clever.—The naval officer who commanded the Federal expedition to Port Royal, in writing to a friend, used this expression with reference to his arrangements: "I think my plan was *clever*."

May I ask if this word has any special meaning on the American continent, or if employed there in the sense in which we use it in England? Perhaps some of your correspondents can favour me with quotations from the Nelson, Wellington, or Marlborough Despatches, showing the application of the word in a similar manner to that of the American commander. W. S.

Dream Query.—

"A girl, eight years old, fell into a culvert at Nuss, Somerset, and was carried away by the current until she was pressed up between two narrow approaches to the river. Her fate became known by the dream of a woman. She was missed several days."

I have cut the above from a local paper. Can anyone furnish the details of the dream, and information as to how it was the cause of the discovery of the poor child's fate?

There are so many important speculations connected with the phenomena of dreams, that I make no apology for requesting you to record the facts of this case if they can be obtained.

A Lord of a Manor.

"Daily Advertiser," etc.—Can anyone inform me where I can inspect a *complete* set of the *Daily Advertiser* newspaper, which commenced Feb. 3rd, 1730, and was discontinued in 1798, when it was succeeded by the *Publican's Morning Advertiser;* or where can I see it for the years 1781, 1782, and 1783? In the British Museum they are very incomplete. J. R. D.

Duchess or Dutchess.—In the *Spectator* of 1829 frequent mention is made of the *Duchess* of Kent and other Duchesses. In the same paper for 1836, I find that H.R.H. is always styled the *Dutchess* of Kent. Can any of your readers inform me of the reason for this change in spelling, and when we returned to the present orthography? L.

Oxford.

Deer Parks.—In volume xl. of the Surtees Society publications, being a collection of depositions from York Castle relating to offences committed in the seventeenth century, it appears an indictment was preferred, and a true bill found against Thomas Johnson of Ripon, John Hudsey of Ripon, *gent.*, Cha. Terry, barber, and William Kettlewell, saddler, for having on July 5, 1654, broken the park of Sir Charles Egerton, Knt., called Maskingfield Park, and chased, killed, and wounded the bucks and does.

The Rev. Mr. Raine, the editor of this very interesting volume, adds in a note:—

"The number of deer parks was at this time considerable. They would afford great temptations that were not always resisted. It must be remembered that the native deer are still very numerous in Yorkshire."

We may form some idea of the state of society at this period when gentlemen broke into deer parks, and stole the deer.

Allow me to ask if there is any record of the reduction of deer parks? I consider it was gradual, arising from various causes.

Fra. Mewburn.

Larchfield, Darlington.

Domesday Book.—In the Cornish portion of Domesday, recently photozincographed by Col. Sir H. James, I read of *Lanpiran*, that from this manor has been taken away "II træ," which returned to the canons of Saint Pieran, in the time King Edward "firmā IIII septimanarū." There may possibly be an omission with regard to the *duæ terræ;* but what is the meaning of "firmam quatuor septimanarum"? I may also ask, is anything known of that peculiar class of villain denominated *colibert?* Kernow.

Fold: a Lancashire and Cheshire Word.—What is the exact meaning of this word, affixed to so many names of places in Lancashire and Cheshire? Judging from maps, the spots so distinguished seem to be isolated farms. Does "fold" here signify *sheep-fold*, or what is its more extended meaning? And is the word still used? It appears to be usually, if not always, affixed to

a proper name, *e. g.* Harrop-fold, Bradley-fold, Dixon-fold — not Harrop's, Bradley's, &c.

Dixonfold is now a station on the Manchester and Bolton railway; but I find the name on a Lancashire ordnance map, published before this railway was made. Can any one of your readers, having access to *old* county maps or surveys of Lancashire, inform me at how early a date the name of Dixonfold is to be met with? J.

John Hutchinson. — At Spennithorne was born, Oct. 24, 1675, the once celebrated, but now almost forgotten hebraist and philosopher, John Hutchinson. He was the son of a yeoman, and following the business of a land-agent, became steward to Charles, sixth Duke of Somerset, who, when Master of the Horse to George I., gave him a sinecure appointment of 200*l.* a-year, with a good house in the Mews. His works evince a strange combination of talent and eccentricity. In 1724 he published the first part of *Moses' Principia*, being an attack on the system of Gravitation established by Sir Isaac Newton, and in 1727 the second part appeared, containing the principles of the Scripture philosophy. He continued to publish till his death in 1737. A numerous sect embraced his doctrines, and in 1748 his collected works, including posthumous MSS., were published in 12 vols. 8vo.

Can any reader of "N. & Q." inform me if any of the descendants of the above are still living, and if so, where? also, crest and coat of arms? Nosnihctuh.

Idone. — Some remarks on De Quincey's writings in *Fraser's Magazine* for January, 1861, induce me to seek information on the following subject:

Similar in conception to the *Confessions of an Opium-eater*, and an imitation, is a work styled, *The Hasheesh Eater*, but there is yet another, of the same class, which appeared in an Indian serial (*Saunders' Magazine*, Delhi), some years since, *subsequent* to the *former*, and *prior* to the *latter*. The name is *Idone; or, Incidents in the Life of a Dreamer*. I have since seen the same, bound up, with a Preface, in which a curious explanation is given of its origin, along with a satisfactory denial, on the part of the unknown author, of his having seen any of De Quincey's writings before the publication of *Idone*. There was also a holograph entry on a fly-leaf, to the effect that the same author republished *Mnemosyne* and other pieces, a notice of which, cut out of the *Athenæum*, was appended.

Now as several contributors of former years to these Anglo-Indian journals have subsequently reappeared in our own Magazines, perhaps some of the readers of "N. & Q." may be able to give me the name of the writer in question. The copy of *Idone* which fell into my hands was evidently printed in India. Idone.

Latin Graces. — I would take it as a favour, if one of your University correspondents would inform me what is the Latin grace said before dinner at King's College, Cambridge, and Christ Church, Oxford. D. E. C.

Lawn and Crape. —

> "A saint in crape is twice a saint in lawn."
> Pope, *Moral Essays*, Ep. i. l. 135.

What is the meaning of this often-quoted line? The one preceding it, —

> "'Tis from high life high characters are drawn,"

implies that lawn is associated with *higher life* than crape. How is this? I believe general readers in some way connect the *lawn* with *lawn sleeves*. But then, what has crape to do with inferior clergy, or with any clergy at all? And, again, the *bishop* is disposed of two lines further on: —

> "A judge is just; a chancellor juster still;
> A gownsman learned; a bishop — what you will."

J. Dixon.

Leighton.—Edmondson, in his *Heraldry*, gives under "Leighton" the following arms: —

> "1. Sable, on a bend argent, 3 escallop shells, gules.
> 2. Quarterly indented or and gules, on 2nd and 3rd quarters 6 boars' heads of the first, 3 and 3.
> 3. Quarterly indented or and gules, on 2nd and 3rd quarters 3 boars' heads of the first.
> 4. Argent, a bugle horn between 3 crescents sable."

Information requested respecting the pedigrees and locality of families bearing the above arms?

W. A. Leighton.

Shrewsbury.

Massinger's Widow. — Philip Massinger's *widow* lived at Cardiff in Glamorganshire; when did she die? Her husband, the great dramatic poet, was buried in St. Saviour's, Southwark, 1639-40. Peter Cunningham.

Dr. Young.—In the account of Young, author of *Night Thoughts*, the poet of *The Pleasures of Hope* says, 1819, "He has been well-described in a late poem as one in whom —

> "Still gleams and still expires the cloudy day
> Of genuine poetry."

What late poem? Peter Cunningham.

Place-Green-House, Sidcup, Kent. — Will any of your Kentish correspondents inform me when Place-Green House, Sidcup, in the parish of Chislehurst, Kent, was built? And tell me if it is mentioned in any book? James Key.

Balham, Surrey.

Queen Caroline or Louis Philippe?—In the last *Quarterly* (p. 71), a story is told in Miss Knight's *Memoirs of an Englishman in Paris in*

1830, to whom a chimney-sweeper promised a sight of the king on condition of a fee of five francs. The bargain being struck, the lad began shouting "Louis Philippe, Louis Philippe!" The crowd took it up: the king appeared at the window, and the five francs were paid; and for another five, the stranger had the pleasure of hearing his majesty join in the Marseillaise. Now the singing part of the story is new; but I perfectly remember hearing, at the time poor Queen Caroline was making herself conspicuous in London during her trial, the former part of the same story told of a "little dirty boy," who offered to show the queen to a gentleman passing her house *for a shilling*; and who succeeded in doing so by exactly the same dodge. Are both these stories true? Or is one a mere reproduction of the other? Or is the coincidence only another proof of the almost impossibility of getting to the real source of an anecdote? P. P.

Scin-Læca: Scinlac.—

"I have read in Scandinavian legends of an apparition called the Scin-Læca, or shining corpse. It is supposed, in the northern superstition, sometimes to haunt sepulchres, sometimes to foretel doom. It is the spectre of a human body seen in a phosphoric light. And so exactly did this phantom correspond to the description of such an apparition in Scandinavian fable, that I know not how to give it a better name than that of Scin-Læca—the shining corpse."—*Vide* "A Strange Story" in *All the Year Round*, Nov. 30, 1861, p. 220.

Now, in the Anglo-Saxon version of St. Matthew (xiv. 26), the disciples when they see our Lord walking on the sea, exclaim, "soðlice hyt ys scinlac." I have examined almost all the modern Teutonic versions, and none translate *φάντασμα* by a word at all resembling *scinlac* except Halbertsma's Friesic, which has *scynsel*. Bosworth, *A.-S. Dict.*, gives *scinlác*, an apparition; *sinlaéca*, a magician, conjuror. Of course the first syllable is from *scinan*, to shine or appear; but the second can hardly be from *lic*, a corpse. I should rather think it was from *lac*, play; or *læcan*, to play—*scinlac*, an illusory appearance. Where can I find any account of the Scandinavian superstition of the Scin-Læca? E. G. R.

Townships.—I was surprised to see the old opinion, that any place for which a constable was appointed, was at one time a township—spoken of by Mr. Greaves (2nd S. xii. 400) as if it needed support. I would beg to inquire by whom this opinion has been controverted, and on what grounds? The question is one of some interest, as tending to throw light upon the administrative organisation of the country in early ages.

Lumen.

Captain Thomas Lucas Wheeler.—Any particulars respecting this gentleman, who was a native of Shropshire, and formerly of the 100th Regiment, will be gratefully received. He died prior to 1849.* The exact date of his death, together with any notices of his family, is particularly wanted by D. M. Stevens.

Guildford.

Queries with Answers.

Proverbial Saying.—Can any reader inform me of the origin of a proverbial saying, "Down the banks?" It is frequently heard in the South of Ireland, often in a threatening sense. "If he dares to do it he'll get down the banks, I promise him," or "I got down the banks for my pains," &c. It seems to mean a severe scolding sometimes. M. F.

[The phrase "Down the banks" has perhaps some connexion with one heard in the East by Mr. Dunlop, as related in his interesting work *Hunting in the Himalaya*; namely, "Down the khud," the khud being a steep bank or precipice. "The greater number of our Coolees (he says) had not yet arrived. We were arranging a party to send after them ... when the sound of numerous voices announced their arrival [it was after dark]; but the hurried repetition of the ominous words 'Down the khud' sent us quickly out to make inquiries." It proved that one of the Coolees coming along an upper road through a mountainous region in the dark, had gone "down the bank," or khud, *i. e.* had slipped down a precipice. The whole narrative of the man's accident, perilous situation, and ultimate rescue *by night* (pp. 161—166) is well worth reading. Some further illustration of the phrase "Down the banks" may possibly be derived from an East Indian song, which was heard by a newly-arrived *Griff* while on his first Indian journey. He was carried by Coolees, and the road was mountainous. By and bye the party came to a dangerous path skirting a tremendous precipice, when the Coolees, not knowing that their young passenger understood their language (which he had learned in England), commenced a song to the following effect:—

"Shall we, shall we, shall we, shall we,
Shall we throw, shall we throw
This English pig, this English pig,
Shall we throw this English pig,
This English pig, this English pig
Down the hill, down the hill,
Shall we throw this English pig down the hill?"]

Têtes Rondes.—The Germans, when speaking in derision of the French, call them "têtes rondes"; and the French call the Germans "têtes carrées." Did these sobriquets originate in some quarrel between the two nations? And if so, when? It is plain that one is a retort upon the other. V. V. R.

[Our correspondent does not say whether the above phrases, applied as he states, occur in print, or only in conversation. *Tête carrée* is an expression used by the French in describing a person of solid and accurate judgment; and may perhaps be applied by them to the Germans, on the received supposition that this is their dis-

[* In the *Gent. Mag.* for June, 1792, p. 580, is a notice of a Capt. Wheeler, on the half-pay of the 100th Regiment, who died the day after his marriage, June 10, 1792, but without any particulars of his family."—Ed.]

tinguishing characteristic as a nation. On the contrary, the Germans may retort on the French the sobriquet *têtes rondes* (Roundheads), because the French killed their King as did the English Roundheads.]

WARREN OF WALTERSTAFF. — In Burke's *General Armory* are given the arms of Warren of Walterstaff, co. Devon and London, granted 14th March, 1623. I have searched the county histories in vain to find such a place. I presume it is the name of a seat or village. If any of your readers can inform me in what part of the county it is situated, I shall esteem it a favour. Also where an account of the family of Warren may be seen, as I wish to ascertain if one of this family was not the wife of Dr. Ashton, at one time vicar of St. Andrew's church, Plymouth. G. P. P.

[Walterstaff, now Waterstave, is in the parish of Bradninch, where several of the name of Warren may still be found.]

SAXONY, DUCHESS OF. — On what ground does the Princess Alice claim, as one of her titles, that of Duchess of Saxony? B. L. H.

[All the children of Her Majesty by the Prince Consort are born Dukes and Duchesses of Saxony.]

"BROWN STUDY." — What is the origin of the phrase — "in a brown study"? R. T.

["Brown study" has been supposed to be a corruption of "brow study," *brow* being here the eye-brow, in German *aug-braun*. (*Vide* "N. & Q." 1st S. i. 418.) Possibly, however, some light may be derived from viewing "brown study" in connexion with the French "humeur *brune*," which is literally a *brown* humour or disposition; "Avoir l'humeur brune," to be of a sombre, melancholy temperament. It is to be borne in mind that in French the substantive *brune* signifies nightfall, the gloomy time of day; "sur la brune," towards evening; and also that in English, *brown* (the adjective) is employed poetically in the sense of gloomy, "a browner horror." (*Pope, Cotton.*) It is remarkable how the colours are used to express various phases of human character and temperament. Thus we have not only "brown study," but "black melancholy," "green and yellow melancholy," "blue devils" and "blues," "yellow stockings" (jealousy), "red hand" (*Walter Scott*), and "white feather," &c. This Query reminds us of an anecdote told of William Pulteney, Earl of Bath. During his absence from town his lady had ordered the white shelves in his library to be painted the colour of mahogany. The Earl, on observing the change, said to his lady, "Well, my friends will now generally find me in a *brown study*."]

Replies.

SIR ISAAC NEWTON.

(3rd S. i. 158.)

Absence from home prevents me from referring to documents that would establish the statement I am about to make, but I do not like to delay an immediate notice of an error into which MR. CRADOCK NEWTON has been led.

There was *no relationship whatever between the Newtons of Barrs Court, Gloucestershire, and the Newtons of Lincolnshire. No, not the most distant.* The simple fact was this: — Sir John of Barrs Court, the last of that old family, was desperately involved; he borrowed largely, mortgaged his property, and actually *sold the title of cousin* to John Newton of Haydon. A new patent of baronetcy was purchased, containing a reversion to the newly-adopted kinsman. He died about a year after; and the property lapsed to the creditor, the baronet of the new creation, who gave an annuity to the widow.

The baronets of Haydon, however, though not allied to those of the name in Gloucestershire, could distinctly trace their descent from the same stock as one much greater. There is no doubt of the connexion with Sir Isaac Newton. Some surprise may be entertained at the great wealth of these Newtons of Haydon, so as to enable them to buy estates, title, and *even family!* It all came, too, from one scarcely related; his name was Hickson (I suspect a scrivener and money lender), who, *temp.* Charles I., accumulated large property round Grantham; and having no kindred of his own, left it to those of his wife—and thus it came to the Newtons.

When the late Mr. Rodd, the bookseller, died, he left a vast quantity of Newton papers, which were dispersed by auction. I have myself many volumes of these letters and other documents, arranged and bound up; and if it be considered worthy of further inquiry, I can, later in the year, supply more minute details of what was certainly a curious transaction. MONSON.

Torquay.

If MR. CRADOCK NEWTON will refer to my Note again, he will see that I give a reference to a pedigree of the family, drawn out by Sir Isaac himself; in which his kindred with the *inheritor* of the baronetcy of Barrs Court, conferred on John Newton, Esq., in 1660, is clearly shown. There never was any doubt as to this relationship, nor consequently of that remotely existing between the philosopher and Sir Michael Newton, K.B., fourth and last baronet of Barrs Court; who was grandson of the second possessor of the dignity referred to above, and chief mourner at Sir Isaac's funeral.

I do not know whether or not MR. CRADOCK NEWTON quotes Atkyns, when he speaks of the baronetcy having been "entailed" by the first baronet on the second. Such an entail was impossible. The title was conferred on John Newton of Barrs Court, with special remainder to John Newton of Lincolnshire. I have before said that it is a natural inference to draw, that these gentlemen were in some way connected in blood; but it is in no way shown or proved, nor

is it indeed referred to in any work I have seen. Mr. Cradock Newton says the second baronet was "necessarily a kinsman" of the first: here he is wrong, as he is also farther on, where he states "I have shown Sir Michael's grandfather succeeded to the baronetcy as *an offshoot of the Gloucestershire Newtons.*" He has not shown this, nor has anyone else; and it is quite feasible to extend the limitation of a dignity to one who may be wholly unconnected with its first possessor.

S. T.

Mr. J. J. Cradock Newton, relying, as many others have done before, on the statements in Atkyns, has opened up old errors long since exploded.

First, with regard to Judge Cradock:—Instead of dying in 1444, he was sitting on the Bench Octob. Mart. 27 Hen. VI. (Nov. 1448), when a fine was passed before him. See my former communication "N. & Q." 1st S. ii. 249, 427.

And as for the monument in Bristol Cathedral. In the Bristol volume of the Archæol. Institute, 1851, I have pretty clearly proved that the Judge's monument is in *Yatton church*, and that the one ascribed to him in the cathedral (being in a style a century later) is probably that of Richard Newton, a grandson of the Judge, who died 1550.

And, as for the settlement of the Gloucestershire estates by the first baronet, Sir John Newton of 1661, on the second baronet, Sir John of Lincolnshire, it is doubtful whether Atkyns ever got hold of, or *published*, the *truth* of that affair. Certainly he is not to be depended upon.

No doubt, the first Sir John descended from *Cradock*; but the connexion between him and the Lincolnshire baronet is not yet proved. See "N. & Q." 2nd S. xii. 351.

The most correct descent of the family is given in a valuable article by Mr. Greaves, in "N. & Q." 2nd S. xii. 399.

There is still a good deal to be cleared up, which any person interested may perhaps easily do by hunting up certain Chancery *proceedings*, instituted by the *first baronet's heirs at law*, against the second baronet respecting the Gloucestershire estates, *circa* 1662. And also by examining the fiat for the patent of the baronetcy. All which, if in existence, would be at the Rolls.

H. T. Ellacombe.

Clyst St. George.

TRIAL OF SPENCER COWPER.

(3rd S. i. 91, 115.)

The case of Spencer Cowper is reported in the 5 State Trials, 194, 485, and 10 State Trials, 221. He was acquitted of the murder of M. Stout in August, and an appeal of murder was brought within the year by an infant, twelve years of age only, the next heir of the deceased, but he was not mentioned, in the writ, to be an infant. The appellant before the return of the writ chose the mother of the deceased to be his guardian before Holt, C. J., at his Chambers, and she was then and there admitted. After the writ was returnable, the mother, by the procurement of Cowper, demanded the writ of the sheriff, who delivered it up, and it was destroyed. The brother of Spencer Cowper was a Queen's Counsel (William Cowper), and a copy of the writ had been sent by the Sheriff to him, and likewise, notice to Cowper, the defendant. For this matter the Sheriff was adjudged to be in contempt, and was fined 200 marks. The law required the appeal to be sued within a year and a day after the completion of the alleged felony; and a year having expired, there could not be a new writ, as a matter of course. It was agreed by the judges, who were called together by the Lord Keeper to advise on the question, that it was discretionary to grant one or not, but that, in this case, it was not proper to issue a new writ. Chief Justice Treby said, such an appeal was a revengeful and odious prosecution, and deserved no encouragement. Chief Justice Holt, "with vehemence and zeal," replied, that he wondered any Englishman should brand such an appeal with the name of "an odious prosecution, and that, for his part, he looked upon it to be a noble prosecution, and a true badge of English liberties." The appeal of murder was a battle fought with batons. If the appellee could not continue to fight, he was immediately hanged, and if he were killed, his blood was attainted; but if he killed the appellant, or fought from sun-rise until the stars appeared in the evening, he was acquitted. It was not probable that two lawyers, brothers in blood, and both of them most especially learned in the law, would not have preferred to hazard the consequences of the destruction of the writ, to a submission to so barbarous and superstitious a process of law as that which apparently threatened the life of one of them, and to seek by such means a termination of the proceedings. It was not until the Act of the 59 Geo. III. ch. 46 passed, that this shocking relic (an appeal of murder) of a barbarous age was removed from our law, and placed among other legal rubbish of antiquity. (Stout *v.* Towler, 12 *Mod. Reports*, 373.) The daughter of Spencer Cowper (who became one of the Judges of the Common Pleas in October, 1727, and died in December, 1728) married Col. Martin Madan, who died at Bath in 1756; and she was the mother of the Rev. Martin Madan, the translator of *Juvenal*, and also of the Right Rev. Spencer Madan, Bishop of Peterborough, whose first wife was Lady Charlotte Cornwallis, and whose second wife was Mary, daughter of

Major-general Richard Vyse. Lady Charlotte Madan was niece of Frederick Cornwallis, Archbishop of Canterbury, and sister of James Cornwallis, Bishop of Lichfield and Coventry (fourth Earl), the younger brother of the first Marquess of Cornwallis. J. F.

IRISH TOPOGRAPHY.

(2nd S. xii. 474; 3rd S. i. 97, 117.)

In reply to your correspondent Mr. Hore, I append the following description of the map mentioned by me: Map of Ireland, engraved by "Joannes Baptista Vrints, Geographicarum tabularum Calcographus," and dedicated to "Jacobo Magnæ Britanniæ, Franciæ, et Hiberniæ regi;" and professes to be "Irlandiæ accurata descriptio, auctore Baptista Boazio." "Vrints" was an engraver at Antwerp. It contains a coat of arms: Parte per pale bar. and femme: baron, arg. a cross gu.; femme, az. three harps stringed or. (the harps turned to right), within a garter ("Honi," etc.), surmounted by a royal crown. (When did the *three* harps become one?). There is a table of "Milliaria Irlandica Communia," an "Expositio Verborum Hibernicorum"; and there are also drawings of two ships, a man in a canoe with a paddle and trident, and three fishes. I may add that the map is highly coloured.

From the above description, Mr. Hore will see that the map is of a later date than the time of Philip and Mary; and yet co. Queenstown and co. Kingstown, still bore those names. What is his authority for stating that these names were changed in the time of "Philip and Mary." Why not rather in the reign of "the glorious! pious!" &c., William and *his* Mary?

The object of my Query was to find out when the Irish counties assumed or were given their present names, and by what authority those names were given? In my map, co. Knockfergus embraces a large district; which includes "Belfast," "Sorleboye," "Glinnes," and several other places, amongst which is the town of "Knockfergus." I am unable to solve G. B.'s etymological Query; but I may remark that "Doune," or its cognate "Done," occurs very frequently in Irish "toponomy," *ex. gra.* "co. Down," "Don-gannon," "O'Donnel," "Kill-o-done" (in Lough Swilly), just below Kilmacrenan; Magherl*adone*, in co. Galway; Ca. Donen—Donmore (or Done-mohr), in co. Mayo; Donelaw, in Kildare; Donlou, Donekelin, Donoghmore (Done-agh-mohr), Donevant, Isle of "Donecogh," in the cove of Cork; Donn-o-done, Don-oghan, "Point Donemanno": most of these latter, and many others, in the co. "Corck."

There is a "Done-flum" in Kildare; but I dare say you will think *I* ought to have done by this time, and will finish by referring G. B. to the answer given by Dr. Todd in reply to Abhba and myself, in reference to "Donnybrook," or, as it is elsewhere spelled, "Donne-nach-brok"; which Dr. Todd made out to be "Domnachbrok," or "the church of St. Broc," but on what authority I know not or forget. Is there not some affinity between this word "Done," or "Doune," and our own "town" or "-ton" (final)?

I see in these words, for want of a better etymology, some notion of "power" and authority, and fancy that the places to which the term was applied in olden times were the seats of power—or centres of justice—in their respective neighbourhoods. The word seems to be used in much the same way as the Phœnician *cār* or *cor*, and the Welsh *cār* or *caer*. What would your correspondent think of the Irish Duine ("duine"), a man; and Dundee, with his "dounie" followers, of whom the old song speaks? The Irish word represents power—"man"; the Scotch, bravery and devotion. Will some *learned* etymologist give his opinion? I have tried my best.

Chessborough Harberton.

Totness, Devon.

Rebekah at the Well: Eastern Costume (2nd S. xii. 347, 377; 3rd S. i. 95.)—The dress of the females of Harran, in Padan Aram, as observed by my wife and myself on our recent visit to that place, is generally as follows:—A long indigo-blue cotton gown, with long sleeves; a dark red apron, with a border at the bottom flowered yellow, and with a red and yellow fringe; a broad scarlet waistband, flowered yellow; a black cotton handkerchief over the head, and fastened under the chin; over it, bound broad and flat round the head, as a turban, a chintz handkerchief, black, with green and yellow flowered stripes; and lastly, a white shawl or scarf, with white and blue fringes, thrown over the back of the head and shoulders, and crossed in front. Such, at least, was the dress of a couple of "damsels" who helped my wife to draw water from "Rebekah's Well."

Many of the females, but not all, had small nose-rings, as also necklaces and bracelets. We did not see any anklets.

I have delayed making this communication till after the appearance of the *Athenæum* of March 1, in p. 297 of which is a letter from me in answer to the objections against my identification of Harran, raised by the Rev. J. L. Porter, author of Murray's *Handbook for Syria and Palestine;* my motive for the delay being, to avoid unnecessary controversy in the pages of "N. & Q."

Charles Beke.

Bekesbourne.

Fridays, Saints' Days, and Fast Days (3rd S. i. 115, 155.)—The appearance of Lord Lyttelton's name justifies some further notice of a ques-

tion which need hardly have been raised. All abstinence from food is in a sense fasting. But fasting is divided by the Catholic Church into two kinds, —fasting in its exhaustive sense, which limits both quantity and quality of food, — and abstinence, which limits the quality only; that is to say, forbids the use of animal food. Good Friday is a day of the strictest fast; a fast which is continued on the following Saturday, or Sabbath, and is terminated by the Festival of Easter Sunday. All other Fridays, except any Christmas Day which falls on a Friday, are days of abstinence; that is to say, they are days upon which, except by dispensation on account of health, no animal food is eaten, but other food is allowed without restriction.

Lord Lyttelton, under the impression that his quotation was sufficient, omitted part of the heading in the Book of Common Prayer of the Established Church. The list, in which "all the Fridays in the year, except Christmas Day," are recited, is headed, "Days of Fasting, *or Abstinence*." A Table immediately preceding is headed, "A Table of the Vigils, Fasts, *and Days of Abstinence* to be observed in the Year." The distinction between fasting and abstinence was perfectly familiar to the minds of the compilers of the new book. But the circumstance of their having placed the Fridays in the same list with the days of fasting has proved, it seems, a ground of mistake. In England, as elsewhere, the practice of the Catholic Church is as I have stated it.

D. P.

Your correspondents Lord Lyttelton and H. J. T. appear only to have read *part* of the directions given in the Prayer-Book, viz., "All Fridays in the year are Fast Days, except Christmas Day." This rule comes under the heading, "Days of Fasting, or Abstinence;" but under "A Table of all the Feasts that are to be observed in the Church of England throughout the Year," we find a long list of Saints' Days, which certainly sometimes happen on Fridays; now observe, *these* are *all* Feasts. However, it may be answered, that should one of these days occur on a Friday, the rule concerning *Fasts* would overrule that concerning *Feasts*, because it stands after it. On further examination, this is evidently not the intention, for if we refer to the Rubric at the beginning of the Creed of Saint Athanasius, we find among the list of days upon which it is appointed to be read several of these Saints' Days, which sometimes fall upon a Friday, and this Rubric commences "Upon these *Feasts;*" therefore if one of these happen on a Friday, *it* would certainly be a feast; this granted, why not the other Saints' Days upon which the Creed of Saint Athanasius is *not* appointed to be read?

G. W. M.

Clergyman's Right to take the Chair (3rd S. i. 177.) — Mr. R. W. Dixon will perhaps be surprised to hear that in the winter of 1859 the ratepayers of a small parish in Surrey, not twenty miles from London, thought fit, when assembled in vestry, to assert their right, *on the authority of Mr. Toulmin Smith!* to elect at all times their own chairman, and notwithstanding the rector's strong protest to the contrary, proceeded then and there to do so, by placing the churchwarden in the chair. The rector immediately left the meeting, and very shortly afterwards consulted his legal adviser on the subject, by whom it was referred to an eminent counsel in Doctors' Commons, who gave it so strongly as his decided opinion that the conduct of the ratepayers was illegal, that they were called on, and after some demur on their part, obliged to erase all the minutes of the meeting as recorded in the Vestry Book, by their chairman, who added a note in red ink in his own handwriting, and with his signature attached, stating that the erasure was made on account of the meeting having been illegal.

I believe that the opinion of all other writers on the subject is directly contrary to Mr. Toulmin Smith's.

S. T. P.

Mr. Dixon seems to exult that he can produce the opinion of a gentleman learned in the law, "directly contrary" to those already quoted. He must be wholly ignorant of the Act for the Regulation of Parish Vestries, 58 Geo. III. c. 69, where it is enacted that, "If the Rector, Vicar, or Perpetual Curate be not present, then a Chairman is to be appointed by plurality of votes."

H. T. Ellacombe.

Rectory, Clyst St. George.

Chaucer's "Tabard Inn," and Fire of Southwark (3rd S. i. 99.) — Having recently — through the kindness of Thos. Bridge Simpson, Esq., who has lately purchased the "Spur Inn," in Southwark — had an opportunity of examining the title-deeds of that property from the year 1596, I am able to state in answer to W. S., that there is no trace in the deeds, of the "Spur Inn" having been burned in the year 1667. I think that the fire, which occurred in that year must have destroyed some of the small houses and factories at the rear of the "Spur Inn," and between Guy's Hospital and King Street, then called Axe Yard, or Axe-and-Bottle Yard.

The "Spur Inn" is situate about 300 feet south of "The Tabard," both of them being on the east side of the borough, or St. Margaret's Hill; and between them there are two other inns, viz. the "Queen's Head," and the "Three Tuns;" and there was a third, the sign of which I now forget. It is now Kentish Buildings.

Geo. R. Corner.

The "Falls of Clyde," etc.—(3rd S. i. 129.)—The author of this work was John Black, LL.D. (of Glasgow), a native of Douglas, Lanarkshire, born about 1777. Through the influence of Mr. Hamilton, of Sundrum, in whose family Mr. B. was some time tutor, he became the Minister of Colyton, in Ayrshire, and died at Paris 26 Aug. 1826. A better known book of Dr. Black's is *The Life of Tasso*.

His *Falls of Clyde*, says my informant, was a juvenile conception, although not published until 1806, and did not please the critics, who, although they commended the talent and research displayed in the author's "Dissertations on Fairies, the Scottish Language, and Pastoral Poetry," condemned the Scottish dialect, plot, and execution of the feeble dramatic imitation of the *Gentle Shepherd*, to which these learned Essays are tacked. See Paterson's *Contemporaries of Burns*, Edinb. 1840, and the *Scots' Mag.* for 1806. J. O.

P.S. Will any reader say where biographical particulars may be found of the Rev. John Black, Minister of Butley, co. Suffolk, 1799?

[The Rev. John Black, who appears to have been born in Scotland, was Perpetual Curate of Butley, 1789, and of Ramsholt in 1807; both in Suffolk. In 1800, he was elected Master of the Free School at Woodbridge by one party, while another chose the Rev. Peter Lathbury. Mr. Black, however, was forced to retire. He died at Woodbridge on Aug. 30, 1813, in the fifty-ninth year of his age, highly respected for the excellency of his understanding and the amiable qualities of his heart. He was an eminent classical scholar, and possessed considerable poetical talents. To the list of his works in Watt's *Biblio. Britan.* add the following, *A Sermon on the Death of the Rev. Thomas Carthew of Woodbridge*, 1791, 4to. A portrait of Mr. Black is prefixed to his *Poems*, 1799, 8vo. His son, Mr. John Black, was one of the surviving officers of the ship Lady Shore, of which *An Authentic Narrative of the Mutiny* was published by his father, 1799, 8vo.—Ed.]

Passage in Lucian (2nd S. xii. 326.)—I cannot say that the passage is not in Lucian, though, like N. H., I have looked and cannot find it. A similar thought is in Aristophanes:

"Ὑμων δέ γ' εἴ τις οἶδ' ἐμοὶ κατειπάτο
Πόθεν ἂν πριαίμην ῥῖνα μὴ τετρημένην."
Irene, v. 20.

H. B. C.

U. U. Club.

Literary Anecdotes (3rd S. i. 130.)—In reply to your correspondent L. H. M., who asks whether there is any truth in two anecdotes which he mentions, I am prepared to answer the former.

It is in Dr. Ash's *English Dictionary* that the blunder occurs. Some one who was aware of the Doctor's intention of publishing a derivative dictionary, wrote to him with the view of suggesting the derivation of *Curmudgeon* from *cœur méchant*, signing himself, "your unknown correspondent," upon which the Doctor, who was not acquainted with the French language, gave the derivation of the word as coming from the French "*cœur*, unknown, and *méchant*, a correspondent." I have seen the error *in situ*, but I write from memory, having no longer the book in my possession.

Dr. Johnson was too good a linguist to have perpetrated such a blunder, and too accurate to have committed such an oversight.

A curious story, of a similar nature, is told of Littleton, who, in compiling his *Latin Dictionary*, availed himself of the services of an amanuensis. On coming to the word *concurro*, the scribe rather officiously suggested, "To concur, I suppose, sir;" upon which Littleton, who was very testy, roared out, "Concur, sir? condog," and the first edition of Littleton's dictionary actually appeared with that absurdity, "*concurro*, to *condog*."

S. L.

In Warburton's edition of Shakespeare's *Works*, 1747, vol. i. p. 355, note 1 to the play of "Measure for Measure" is exactly as L. H. M. quotes it:—

"The story is taken from Cinthio's *Novels*, December 8, November 5."—*Mr. Pope.*

Job J. Bardwell Workard, M.A.

Miniature Painter—Sillett (3rd S. i. 39, 135.)—I have to thank your correspondent, Mr. D'Aveney, for the information he has kindly rendered; and on reference to the work named by him, I observe that the name of "J. Sillett, del." and in one instance "J. Sillet, del.," as the sketcher of the views; but the name of the author of the work is erroneously given. It should be Rev. William *Richards*, not *Prichard*, as your correspondent has it. I correct this to prevent a perpetuation of the error.

I have also heard, within the last few weeks, from a neighbour of mine, that he was acquainted with a young miniature painter named Sillett, who lodged in this town, and that on one evening he and Sillett, and one or two others, met and passed the evening together. Sillett had been getting in some of his accounts in the course of the day, and passed a friendly evening; but that from that day to the present he never either saw or held any communication with Sillett, as the latter left the town for Norwich, the next day, as he believes. This took place about twenty-five years ago. John Nurse Chadwick.

King's Lynn.

Passage in Cicero (3rd S. i. 111.)—The words to which Von Raumer refers are perhaps the following:—"Sua cuique civitati religio, Laeli, est; nostra nobis,"—somewhat oracular, it is true, but thus explained in Le Clerc's note:—

"Non disputabo qualis sit Judæorum religio; verum et nos nostram habemus, a cujus *majestate* nimium abhorret judaica superstitio." (Le Maire, xi. *Oration* iv. 183.)

Many German writers are in the habit of

quoting the sense of an author with a constructive misrepresentation of their own; hence it is not convenient to refer to the exact page, volume, and edition. Such writers may take a lesson from our Gibbon, Robertson, and Cornwall Lewis. There is no passage in Cicero but the above, at all parallel to Von Raumer's simulated quotation, nor is there any such in Tacitus, who has much more to say on the subject of the Jews and their religion than would be thought probable *à priori*.

T. J. Buckton.

There is no such "saying" in Cicero as G. describes from Von Raumer; but in *Orat. pro Flacco*, c. 28, he will find one of only two references to the Jews by the illustrious orator. I may give a sentence which probably contains the queried "saying":

". . . . nunc vero hoc magis, quod illa gens, quid de imperio nostro sentiret, ostendit armis: quam cara Diis immortalibus esset, docuit; quod est victa, quod elocata, quod servata."

The Jews, not their God, are here scornfully and contemptuously spoken of. Still I suspect this is the "saying" referred to by Von Raumer and G.

Γ.

Indian Missions (3rd S. i. 90.)—A numerous list of "New and Second-hand Works on India" was printed by Messrs. Suter & Alexander, 32, Cheapside, on the outside of their excellent little periodical, *The Female Missionary Intelligencer* *, during 1858, 1859, 1860. These lists would no doubt be of service for Mr. Paton's object, and probably be easily procured from the above-named publishers, even now.

The Serampore Missionaries, 2 vols. 8vo, by J.C. Marshman, son of one of the honoured trio, is full of valuable information on the subject, especially in the early part of the present century. It bears on mission efforts in general, as well as those of the Baptist body. See also *Missionary Sketches in North India*, Nisbet, by Mrs. Weitbrecht. This details particulars of the early rise and history of the principal stations (Church Mission) in Upper India; the events transpiring at each during the recent mutiny, and their subsequent prospects.

It is almost superfluous, perhaps, to suggest, for the information required, the Memoirs of Bishops Middleton, Heber, D. Corrie, D. Wilson, Revds. H. Martyn, C. Buchanan, Thomason, H. Fox, and many more. But light and information on the subject may also be gleaned in many cases from the Memoirs of their friends and correspondents at home, as those of Rev. C. Simeon, Andrew Fuller, S. Pearce, Messrs. Haldane, &c.

Mrs. Sherwood's *Memoir*, as well as her little-known, though remarkably interesting juvenile book, *The Indian Orphans*, also furnishes many anecdotes and details, specially of the efforts of Martyn and Corrie.

S. M. S.

* This periodical, now of several years' existence, as well as those of various Missionary Societies, their Reports, &c., and the *Missionary Register* also, would supply much information on the subject.

Danby of Kirkby Knowle (3rd S. i. 97.)—A Yorkshireman has misunderstood a former communication of mine; when I said that the pedigree of Danby went back two generations before the Norman conquest, I counted Armatrude Danby, who married Edmond Stringent, as forming the second generation. I was clearly justified in doing so, as it seems evident that (admitting the truth of the early part of the pedigree) she was born before that event.

These descents are thus given in Dr. Whitaker's edition of Ralph Thoresby's *Ducatus Leodiensis*, p. 201:—

John Danby, Lord of Great and Little Danby, or Danbie, and Lands in Thirsk, Hutton, and Scowston=

Armatrude Danby d. and sole h.=Edmond Stringent, came with the Conqueror.

John Stringent, called of Danbie, which he had in right of his mother=

K. P. D. E.

Postage Stamps (3rd S. i. 149.)—The first approach to the penny postage was made Dec. 5, 1839, when a uniform rate of fourpence was introduced. But on the 10th of January following, the penny postage was adopted. The first stamps were black; and these continued till May, 1841, when red stamps were substituted. Blue twopenny stamps soon followed, and then came envelopes with embossed stamps; the penny ones being pink, and the twopenny blue. The blue stamped envelopes were afterwards discontinued.

F. C. H.

Patents (2nd S. xii. 109, 140.)—In my reply to Clarry, I spoke doubtingly on the question, whether "novelty of invention" was essential to the security of a patent, though my own impression leant to the affirmative. The following case, taken from the *Daily Telegraph* of 4th February, will perhaps interest your readers:—

"*Harwood* v. *the Great Northern Railway Company.*

"This was a question relative to the infringement of a patent for fish-jointing railways. The point in issue was *novelty of invention.* The Court of Queen's Bench decided in favour of the plaintiff, upon which it was brought into court and re-argued, when their lordships took time to consider their judgment.

"The Court now reversed the decision of the Court of Queen's Bench, and directed that the verdict should be entered for the defendants, on the ground that there was *no novelty of invention.*—Judgment reversed."

Douglas Allport.

Quotation (2nd S. vii. 341; xii. 178.)—

"O call us not weeds."

I believe I can say with certainty that these well-known lines are *not* by Mrs. Hemans, as hinted by

Mr. Dillon. When I edited, some years since, one of the oldest and most popular of our juvenile magazines, they were sent me, as *original*, by a valued correspondent, whose name I do not feel at liberty to mention, and who I am sure, could not have acted with disingenuousness, as indeed she had no reason to do, her own poetical productions being of a very superior character. She was, moreover, particularly acquainted with our sea-weeds and *fuci*, and resided on the coast of Dorsetshire at the time. Douglas Allport.

Defaced and worn Coins (3rd S. i. 130.) — The application of muriatic acid is often very successful in rendering defaced coins more legible. But having had a good deal of experience in this matter, I have found that holding the coin in a slanting direction, close to the light of a strong lamp, will often enable a person to make out obscure letters or devices, by making them cast some little shade on the side opposite to the light. I have made out many legends by this means, when every other has been tried in vain.

F. C. H.

Winckley Family (2nd S. xi. 350.)—I have by me a will of William Winckley, a Catholic priest, dated 1st Nov. 1740; by which he leaves his nephews, Thomas Winckley, of Banister Hall, and Christopher Gradel, of Barbles Moor, his residuary legatees. Barbles Moor is in Ulnes-Walton, in the parish of Croston. Both the Ordnance Map and Lewis's *Topographical Dictionary* mention an old stone cross, well preserved; and the existence anciently of monastic cells. The cross is said to cover the remains of Winckley; who, at the date of his will, was exercising his priestly functions at Gradwells. Can any of the readers of "N. & Q." give any account of these Gradwells, or of the monastic cells? Or of how the Dowager Lady Shelley is the present representative of the Winckley family? A. E. L.

Hussey: Hurst (3rd S. i. 137.) — The surname Hussey may be corrupted from Hursey, which is common in some parts of Sussex and Kent — its origin (Hurst ea) being apparently obvious. I have known the names, Hurst and Hursey, in the immediate neighbourhood of the town of Midhurst in the West of Sussex; and in Kent, Medhurst, Ackhurst, Pankhurst, Billinghurst, and others in which Hurst occurs in combination, are not unfrequently to be met with. S. A.

Jokes on the Scarcity of Bullion (3rd S. i. 128.) — In the years 1811 and 1812, gold coin was so scarce, that I remember seeing at a large fair in a city in the West of England, among other attractions held out—such as the famed Hottentot Venus, &c.—a man exhibiting a guinea framed and glazed, as a great curiosity, at a halfpenny a-head. The oddity of the conceit actually brought the exhibitor so many to see the guinea, that I verily believe he took more money than many of the regular showmen. F. C. H.

Colonel (3rd S. i. 130.) — I suspect that if due force were given to the *r* in *Curnel* the word would come very near to its original. The Spaniards, who lent us military terms and ordinances in the sixteenth century, write it *Coronel* to this day. The earliest English is *Coronel*, afterwards *Collonell*. In the first edition of Digges's *Stratioticos* (1579), the word is *Coronel*, but *Collonel* occurs once at least. In the second edition (1590), it is *Collonel* in the body of the work, and *Coronel* in the additions, some of which have reference to Spanish affairs. I agree with Johnson that *Colonna* and *Colonialis* are equally plausible; but surely *Corona* is the root. What did this officer wear on his helmet? It is in favour of this Spanish derivation that the French had no term but *maître de camp* long after the English used the word *Colonel*. A. De Morgan.

Weeping among the Ancients (3rd S. i. 132.) — The difference between ancient and modern weeping has probably been discussed, though I do not know where. If not, it ought to be. The Greeks and Romans did not hide their tears from shame, nor always shed them through grief.

Elpenor gets drunk at Circe's, and breaks his neck in falling from the house-top. He was of small value,

> "οὐτέ τι λίην
> Ἄλκιμος ἐν πολέμῳ, οὔτε φρεσὶν ἦσιν ἀρηρὼς."
> *Od.* x. 551.

And Ulysses did not think him worth picking up, in his haste to get away.

> "Σῶμα γὰρ ἐν μεγάρῳ Κίρκης κατελείπομεν ἡμεῖς
> Ἄκλαυστον καὶ ἄθαπτον· ἐπεὶ πόνος ἄλλος ἔπειγε."
> *Od.* xi. 53.

In Hades his shade remonstrates with Ulysses, who, on his return to earth, gives the body a handsome funeral, θαλερὸν κατὰ δάκρυ χέοντες. Cowper says "*watered* his funeral rites with many tears."

What would Tom Brown say to a Rugby boy who cried at the possibility of the umpire in a foot-race deciding against him?

> "Tutatur favor Euryalum, *lacrimæque decoræ*,
> Gratior et pulchro veniens in corpore virtus."
> *Æn.* v. 343.

Scarron appreciated the lacrimose constitution of Æneas:

> "Enée fit le Jérémie
> Et mouilla sa face blemie;
> Il pleuroit en perfection,
> Et même sans affliction."
> *Virgile Travesti*, Æn. i. Amst. ed. i. 119.

There is much weeping but little sorrow at an Irish wake.

I see no reason for being ashamed of weeping when there is anything to weep at. I have heard and I believe that the Duke of Wellington did so

at T. P. Cooke, in the play of *Black-eyed Susan*. I have seen judges weep when passing sentence of death, but the conventionalism is going out of use.

FITZHOPKINS.

Garrick Club.

I think W. P. J. overlooks the fact that the ancient literature which has survived to our day, is the product of warm and passionate countries — Asia and Mediterranean Europe: and that it is difference of climate and not of time which renders our modern English literature calmer and less demonstrative. It reflects the temper and manners of the people; and we all know that public exhibitions of feeling are more common in the sunny south than in our cold northern climate.

JOB J. BARDWELL WORKARD, M.A.

ELECTIONEERERS (3rd S. i. 130.) — MR. STUART MILL'S word appears to be formed from an imaginary verb active, of which "electioneering" is the present participle; but I am inclined to think all three forms, electioneer, 'eerer, and 'eering, are inadmissible in elegant English.

JOB J. BARDWELL WORKARD, M.A.

Besides J. Stuart Mill may be named Dean Isaac Milner, who is given as an authority for the use of this word by Worcester in his *Dictionary of the English Language*, 1860. D. M. STEVENS.

Guildford,

THE ASS AND THE LADDER (3rd S. i. 14.) — The Query of A. W. H., so satisfactorily answered, recalls attention to a well-known caution very necessary to superficial inquirers — "Believe nothing to be impossible." Every one conversant with our London street-ology knows that in our own day, the ass *has*, again and again, ascended the ladder; and that among our household words, we may now reckon the somewhat vulgar cry, "Twopence more, and up goes the donkey!"

DOUGLAS ALLPORT.

SUNDAY NEWSPAPERS (3rd S. i. 49.) — It is much to be regretted that false impressions should get abroad, through mere carelessness and want of sequence in the narratives, even of intelligent and well-meaning authors. Can we acquit the Hon. H. A. Murray on this score, when he tells us that he found the Sunday attendants at a Presbyterian Church in New Orleans all engaged in reading newspapers? Newspapers are certainly never "full" of religious "anecdotes and experiences," as he subsequently leads us to believe those were which he saw in the hands of this irreverent congregation; so that his startling statement really amounts to little more than this, — that in America, as in this country, it is customary to stimulate the zeal of the Church by furnishing it, from time to time, with reports and incidents illustrating the necessity or success of its operations.

If the Presbyterians of New Orleans were really studying politics when they ought to have been more piously engaged, Mr. Murray should have stayed his pen at the close of the first paragraph; for no one can fail to see the great disparity between even a "religious" newspaper, and a mere collection of "anecdotes and experiences."

DOUGLAS ALLPORT.

GRAY'S "ELEGY" PARODIED (2nd S. xii. 128; 3rd S. i. 112.) — Your correspondent will find, on turning to your last volume (as above) that Duncombe's excellent parody was first issued, as a separate publication, in 1753, again in 1765, and a third time in 1776. On this last occasion it was stated on the title-page to be the production of "An Oxonian," and forms in fact the most impudent literary theft with which I am acquainted. Who wrote the three parodies enumerated by the Editor (p. 112), and that "On the Death of 'The Guardian outwitted,' an Opera," published in 1765? Are there any other parodies on the *Elegy* besides these, that by Twiss, and that most felicitous one which appeared in *Punch* a few years ago, in which the "contemplation" is transferred to a police station, where —

> "Each in his watch-coat, warm and snugly laid,
> The mild protectors of the public sleep?"

DELTA.

LEADEN COIN FOUND AT CLARE (2nd S. xii. 434.) — This coin has been examined by competent authority and pronounced to be a French coin of the sixteenth century. Obverse: bust of Catherine de Medici with legend, "Catharina, Medic[æa] semper . Augusta." Reverse: Fame standing on a cloud blowing her trumpet, the field above dotted with stars. Legend: "Æterna . fama." W. J. D.

UNIVERSAL SUFFRAGE (3rd S. i. 131.) — The preamble of the Act 8 Hen. VI. c. 7, throws some light on the question raised by MR. STEVENS. It runs as follows: —

> "Whereas elections have been made by very great, outrageous, and excessive numbers of people, of small substance, and of no value, whereof every of them pretended a voice equivalent with the most worthy knights and esquires, whereby manslaughter, riots, batteries, and divisions among the gentlemen and other people of the same counties shall very likely rise and be, unless remedy be provided."

The following authorities will (I think) show that previously to the passing of this Act, *all freemen* had, by the common law, a right to vote: — Dalton, *Duty of Sheriff*, 334; Prynne, *Brevia Parliamentaria*, 487.

JOB J. BARDWELL WORKARD, M.A.

RUTLAND, COUNTY OR SHIRE (3rd S. i. 111.) — MR. MONTAUBAN may be assured that there is no difference or distinction between a county or shire. We derive the former terms from the

French, the latter from the Saxon; but they are purely synonymous. Rutland must have had its yearly officer or sheriff from the time when it was first made into a county in the reign of Alfred the Great, but this would have no bearing on the question. D. M. Stevens.

Guildford.

Gilbert Tyson (2nd S. xii. 418; 3rd S. i. 37.) — The statement of A. B. that Gilbert Tyson was Lord of Alnwick before the conquest is supported by the authority of Dugdale (*Baronage*, vol. i. p. 90.) And Grose, in enumerating the escutcheons sculptured on the octagon towers of Alnwick Castle, describes the first of the series as being "a plain shield with a bend: supposed to be the original arms of *Tyson*, the proprietor of the castle in the Saxon times." (*Antiquities of England*, vol. iv. p. 44.)

If there was any follower of William the Conqueror, who bore a similar name, he was probably a member of the Norman family of Tesson — the bearings of which family are stated by Stapleton to have been — "fessé d'ermines et de paesle de six pièces." (*Rotuli Scaccarii Normanniæ*, vol. ii. p. cvii.) Memor.

Turners of Eckington (3rd S. i. 90.) — As it would be difficult to find a year between 1558 and 1862, in which the name Turner does not occur in the Eckington Parish Register, and as in one of the earliest of those years (1559) no less than three Henry Turners were married, it will probably not be easy to supply the information wanted by R. W. T. V.; but if he will communicate in his full name with the curate of Eckington, I may venture to say that he will not repent having done so. J. Eastwood.

Eckington.

Edward Raban. — In a former number (2nd S. xii. 21.) a doubt was started as to the death of this celebrated Aberdonian printer, at the time asserted by Kennedy in his *Annals of Aberdeen*. This inquiry produced a very satisfactory and polite answer from Mr. Clyne (p. 74), in which he was satisfied that the annalist had been somewhat hasty in his conclusions. Recently several theses were found by Mr. Halket, the able and zealous librarian of the Faculty of Advocates, printed at Orange by Edward Raban, of an earlier date than the tract on the history and antiquities of that city noticed by me. These are valuable evidences, particularly as they show that the Orange Raban held a similar position and appointment to that of the Aberdonian Raban in the city of Bon Accord.

The probability — certainly not an unreasonable one — is that the Orange Raban was a son of the Aberdeen printer, who having no relish for the Covenant, may have emigrated to the continent. The first production from the same press that we have seen is a rare little volume which was purchased by Mr. T. G. Stevenson, Bookseller, Frederick Street, Edinburgh, at the sale of Principal Lee's Library, and of which the following is the title: —

"Christ's Testament unfolded, — Seaven Godlie and learned Sermons on our Lord's seaven last words spoken on the Crosse. By M. A. Symson, Minister of the Gospell at Dalkeith. Printed at Edinburgh by Edward Raban, dwelling at the Cowgate port, at the signe of A. B. C. 1620."

It is dedicated to Anne, Countess of Morton, the lady whom Lord Orford has introduced amongst his *Royal and Noble Authors*, because a particular devotional work, passing under her name, but in reality "composed by one M. G.," contains the following extraordinary Query, "O Lord, wilt thou humble thyself to hunt after a flea?" J. M.

Army and Navy List (3rd S. i. 75.) — The earliest production of this description is an engraved one forming a handsome post 8vo. volume, and published at London "by John Millan, opposite to the Admiralty Office, Whitehall, 1745." The following is an exact copy of the title-page beautifully engraven by "P. Fourdrinier," and enclosed in a sort of triumphal and very elegantly-formed arch:

"The Succession of Colonels to all His Majesty's Land Forces from their Rise to 1744; Precedency of each Regiment, with Dates to Promotions, Removes, Deaths, &c. The same of ye Regiments Broke in the two last Reigns; to which is added A List of ye Royal Navy; when Built, Rebuilt; Number of Men and Guns, Tonnage, Dimensions, &c.; Pay, Subsistance, Half-pay, Pensions, &c. of ye Army, Navy, and Garrisons at Home and Abrod. 1745."

In the copy now in my library, and which formerly belonged to the "Hon. Charles Hope Weir of Craigiehall and Blackwood," there is appended, also engraven, 1. "The Day's Pay of the Hanoverians, Hesians, and Danes, 1744. Price 6*d*." 2. "A List of the French Army, Printed by J. Millan, Whitehall, 1743. Price 6*d*." Both of these are engraved by E. Thorowgood. 3. "Towns of Warr, Castles, Bulwarks, and Fortresses in England, 1588. Published 1st March, 1744, by J. Millan, Bookseller, near Whitehall. Price 1*s*."

This is, it may be presumed, the earliest Army and Navy List of the kind extant, so far as can be traced, to be found in any of the great public libraries north the Tweed. Whether the British Museum possesses one, we have no means, in Edinburgh, from the want of a printed catalogue, of ascertaining. It may be also mentioned that there is contained in it a long list of the Lords High Admiral from the Time of King Alfred to the year 1744, with the pay of the Officers of Admiralty and Navy as then existing; and as it

was in the reigns of Queen Elizabeth and King James, the latter "From original MSS. in the possession of J. Millan." J. M.

Nockynge and Dowell Money, etc. (3rd S. i. 148.) — The entries inquired about all relate to various ways and means by which, in the good old times, churchwardens used to obtain money for the church expenses. Three of the four are easily explained: *Dowell* money is *dole* money; *nockynge* is *hocking*, a kind of gathering which was made for the church needs (for which see Ellis's Brand's *Pop. Antiq.*); and *brethered* is *bretherhed*, i. e. brotherhood, fraternity, or guild. Thus Chaucer's Parson —

> —"sette not his benefice to huyre,
> And lefte his scheep encombred in the myre,
> And ran to Londone unto seynte Poules,
> To seeken him a chaunterie for soules,
> Or with a *brethurhede* be witholde."

There is some doubt about *alfowlin branche*; but this probably refers either to All Fools' Day, or All Souls' Day; on which latter, gatherings used to be made for the benefit of the souls in purgatory. The *branch* may refer to some kind of Whitsun-tree, such as seems to be referred to in the following extract from the accounts of the parish of St. Lawrence, Reading: —

1505.	s.	d.
"It. rec' of the meyden's gaderyng at Whitsontyde by the *tre* at the church dore, clerly - - - - - - - - -	ij.	vj
It. rec' of Richard Waren for the *tre* at the church dore - - - - - - -	iij	

J. Eastwood.

Though unable to explain the above, I may throw some light on other terms inquired for by D. M. Stevens. *Sent Jemys' brethered* is evidently "St. James's brotherhood," or confraternity. Perhaps *alfowlyn* should be read *alsowlyn*; and the item may be for gathering a branch, or bough for the church on All Souls' Day. Yet *dowell* means a feather, and possibly it may have some connexion with the previous entry about *all-fowling*. F. C. H.

Arms of Waters (2nd S. vi. 460.)—If not too late, let me tell Clement that the arms of one family of Waters, as they appear on a seal and book-plate in my possession, are, — argent, a chevron, bet. 3 chess rooks sable. Crest: a sinister arm embowed proper, vested gu. cuffed arg., holding a chess rook as in the arms. Motto: "Mœnibus crede ligneis." Unyte.

Dr. Mansel's Epigrams (3rd S. i. 131.) — Dr. Mansel was Master of Trinity College, *Cambridge*, not Oxford, as Mr. Rogers has it. W. S.

Pencil-writing (3rd S. i. 138.) — I beg to point out, with all due courtesy, that Hermentrude has deceived herself and the readers of "N. & Q." in regard to the writing in pencil in the Cottonian MS. Galba B. v. She states that on the back of one of the papers, "Charles V. has hastily scrawled his name, with the date 'Bologna, 1517.'" If I mistake not, this writing occurs at fol. 345 of the volume, and really stands thus: "Belgia, 1517, Charles," written in pencil on the back of an original letter from Charles V. to Cardinal Wolsey, dated from Middelburg, 27 Aug. 1517. If this be so, it is surprising that Hermentrude should have mistaken this memorandum for the *autograph* of Charles, since at folios 294 and 327b, his real signature in ink may be seen. But the fact is, that many other letters in the same volume bear similar memoranda in pencil of "*Belgia*," with the date and names of the respective writers, and they all seem to have been written by the Librarian of the Cottonian Library, in the seventeenth century, for the purpose of having the papers bound up together, as relating to transactions between England and the *Low Countries* in the years 1517—1520.

Ursula.

Clerical Longevity (2nd S. x. 176, 377; 3rd S. i. 159.)—John Rose Holden, of Trin. Coll. Cambridge, was B.A. 1795, and commenced M.A. as a member of Clare Hall, 1819.

C. H. & Thompson Cooper.

Cambridge.

Miscellaneous.

NOTES ON BOOKS, ETC.

1. *The Merry Wives of Windsor.*
2. *Much Adoe about Nothing.*
3. *Loves Labour's Lost.*
4. *A Midsommer Night's Dreame.*
5. *The Merchant of Venice.*

The Text from the Folio of 1623: *with Notices of the known Editions previously issued.* (L. Booth.)

We had occasion a few weeks since to call the attention of our readers, and with the praise which it deserves, to the First Part of Mr. Booth's admirable reprint of the famous First Folio of Shakspeare's Plays. That such a reprint, carefully made, is a great boon to many zealous students of the Poet there cannot possibly be a doubt. We have now to record another step in the same direction. The five comedies contained in the part already issued (which had been put forth separately during the author's lifetime) have been printed separately, in a form to match with the early quartos, and interleaved, so that, in the language of the Prospectus, "not only the collector may complete his Quarto Series with uniformity, but the ardent and patient student of Shakspeare possess the opportunity of noting the variations which are to be found in the texts that preceded it;" "by which," to use the words of Mr. Charles Knight, "the minute but most effective touches of the skilful artist may be brought prominently to view." To few, probably, may be given the time and opportunity so to collate and study the workings of the great Poet, as exhibited in the progress of the whole seventeen plays which will be thus reprinted.

But such as, adopting the principle of *multum non multos legere*, devote themselves to the consideration of one or other of his great works will, we have no doubt, attain a sounder knowledge, and truer appreciation, of the profundity and versatility of Shakspeare's genius, and the spirit of his writings, than is to be ordinarily attained by a more discursive system of study. And for this purpose nothing can be better calculated than these admirable reprints.

The Footsteps of Shakspere; or, a Ramble with the Early Dramatists, containing much new and interesting Information respecting Shakspere, Lyly, Marlowe, Greene, and others. (J. R. Smith.)

History of William Shakespeare, Player and Poet, with new Facts and Traditions. By W. S. Fullom. (Saunders & Otley.)

On the received Text of Shakespeare's Dramatic Writings and its Improvement. By Samuel Bailey. (Longman.)

With what zeal and assiduity the writings of Shakspeare are studied at the present time, is evidenced by the fact that scarcely a week passes in which some addition is not made to the already enormous mass of Shakspearian literature. New facts, new illustrations, new theories, are constantly inviting the attention of those who devote themselves to the works of the Great Master.

To the first of the three new volumes on this prolific subject to which we have now to invite attention, we may fitly apply the writer's own concluding words, — "That though the chaste severity of Shakspearian criticism may be inclined to condemn the whole as a gallimawfry of dreamy supposes, of idle imaginings, yet there are some points that deserve a candid consideration, and challenge the strictest inquiry."

Of Mr. Fullom's *History of William Shakspeare*, we can only say that we wish the facts he had collected equalled his love and admiration of the Poet, and the familiarity with his writings, which he everywhere evinces. But it is not so; and we cannot bestow upon him the credit of adding anything to our knowledge of the Poet's history, though he may have done something towards increasing, if possible, our reverence for his Works.

With respect to Mr. Bailey's *Essay*, we are compelled to declare that, while we give a ready assent to the majority of the principles laid down by him as to the grounds on which any passage in the Poet's writings can be pronounced corrupt, and the conditions to be fulfilled in any emendations brought forward with a view to restore the reading to its original purity, we rarely agree with him when he attempts to put those principles into practice. Take, for instance, his first two proposed emendations. Ingenious as may be the reasoning, and its ingenuity we fully admit, by which Mr. Bailey supports the substitution in Hamlet of,

> "Or to take arms against *the seat* of troubles,
> And with *a poniard* end them,"

for the well-known

> "Or to take arms against a sea of troubles,
> And by opposing, end them,

and of "*both thrilled* to jelly," for the old "*distilled* to jelly," which Mr. Singer so successfully confirmed by a passage from Du Bartas, — we much doubt whether he will find a single Shakespearian scholar to adopt his suggestions. Commentators and critics, in their anxiety to render clear and distinct the writings of the great Dramatist, forget what one of the ablest of their number has said upon the subject. Mr. Hallam did not hesitate to recognize "the extreme obscurity of Shakspeare's diction."

While on the subject of Shakspeare, we may mention that Mr. Dyce is, we believe, rapidly advancing with his new edition; and that Messrs. Macmillan announce as in preparation a critical edition, under the joint editorship of Mr. Clark, the Public Orator of Cambridge; Mr. Glover, the Librarian of Trinity; and of Mr. Luard, the newly-elected Registrar of the University.

A Descriptive Catalogue of the Works of the Camden Society, stating the Nature of their Principal Contents, the Periods of Time to which they relate, the Dates of their Composition, their MS. sources, Authors, and Editors. Accompanied by a Classified Arrangement and an Index, and by some illustrative Particulars that have arisen since their Publication. By J. Gough Nichols, F.S.A. (J. B. Nichols & Sons.)

Mr. Nichols' ample title-page renders it unnecessary to enter at any length into the nature of the present volume, which, while it cannot be otherwise than useful to those who possess sets of the Camden Society's Publications, is well calculated to supply, in a measure, their place to those who are not so fortunate, by pointing out to them the vast amount of historical materials which the Society has given to the press. The classified List at the end of the preface will be found in this respect especially useful. We sincerely hope that the success of the present volume may be such as to induce Mr. Nichols to give us, as he proposes, similar catalogues of the books issued by the Roxburgh and Surtees Societies.

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Notices to Correspondents.

Among other articles of great interest which we are compelled to postpone until next week, are Mr. Collier's Registers of the Stationers' Company; Touching for the King's Evil; Edmund Burke; Gorsuch Family, *&c.*

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[We may suspect that this tract was by Barnabe Rich, who about this date seems to have lived mainly by his pen, sometimes reversing his initials for variety. On the other hand, an R. B. has ten lines prefixed to G. Whetstone's *English Mirror*, 1586, 4to; and Richard Barnfield was a notorious poet of that day or a little later. In 1591-2 he must, however, have been a very young versifyer. *The Poor Man's Staff* was probably prose.]

v^{to} Januarij.—Richard Jones. Entred unto him, &c. *A pleasante songe of the valiant actes of Guy of Warwicke, to the tune of Was ever man soe tost in love* . . . . . vj^{d}.

[Here, with unusual particularity on the part of the clerk, we have not only the title but the tune of the ballad; and we may be confident that it is the same, or nearly the same, as that printed by Bishop Percy in his *Reliques*, iii. 105, edit. 1765, beginning—

"Was ever knight for ladies' sake
Soe tost in love, as I, Sir Guy," &c.

The title of an original copy now before us is *A Pleasant Song of the valiaunt Actes atchieved by that noble Knight Sir Guy of Warwicke, who for the love of faire Philis became a Hermit*, &c. Percy had the use of it in the Pepysian Collection, and he followed the old wording pretty exactly. The story originated very early in France.]

13 Januarij.—Jo. Wolf. Entred for his copy, &c. *The Discoverye of x Englishe Lepers, &c.* vj^{d}.

[This was most likely a satirical production on ten prevailing vices.]

14 Januarij.—John Charlewood. Entred for his copy, &c. *A merrie newe Jigge betwene Jenkin the Collier and Nansie* . . . . . vj^{d}.

[Another lost semi-dramatic performance, a humorous dialogue between two characters, which has not come down to our day, in consequence, doubtless, of its destruction by the thumbs and fingers of dirty and careless purchasers.]

xv° die Januarij.—Thomas Gosson. Entred unto him, &c. a little booke intitled *A shorte and profitable treatise of lawfull and unlawfull recreations* . . . . . vj^{d}.

[Thomas Gosson, the Stationer, was in all probability brother to Stephen Gosson, the early enemy of theatrical amusements, who began life not only as a dramatic author, but as an actor, and who relinquished that profession for divinity before he published his *School of Abuse* in 1579. The above entry, we may take it for granted, records some small tract by Stephen Gosson on his old and favourite theme, the pursuit of which secured him so much favour as before 1598 to have procured him the living of Great Wigborough in Essex, and subsequently the important preferment of the Rectory of St. Botolph, Bishopsgate, in possession of which he died. In 1595 he printed a poem very abusive to the fair sex, but it was published by Richard Jones.]

xvij^{mo} die Januarij.—Roberte Dexter. Entred unto him, &c. A booke called *The Arte of Arethmetike, written in Latin by Peter Ramus, and translated into english by William Kempe* . . . vj^{d}.

[There cannot be much dispute that there were two William Kempes about this date; first the famous comedian; and, secondly, the man who, in 1587, had written and printed *A dutiful Invective* against Babbington, Ballard, and their accomplices. The above registration may refer to the last, but could hardly relate to the first, whose *Jigs* we shall see entered hereafter.]

18 Jan.—Henry Kyrkham. Entered for his copie, &c. *A newe ballad of John wooinge of Jone, &c.* . . . . . vj^{d}.

Henry Kyrkham. Entered for his copie, &c. a Ballad intituled *The Crowe shee sittes uppon the wall: Please one and please all, &c.* . . . vj^{d}.

[This is an important memorandum in illustration of a hitherto unillustrated passage in Shakespeare's *Twelfth Night*, Act III. Sc. 4, where Malvolio tells Olivia, "If it please the eye of one, it is with me as the very true sonnet is, Please one and please all." The commentators had no other memorial of this "very true sonnet"; but here, in the Stationers' Registers, we see entered the identical ballad alluded to by our great dramatist, viz.—

"The crow she sits upon the wall:
Please one and please all."

The entry is dated 18 Jan. 1592; but the comedy of *Twelfth Night* was not acted until the spring of 1602, and in the mean time it is probable that, from its popularity, the ballad containing the burden "Please one and please all" had been several times reprinted. Of course I had

no knowledge of this memorandum when I printed the second edition of Shakespeare in 1858.]

Ult° Januarij. — Wm. Wright. Entred for his copie a booke, entituled A *figge for the Spanyard.* vj^{d}.

4to Februarij. — Simon Waterson. Entered for his copie, &c. a booke called *Delia, conteyninge divers sonnets, with the Complainte of Rosamon.* vj^{d}.

[We have two impressions of *Delia* by Samuel Daniel, dated in 1592: the first of these is so great a rarity, that we believe no other perfect copy is known of it, and we will, therefore, describe it with some particularity. The title is this: — "*Delia.* Contayning certayne Sonnets: with the complaint of Rosamond. — *Ætas prima canat veneres, postrema tumultus.* At London, Printed, by I. C. for Simon Waterson, dwelling in Paules Church-yard at the sign of the Crowne. 1592," 4to. At the back of the title-page are the *errata*, then a dedication to the Lady Mary, Countesse of Pembroke, followed by fifty sonnets, "An Ode," and finally "The Complaint of Rosamond." The title-page has an arabesque border, whereas the title-page of the second impression, in the same year, bears an architectural façade, and comprises fifty-four sonnets besides the "Ode" and the "Complaint." Some copies of both impressions of 1592 read, in the very last stanza of the "Complaint," "So vanquisht she," instead of "So *vanisht* she," which last must be right; and the emendation was introduced into some copies of the second impression of 1592, as well as into the edition of 1595, 12mo. A few of Daniel's poems had been surreptitiously printed by T. Nash in 1591, and the former remonstrated against it in 1592. Daniel's reputation as a poet was at once established.]

7 Febr. — Tho. Scarlet. Entered for his Copie, &c. a booke intituled *the Thirde and laste parte of Conye Catchinge, with the newe devysed knavyshe Arte of foole takinge* . . . . . vj^{d}.

[See our last, p. 142, where we sufficiently notice this sequel to the two preceding parts on the same subject.]

xij Febr. — Nichās Lynge, John Busbye. Entred for their copie, &c. *Euphues Shadowe, with the deathe man's Dialogue annexed* . . . . . vj^{d}.

[This tract was by Thomas Lodge, but as he had accompanied Candish on his voyage, it was published by Robert Greene in his absence, with a dedication to Viscount Fitzwaters, stating the fact. It was printed in 1592 by Abel Jeffes for John Busbie, but nothing is said about Ling. It may be doubted whether the piece were not really by Greene. For *the deathe man's Dialogue* in the registration, we must read "deafe man's Dialogue." We never saw nor heard of more than two copies of this rare tract.]

3 Aprilis. — John Wolf. Entred for his copie, &c. *A prophecie for eight yeres to come* . . vj^{d}.

Edw. White. Entred for his copie, &c. *The tragedie of Arden of Feversham and black will.* vj^{d}.

[Black Will, and a person called Shagbag, committed the murder; and on the title-page of all the three old editions of the play, the bloody scene is represented where Mosbie (the paramour of Mrs. Arden) is playing at tables with the husband. The tragedy was first printed in 1592, again in 1599, and a third time in 1633. There is no pretence for attributing any part of it to Shakspeare, as was done by Jacob in 1770. The name of Arden is the only connection between Shakespeare and the performance, and from thence probably Jacob derived his notion.]

vj^{to} Aprilis. — John Wolf. Entred unto him for his copie, &c. *Gargantua his prophesie* . vj^{d}.

[Some ridiculous prognostication from Rabelais.]

vij Aprilis. — John Kydde. Entred unto him, &c. a booke intituled *A most wretched worke of a Witche, the like whereof none can recorde theis many yeres in Englande* . . . . . vj^{d}.

[Stow gives us no information regarding any of these recent transactions, which we should have thought would be sure to attract his curious attention.]

x° Aprilis. — John Wolf. Entred for his copies, the Second, Third, Fourth, and fyft bookes of *Amadis de Gaule, to be translated out of French into Englishe, &c.* . . . . . ij^{s}.

[Each book was here charged as a separate work; but we have yet seen nothing of any entry of the *first* book of *Amadis de Gaule.* It must have been in French, when brought to Stationers' Hall by Wolf, in order to secure his copyright as soon as it should have been translated. It was upon this work that Anthony Monday was afterwards engaged, and very possibly he was at this date employed by Wolf, although the four books did not come out until 1619 in folio. *The Treasure of Amadis of France* had already been printed by Bynneman.]

John Wolf. Entred for his copie, &c. *A newe ballad describing the weapons we ought to have to fight with Sathan before wee goo to our grave* vj^{d}.

xviij° Aprilis. — John Wolf. Entred for his copie, a ballad, &c. intituled *The firste parte of Rowlandes godson moralised* . . . . . vj^{d}.

[The word "moralised" was used of old whenever a profane publication was parodied and applied to a pious purpose. Here some ballad called *Rowlandes Godson* had been printed, and being extremely popular, a religious use of it had been made. We see, by the next entry but one, that a second part of *Rowlandes Godson moralised* was in readiness.]

xxj° Aprilis. — Tho. Gubbin, John Busbye. Entred for their copie, &c. a booke intituled *The defence of Conye Catchinge, or a confutation of those injurious pamphletes published by R. G. againste the practisioners of many nymble wytted and misticall Sciences* . . . . . vj^{d}.

[R. G. was, of course, Robert Greene, who, as we have seen, had published at least four tracts to expose the frauds by which a certain class of persons obtained a living. The Rev. Mr. Dyce (who at the end of his "Account of Greene" gives "the names of false Dyce," omitting one) was not aware of this memorandum, showing that Greene had been answered. From the terms of the entry we presume that this *Defence of Conycatching* was ironical and humorous.]

29 Aprilis. — John Wolf. Entred for his copie, &c. a ballad intituled *The seconde parte of Rowlandes god sonne moralised, &c.* . . . . . vj^{d}.

Cutberd Burbee. Entred for his copie, &c. *Axiochus and Plato, &c.*

[In a note to the *Life of Spenser*, prefixed to his

Works, 5 vols. 8vo. 1862, it is said that the poet translated "the Greek Dialogue called Axiochus on the brevity and uncertainty of human life." If so, it is just possible that the preceding registration may have had reference to it. See p. cxlviii.]

J. Payne Collier.

THE CARYLLS OF LADYHOLT.

The history of the Caryll family (3rd S. i. 185) given at the Archæological Institute, according to the reports in the papers, is altogether wrong. One says that "the family had sided with the king in the rebellion, and had followed Charles II. into exile; who created *the last of the race* Baron Caryll of Harting;" while another reports that "the family suffered for their loyalty in the rebellion, *their property was confiscated*, and *one of the last of the race* accompanied James II. to St. Germains, and was created by him Baron Caryll of Harting."

The pedigree of the Carylls is given in Dallaway's *Sussex*, and another is among the Burrell MSS. in the British Museum; and, though neither is quite correct, a reference to either would have shown some of the blunders in the above statements.

The Sussex Carylls were Catholics and Royalists, and of course suffered in the rebellion; but I have no reason to believe that they followed Charles II. into exile. It is presumptive proof that they did not that they were allowed to compound for their estates, which is in itself proof that the estates were not confiscated. At that time the estate was in possession of John Caryll, who was, I believe, the first of those who, in the report, are called "the Lords of Ladyholt" — that is, the first who built the house there; which house and grounds were let in 1679, and described in the lease as "that newly inclosed and impaled park, lately part of Holt Farm," and that "new-erected mansion-house of the said John Caryll, being in the said Park." Before that time the senior branch of the family resided generally at West Grinsted, and one of the juniors in the old mansion-house at Harting, the parish in which Ladyholt is situated. This John Caryll married a daughter of William Lord Petre, by whom he had a large family. We, however, are only concerned with the sons, John and Richard, who successively inherited Ladyholt. John married Margaret, daughter of Sir Maurice Dromond, and at his father's death in 1681, succeeded to the Ladyholt and Harting property. He died *s. p.* Richard married Johanna, daughter of Sir H. Bedingfield, and succeeded to the West Grinsted estates. Richard appears to have been a quiet country gentleman; but John was active and stirring; lived a good deal in London, dabbled in literature and in politics, and, as a Catholic, fared but little better after the Restoration than he had done during the Rebellion. When Titus Oates was in the ascendant, he had a narrow escape; was committed to the Tower with other Catholic gentlemen, some of whom were hanged. On the 22nd May, 1680, he was brought by *habeas corpus* to the King's Bench, and there being but a single witness against him, he was admitted to bail. On the accession of James, a far more honest man than his brother, this John came at once into favour. He was within a few days of James's accession despatched on a mission to the Pope, and when superseded by Castlemaine, he was appointed Secretary and Master of Requests to the Queen. The warrant is signed Godolphin, and bears date the 27th Nov. 1685.

When James fled the country, John Caryll immediately joined him at St. Germains; and when, to please the more liberal party, Melfort was dismissed, Caryll was appointed Secretary of State. It was as secretary that he signed the Commission and advanced the money for what has been called The Assassination Plot, though few persons now believe that either James or Caryll, or even Barclay, ever dreamed of assassination. The plot, however, whatever the immediate objects may have been, proved that the Jacobites were active and stirring, and forthwith, in 1696, Caryll was outlawed, and his estates granted to Lord Cutts. As, however, the greater part of the estate was entailed, Lord Cutts took only a life interest in it, and this life interest John's brother Richard purchased of Lord Cutts. It was at this, or about this time, that the secretary was created a baron, and the mural tablet, still remaining in the chapel of the Scotch college at Paris, describes him as "John Caryll, Baron de Dunford [Qy. Durnford] de Harting," and it records that he died at "St. Germains in Laya 9 Sept. 1711." It was on this John "Lord Caryll" that Pope wrote the epitaph published in *The Athenæum* (1854), and which Pope afterwards appropriated in part to Trumbull.

But this, the first lord, was neither "the last of the race" nor "one of the last" of the "Lords of Ladyholt"; for, as I have shown, his life interest in Ladyholt was purchased by his brother Richard, who was succeeded by his son John, Pope's friend, who died in 1736. This John, as eldest son, succeeded both to the Grinsted and Harting properties. The son of this John, also well known to Pope, married Mary, daughter of Kenneth, fourth Earl of Seaforth, died in 1718, and the estate, in 1736, devolved on his son, who married Dorothy, daughter of Viscount Molyneux, but had no family. This, the last of the Carylls of Ladyholt, finding the estate involved — as most Catholic estates were, and of necessity — cut off the entail before his marriage, but re-settled it, subject to heavy incumbrances; so that, in 32 of George II., an act was obtained for sale, and the estates were sold piecemeal, until, in 1767, Ladyholt itself was

parted with to the Duke of Richmond, who appears to have purchased for Sir Matthew Featherstone.

On the sale of the last acre of his estate this, "the last of the Lords of Ladyholt," retired to the Continent, assumed the title of Lord Caryll, and openly involved himself in the then desperate fortune of the Chevalier, Charles Edward, with whom he is said to have become a great favourite. The Jacobites of that time speak of him as "a genteel well-bred man," who "has not even dog's wages for his trouble, but does all for stark love and kindness." (*Life of Lumisden*, ii. 149.)

Some of these facts were set forth long since in *The Athenæum* in correction of the blunderings of the Pope editors; but error is, I believe, immortal — once started there is no killing it — and we have since had these same errors reproduced with others superadded, and now they come before us on the authority of the Institute. D.

ROYAL LIBRARY.

In one of the large volumes of single sheets and broad-sides in the British Museum Library is a volume lettered *Tracts relating to Trade*, article 31 of which is worth preserving as probably unique. "A Proposal for building a Royal Library, and establishing it by Act of Parliament." It begins: —

"The Royal Library now at S[t] James's, designed and founded for publick use, was in the time of King James I. in a flourishing condition, well stored with all sorts of good Books of that and the preceding Age, from the beginning of Printing.

"But in the succeeding Reigns it has gradually gone to decay, to the great dishonour of the Crown and the whole nation. The Room is miserably out of repair, and so little that it will not contain the Books that belong to it. A Collection of ancient Medals, once the best in Europe, is embezzled and quite lost! There has been no supply of Books from abroad for the space of sixty years last: nor any allowance for binding; so that many valuable manuscripts are spoiled for want of Covers: and above a Thousand Books printed in England and brought in Quires to the Library, as due by the Act of Printing, are all unbound and useless.

"It is therefore humbly proposed, as a thing that will highly conduce to the Publick Good, the glory of His Majesty's Reign, and the honour of Parliament;

"I. That His Majesty be graciously pleased to assign a Corner of S[t]. James's Park, on the South side, near the Garden of the late Sir John Cutler, for the building of a new Library, and in the neighbourhood of it a competent Dwelling for the Library-keeper.

"II. This situation will have all the advantages that can be wished. 'Tis an elevated soil, and a dry sandy ground; the Air clear, and the Light free; the Building not contiguous to any Houses, will be safer from Fire; a Coach-way will be made to it out of Tuttle-street, Westminster; the Front of it will be parallel to the Park Walk; and the Park will receive no injury, but a great Ornament by it.

"III. That the said Library be built, and a perpetual yearly Revenue for the Purchase of Books settled on it by Act of Parliament: which Revenue may be under the Direction and Disposal of Curators, who are from time to time to make report to His Majesty of the State and Condition of the Library. The Curator to be . . . .

. . . . . .

"IV. The choice of a proper Fund, whence the said Revenue may be raised, is left to the Wisdom of the Parliament. In the mean time, This following is humbly offer'd to Consideration.

"V. That, as soon as the present Tax of 40 per Cent. upon Foreign Paper, and 20 per Cent. upon English, shall expire or be taken off, there be laid a very small Tax of . . . *per Cent.* (as it shall be judged sufficient for the uses of such a Library) upon imported Paper only, leaving our own Manufacture free. Which Tax may be collected by his Majesty's Officers of the Customs, and paid to such person or persons as shall be appointed by the Curators.

"VI. This being so easie a Tax, and a Burthen scarce to be felt, can create no Damp upon the Stationer's Trade. And whatsoever shall be paid by them upon this foot, being to be laid out in the purchase of Books, will return among them again. So that 'tis but giving with one hand, what they will receive with the other.

"VII. And whereas our Own white-paper Manufacture, that was growing up so hopefully, and deserves the greatest encouragement, being all clear gain to the Kingdom, is now almost quite sunk under the weight of the present Tax; this new one upon Imported paper, with an Exemption of our Own, will set ours upon the higher Ground, and give it a new Life. For whatsoever is taken from the one is as good as given to the other. So that even without regard to this design of a Library, the Tax will be a publick Benefit.

"VIII. A Library erected upon this certain and perpetual Fund may be so contriv'd for capaciousness and Convenience, that every one that comes there may have 200,000 volumes, ready for his use and service. And Societies may be formed, that shall meet, and have Conferences there about matters of Learning. *The Royal Society* is a noble Instance in one Branch of knowledge: what Advantage and Glory may accrue to the Nation by such Assemblies not confined to one subject, but free to all parts of good learning.

"IX. The Wall that shall encompass the Library may be cased with Marbles of ancient Inscriptions, Basso-Relievos, &c., either found in our own kingdom, or easily and cheaply to be had from the African Coast, and Greece, and Asia the less. Those few Antiquities procured from the Greek Islands by the Lord Arundel, and since published both at home and abroad, are an evidence what great advancement of learning and honour to the Nation may be acquired by this means.

"X. Upon this Parliamentary Fund, the Curators, if occasion be, may take up Money at Interest, so as to lay out two or three years' revenue to buy whole Libraries at once: as at this very time, the incomparable Collections of Thuanus in France, and Marquardas Gudius in Germany, might be purchased at a very low Value.

"XI. And since the Writings of the English Nation have at present that great Reputation abroad, that many persons of all Countries learn our Language, and several travel hither for the advantage of Conversation: 'Tis easy to fore-see, How much this Glory will be advanced, by erecting a free Library of all sorts of Books, where every Foreigner will have such Convenience of studying.

"XII. 'Tis our Publick Interest and profit, to have the Gentry of Foreign Nations acquainted with England, and have part of their education here. And more money will be annually imported and spent here by such students from abroad, than the whole Charge and Revenue of this Library will amount to."

The date of this paper is clearly of the time of

King George II., a little previous to the foundation of the British Museum, when the antient Royal Library of England and the Cottonian MSS. were added to Sir Hans Sloane's Library and Museum of Natural History which Parliament had purchased. H. E.

ACCOUNT-BOOK OF ISABELLA, DUCHESS OF GRAFTON.

(*Continued from* 2nd S. xii. 431.)

		£	s.	d.
1711.	(*January to December.*)			
„	For a black lace hood	3	0	0
„	For an embroidered apron	2	10	0
„	The cupper	1	1	6
„	Dr. Friend (each time)	2	3	0
„	Pade for four peaces of Turky taby [in Her Grace's hand]	5	0	0
„	To a French woman at the Montpelier [a singer?]	2	5	0
„	To cutting my hair	1	1	6
1712.	Black silk stockins and gloves	0	18	0
„	A pair of cloggs	0	8	0
„	Ermine	6	19	9
„	Pair of sizzars	0	2	6
„	Paid the chairmen	16	14	0
„	Given to the mobb	0	2	6
	[At Sir Thomas Hanmer's election.]			
„	A pair of jumps (loose stays)	0	15	0
„	Orange butter	0	6	0

[This is a very frequent item in Her Grace's account-book. How it was made I know not, but the following recipe for "botyr of almondes," from the curious MS. cookery-book in the Arundel Collection, printed in the *Ordinances of the Royal Household*, may throw some light upon the question: "Take almonde mylke, and let hit boyle, and in the boylinge cast therto a lytel wyn or vynegur; and when hit is sothen, take and cast hit on a canvas abrode, tyl hit be colde, then take and gedur hit togedur, and honge hit up in a clothe a lytel while, then lay hit in colde watur, and serve hit forthe."—P. 447.]

„	4¼ yards of muslin	2	11	0
„	An orange and a lemon	0	1	0
	[Pepys gave sixpence a-piece for oranges.]			
„	Dr. Mead	2	3	0
„	To the haircutter	0	10	9
„	Two saddle-horses to Windsor	0	12	0
„	For cutting Misses hair	0	10	9
„	Four horses to Richmond	1	5	0
„	Mrs. Susan and Mrs. Betty for the play	0	4	0
„	Ferrying the coach over to Richmond	0	5	0
„	To the waterman who carryed your Grace	0	3	0
„	To the Frenchman for dressing your Grace	1	1	6
„	A chair for her	0	1	0
„	A hackney-coach for your Grace	0	1	0
1713.	(*January to May.*)			
„	Poor people	0	0	8
„	Point lace	60	0	0
„	A gentleman of my Lord Bolingbrook's	2	3	0
„	A fann	2	10	0
„	A gauze hood	0	10	0
„	To the Duke of Grafton's cook	2	3	0
„	To the mobb	0	5	0
„	Lost to Sir Thomas Hanmer at cards	7	10	6

[Sir Thomas allowed his wife 700*l.* per annum for her personal expenses, of which he generally regained about half at play.]

		£	s.	d.
1714.	Two quarts usquebaugh	0	14	0
	[*Alias* whiskey—a shocking entry in a lady's account-book!]			
„	A scarfe	3	10	0
„	To the mobbe	0	5	0
„	For putting an advertisement into the *Courant* about Her Grace's watch-case	0	3	6
„	Brandy	0	1	0
„	To Betty for finding the ear-ring	1	1	0
„	Brandy	0	1	0
„	½ lb. tea	0	5	0
„	Three bottles of Epsom water	0	1	6
„	To a poor body	0	0	6
„	Bills of mortality	0	10	9
„	Three dozen gloves	3	4	6
„	Lutestring for a pettycoat	4	10	0
„	Chair hire	0	7	6
„	Ten flasks of Spa water	0	11	8
„	For a pair of blak silk stoking [Her Grace's autograph]	0	13	0
„	One lb. Bohea tea	1	0	0
„	¼ lb. Brazil snuff	0	8	0
„	A muff	3	4	6
„	Given to the anatomies	0	5	0
	[What were "the anatomies"?]			
„	Making two petticoats	0	4	0
„	Mr. Nelson's Works	0	12	0
„	Dr. Atterbury's Sermons	0	6	0
„	Shoes	0	14	0
„	A horse lantern	0	15	0
„	To Dr. Crack	2	3	0
„	To Dr. Short	5	7	6
„	Six lbs. chocolate	1	13	0
„	A hoop pettycoat	1	1	6
„	Patches	0	3	0
„	To Master Bunbury to buy a Virgil	0	6	6
„	1 lb. tea	1	4	0
„	1 lb. coffee	0	6	0
„	Three speeches against the Army Bill	0	1	0
„	A bottle of Burgundy for Lady Oglethorpe	0	5	0
„	A dozen combs	0	18	0
„	A pair of shammy (chamois) shoes	0	11	0
„	To the corn-cutter	0	10	6
„	Cave's Primitive Christianity	0	6	0
„	To the poor at the door when Her Grace took coach to Euston	0	7	0
„	Euston and Barnham strowers	1	1	0
„	Ringers	1	1	0
„	Fiddlers	1	1	0
„	Usquebaugh, snuff-box, and three packs of cards!!	1	6	1
„	Pamphlets and snuff	0	3	6
„	Prior's Poems	3	0	0
„	Dr. Prideaux's book	0	15	0
	[What book was this?] *			
„	Evening Post	0	0	1½
„	Flying Post	0	0	1½
„	Lost at cards	17	4	0
„	25 ells holland	13	7	9
„	Altering 9 smocks	0	4	6
„	Rouge	0	2	0
„	Making 9 smocks	0	18	0

[* Prideaux's *Connection of the Old and New Testament*, which passed through five editions between 1716 and 1720.—Ed.]

		£	s.	d.
1720.	Fourteen and a quarter yards of Persian, and one nail of velvet	1	7	0
„	Six quire of paper	0	3	10
„	Nelson's Festivals	0	5	6
„	To see the moving picture	0	5	0
„	A quart of brandy	0	1	3
„	A point head	40	0	0
„	Viper water	0	10	0
„	To one Dr. Taylour and 1 Nelson	0	10	0
	[Jeremy Taylor's *Works* and Nelson's *Fasts and Festivals.*]			
1721.	Usquebaugh	0	7	6
„	14¼ yards lutestring	3	18	4½
„	4 pair thread stockings	1	4	0
„	Five yards muslin	2	5	0
„	Dr. Friend	1	1	0
„	Scarlet stockings	0	7	6
1722.	Fur mittens	0	16	0
„	A collar of brawn	2	6	0

The Duchess died in 1722. HERMENTRUDE.

REINS (BRIDLE.)

The etymology of this word seems simple enough, yet, strange to say, I find no plausible derivation given in any dictionary I have consulted. Johnson contents himself with giving the Fr. *rênes*. Richardson merely says that Ménage derives it from *retinacula*. In other dictionaries, I could find nothing more satisfactory. Nowhere was the derivation given which I had expected to find. Remembering that *regina* in Fr. becomes *reine*, and the Germ. *Regen* is in Eng. *rain*, I had been in the habit of looking upon *reins* as derived from, *regere*. But when I now came to investigate the matter and to compare foreign languages, difficulties sprang up on all sides. In Ital. the equivalent is *redine*, in Span. *riendas*, in Port. *redeas*. Every step seemed to take me farther away from *regere*. Where did these *d*'s come from? I then turned to Provençal; at first I could only find *renas*, which was entirely useless. At length, however, I discovered another form, *regnas;* and lastly, in Migne's Mid. Lat. Dict. I found a barbarous Lat. word *regnis*, interpreted *habena*, *lorum* (rênc.) These last two forms renewed my hopes, for they pointed once more to *regere*, from which I think everybody would be willing to derive them. And from one or other of these two forms the Eng. *reins* and Fr. *rênes* may certainly be deduced, so that my original conjecture was correct. *Reins* and *rênes* do come from *regere*. But how are the forms *redine*, *riendas*, *redeas* to be explained? where does the *d* come from? The first two forms, *redine** and *riendas*, are very much alike, only in the one the *d* precedes the *n*, in the other the *n* the *d*; in the third, *redeas*, the *n* has disappeared. I then remembered that the Lat. *rigidus* becomes *rede* in Prov. and *raide* (or *roide*) in Fr., the *g* or the *gi* being lost; and *regina*, in Span. *reina*, was also present to my mind. These examples quickly led me to perceive that the Lat. *regenda** (comp. *merenda*, an afternoon-meal) would, upon the same principle, readily become *renda* and this in Span., where an *i* is often inserted before an *e*†, *rienda* (plur. *riendas*). *Regenda* again, by omitting the *g* only, would become *reenda*, and this by a couple of transpositions, *reedna* and *redena* (redina). And finally, by suppressing the *n* in *reedna*, we should have *reeda*, whence the passage to *redea* would be easy.

Those who object to the gerund may derive the words from any *case* of *regens*, *regentis* they please. The only difference would be that they would have to deal with a *t* instead of a *d*. At all events, I am satisfied that all the equivalents for *reins* which I have quoted are traceable to the same original *regere*, and that they have nothing whatever to do with *retinaculum*.

F. CHANCE.

* *Redina* transposed becomes *rienda*.

Minor Notes.

THE DEVIL TURNING FIDDLER. — In turning over some old letters, I met with the following narrative that may be amusing to the readers of "N. & Q." at Southampton. It presents a strange picture of the manners and superstition of the time to which it refers, and places the municipal body of that ancient town in a new and striking light: —

"Decr 20, 1665.

". . . lately from Southampton by very good hands its communicated, yt since ye visitation there (wch was very soare) [the Plague] the time for ye election of a new Mayor there beeing come or at hand, divers (if not all) the electors met, and resolved that hee should bee the new Major wo would bee so valorous as to overcome the rest in drinking, and to that end sate about the busines: in wch engagement the devill (wo promoted the designe) would not be absent; but to encourage it, the devill appeared (one relation sayth once, ye other relation say twice) as a fidler visibly, but yet to their affrightmt and dispersion for a time: but at last sayth one of the Crew, I am devill proofe and plague proofe too; come wt will of it, let us goe on in our buisines; and as they were p'ceeding in yt mode againe, the devill did agayne appeare, and tore that man's cloths from off him, his haire from his head, and some of his flesh from his bones, and after left him so in a languishing dyeing condition. This was wrote from very good hands out of ye country, and by one on purpose that the relation might bee sent to Capt. Ffeshenden," &c.

"Feby 6, 1665 [$\frac{65}{66}$]

"The old newes of the divill turning fiddler at Southampton last election is confirmed to me by a freind lately in those parts, though indeavoured to bee smothered."

W. S.

THE UNION-JACK. — The following undated draft of a Royal Letter, of the time of James I.,

* Of course I do not insist upon this form; I have only chosen it as the most convenient.

† As Engl. *tent*, Ital. *tenda*, Span. *tienda*.

was recently found among some documents of that reign. It is curious, in connexion with an article on the subject of flags in a recent number of the *Art Journal*, in which the name "Union Jack" is said to have been called from King James (*Jaques*). There is no copy of the inclosure referred to.

"Right trusty and right welbeloved Cousin and Councellour We greet you well. Where we have thought good for the ending of controversies among our Subjectes touching the bearing of our Armes in Flages, and other Ornamentes of Shippes at Sea, to sett downe a forme how the same shall from hencefourth be borne, which we send unto you herewith, Our pleasure is that you shall give order to all the officers of our Navy, and to all Maisters of Shippes, and others whome it may concerne, that from hencefourth all our subjectes as well of South Brittain as of North Brittain, shall beare in their maine toppe the red crosse, commonly called St. George's Crosse, and the white crosse called St. Andrewe's Crosse, joyned togither according to the forme herewith sent unto you; and in their fore toppe, our Subjectes of South Brittain the red crosse only as they were wont; and our Subjectes of North Brittain in their fore toppe the white crosse, only as they also were accustomed; and that they weare not their said Flages in any other forme as they will answeare the contrary."

(*Indorsed*):

"Copie of a Letter to the Lord Admirall concerning the wearing of their ensignes."

G. Knight.

Rev. Robert Harris. — As some of your correspondents take an interest in accounts of aged clergymen, I extract the following from the Preston papers: —

"Died, on the 6th of January, in the 98th year of his age, the Rev. Robert Harris; for sixty-four years the officiating minister of St. George's church, Preston, in which he preached for the last time on the preceding Christmas Day, his discourse being of an earnest and practical character."

P. P.

Leaden Coin of William and Mary.—I have in my possession a leaden piece, about the size of a shilling, in the centre of which is a small piece of copper. I have seen a couple of dozen of a similar character, nearly all of the same sovereigns. On one side, it bears the heads of William and Mary, with the legend — "Gulielmus et Maria." On the other, the usual figure of Britannia, with a trident in the left hand, and an olive branch in the right; with the word Britannia, and the date 1690. A. E. L.

A Spanish Rhodomontade, in the "Encyclopædia Britannica," 8th Edition.—Fincham's *History of Naval Architecture* (p. 277), contains an account, alleged to have been extracted from official documents by T. Gonzales in 1825, of how one Blasco de Garay, a Spaniard, propelled a vessel of 209 tons burden at Barcelona, in 1543, in the presence of the Emperor Charles V., by paddle-wheels moved by *steam*. This statement was repeated (by Mr. Scott Russell) in the article on Steam Navigation, in the 7th edition of the *Encyc. Brit.*; and singular to relate, has been retained in the 8th just published. It is indubitably a hoax, and was exposed several years ago. When Mr. John Macgregor was at Simancas, in 1857, he examined the only documents relating to Garay's experiments now in existence — as far as the Spanish officials are aware — and found that the propelling power was *oxen*. Mr. Macgregor's letter, dated in January, 1858, is printed in Mr. Bennett Woodcroft's *Abridgement of Specifications relating to Marine Propulsion*, 1858, Part II. pp. 105-6. Delta.

Sir Isaac Wake.—In Burlamachi's Accounts (once in the Audit Office, now at the Rolls), I found the following entry: —

"For payment of Sir Isaac Wake's debts, for mourning for his servants, transportation of his body and his family from Paris to Dover, and for burying his body at Dover (by Privy Seal 21st of August, 8th of Charles I.)"

Peter Cunningham.

Rye, Riot, and Ryot. — I have been led by observing some remarks in a dictionary published a few years since in Glasgow, to ask for information on the subject of the words "riot" and "rye." In the work alluded to we find for the former the radicals, "*Rutter* (Danish) 'to drink hard'; Nor. *riottå*, 'a brawl'; It. *riotta*;" and for the latter (rye), "Sax. *ryge*, Wel. *rhyg*, the same as rough," &c.

In Hindostanee it is well-known there are numerous phonetic similarities, and at the same time an equally remarkable similarity of meaning between many of the words in that language and our own; as, for instance, *doon*, which in the former is nearly equivalent to our "doon" and "downs." *Bud nam* is our "bad name," &c. &c. In like manner we might suggest a derivative (but not without considerable hesitation) for the words "rye" and "riot," in the Hindostanee *ryot* (a cultivator of the ground), and its derivatives.

In like manner, by analogy "villein," originally one of the labouring population of England in the feudal ages, became a term of moral reproach, and a whole class in the course of time became represented only by a term of reprobation. Numerous other illustrations of the same analogy will probably suggest themselves to any reader, who may feel disposed either to support my suggestion, or to set me right, as at present I am bound to admit that the connection between "rye," "ryot," and "riot" may be entirely a phonetic coincidence. S.

Shoe: a Prison. — In *The Mobiad*, a book published at Exeter in 1770, but written in 1737, are the following lines: —

"'Ten cashless Debtors in that dreary Cave,
Yclep'd the* Shoe more free a Breathing have.'

"* *The Shoe.* So is call'd a little close Room in *South-*

The Shoe Prison was certainly an inferior punishment to the Boot, the Stocks, and the Chinese Kok-wai. CUTHBERT BEDE.

Queries.

TOUCHING FOR THE KING'S EVIL.

DEEDS OF PRIVILEGE: SITTING COVERED IN THE ROYAL PRESENCE.

Everybody knows that once upon a time, when kings were little better than swine, one John de Courcy, Earl of Ulster, satiated with wealth and honours already possessed, had nothing to desire but the privilege of remaining covered in the sovereign's presence, when called upon to name a reward for services he had rendered. John Lackland must have been just as surprised, though infinitely more pleased than was King Herod of old, when the Terpsichorean talents displayed by his niece and step-daughter induced him to offer an unqualified choice of reward: in the first case a head was the unreasonable and hard-to-comply-with demand, while in the second, but the *covering* of a head was asked, and was as cheerfully as speedily granted.

Most people have also heard stories about the Earl of Ulster's descendants claiming this hereditary privilege in later times. "Sire, my name's de Courcy," is the excuse attributed to one of the Lords Kingsale to his sovereign, when he had been nudged at the coronation by the "Black-Rod," or some one else, with the friendly hint, "hats off"; and the king, continues the story, at once admitted, not only his belief in the truth of Lord Kingsale's assertion as to his patronymic, but in his right to do in his presence what nobody else did, but begged to remind the noble lord that "there were ladies present."

Such is the first recorded instance of the privilege of remaining covered in the royal presence being granted to a subject. By Henry VIII. similar privilege was granted by deed to the following persons: —

1. John Forester, of Watling Street, co. Salop, ancestor of Lord Forester.

2. Bartholomew Hesketh, a cadet of the Hesketh's of Rufford, co. Lancaster, now represented by Sir Thomas Hesketh, Bart.

3. Stephen Tucker, of Lamerton, co. Devon, a member of the old west country family of Tooker.

4. Richard Wrottesley, of Wrottesley, co. Stafford, ancestor of Lord Wrottesley.

The four instances above were in respect of the king's evil from which these gentlemen suffered, and though of a different character and origin to the grant to de Courcy, are nevertheless to be considered honourable, as the society or presence of these persons must have been desirable to the king, and suggested an easy method of hiding a head-sore which was an eye-sore, else their dismissal from his court would appear to have been the course that unceremonious monarch would have taken. In the reign of Elizabeth, William Tucker, D.D., afterwards Dean of Lichfield, wrote, and dedicated to her his *Charisma*, which treated of the divine right and power of the sovereigns of England to cure the king's evil by the touch; but this right and power appear to have been absent in the person of Henry VIII., otherwise he would surely have exercised them in favour of his favourites, and so conferred a far greater benefit upon them, than by his deeds of privilege.

Queen Mary (Tudor) granted the like privilege to Radclyffe, Earl of Sussex; but whether in respect of an evil she could not cure, I know not.

I have copies of the deeds to Hesketh, Wrottesley, and Tucker. Copies of those to Forester and Radclyffe I am very anxious to obtain. I have long collected facts in connexion with the cure of the king's evil by the touch, and deeds of privilege to subjects for sitting covered in the royal presence, *or for other objects;* and, as I contemplate publishing them in — what I hope to make an interesting — volume on the above heads, I would gladly, if permitted, avail myself of the facility afforded by "N. & Q." to obtain the assistance of those of its readers who may be able and willing to help me. Are any other instances known than those I have quoted? S. T.

AMERICAN CENTS. — Wanted some information as to the early and most scarce American cents, some of which are spoken of as of considerable value. CHARLES CLAY, M.D.

STEPHEN ASTYN. — The following occurs in Hasted's *History of Kent*, iv. 139, fol. 1782: —

"In the 33rd year of King Hen. VIII. the lessee of this manor (Loose in Kent) was Stephen Astyn."

I should feel obliged for any particulars of this Stephen Astyn. Or can anyone direct me to the sources of information where I might learn something about him and his connexions.

MAN OF KENT.

BIOGRAPHICAL QUERIES. — Where can I obtain any fuller account of the late Judge Heath, who died in Mansfield Street 17 January, 1816, than is to be found in the *Gentleman's Magazine* for February, 1816, p. 186? Where was he buried? Did he leave any descendants? And what coat of arms did he bear? Also, of Sir Simon Blane, one of the Judges of the Court of K. B., who died 15th April, same year? And of Anthony Davis,

gate Prison, where such poor insolvent Debtors as can't pay for Lodgings, are (i. e. *have been*) crowded, or crush'd in together. It seems to have received its denomination from the Privilege they, in Turn, have of begging Charity of Passers by; they, by a cord, letting down an Old *Shoe* to receive the same." — P. 169.

Esq., who died in 1816, at Albury, Surrey, in his eighty-eighth year? There is a short account of Mr. Davis in Edwards' *Anecdotes of Painters*, p. 123. F. G.

Bristol Cathedral. — Will some correspondent give me a reference to any work in which I can see copies of the monuments in Bristol Cathedral? G. W. M.

Clerical Knights. — Turning over the other day Townsend's *Calendar of Knights*, London, 1828, I found the names of the Rev. Sir John Thoroton, knighted 4th Jan. 1814, died about 1820, and the Rev. Sir Robert Peat, D.D., who had the Royal Licence to accept the order of St. Stanislaus, 2 Oct. 1804. Can a clergyman have knighthood conferred upon him? If so, has it been done in any other cases? If not, I presume these persons were knighted before taking orders? G. W. M.

Cloth and Woollen Trades.—Is there any history of the cloth and woollen trades in Kent and Sussex? L. L.

William Dicconson, as appears from the Jacobite Trials at Manchester, in 1694, published by the Chetham Society, was tried on a charge of treason and *acquitted*. Was he afterwards tried and convicted? I ask because Baines, in his *History of Lancashire* (vol. iii. p. 472), says that in the survey of his estate by a Commission, 6 Anne, 1707, is the recital of his *conviction* and attainder for high treason in the reign of William III. Was such a Commission held in 1707? I find from a contemporary journal that a Commission was sitting at Wigan in July, 1706, on the estate of Mr. Dicconson of Wrightington. Baines refers to the Duchy Records; but I am told that the Keeper of the Records resides at Preston, and that in order to have access to them, his expenses from Preston to Lancaster would have to be paid, as well as a fee of 1*l.*, and a further gratuity of 1*s.* or 2*s.* 6*d.* for every document produced. Is this as it should be? A. E. L.

John Eders and John Wilkes. — Between 1770 and 1780, John Eders, a housebreaker, was executed at Warwick; and John Wilkes, a highwayman, either at Stafford or Shrewsbury. Their wicked lives and edifying deaths were published and commented upon at the time, but I have not been able to procure the books or any satisfactory account of them. Any information thereon will much oblige. W. B. J.

English Epitaphs at Rome.—The *Itinerario d'Italia* contains a variety of curious things. My copy, printed at Vicenza in 1638, says it is translated from the Latin of Andrea Scoto. Now Andreas Schottus is the well-known Jesuit of Antwerp; but I elsewhere find this work ascribed to his brother Francis. I may then ask which really wrote the work? This by the way. Chap. V. Part 2, contains a list of Roman churches with their principal epitaphs. In that of "San Grisogno in Transtevere," is the tomb and epitaph of "*Dauid Vuiliano*, Oratore Inglese." Is this David Williams, and who was he? In the church of "San Gregorio à capo del Ponte Fabritio" are the epitaphs of "Edvardo Carno" and of "Roberto Vecamo," English legists and knights who, banished from their country because they defended the Catholic religion, went to finish their days in the peace of the Lord at Rome. Who was the second of these? In the church of the "Santa Trinità de gli *Inglesi*" is buried cardinal Alano, *i.e.* Allan or Allen. Do these monuments still exist? B. H. C.

Franklyn. — Can any reader give me the parentage of John and Richard Franklyn, Franklin, or Francklyn, of Jamaica, who died in the latter twenty years of last century? John is supposed to have been buried within St. Mungo's Church, Glasgow (when?) His wife's maiden name was *Susan* Blake, I think. Whose daughter was she? Of Nicholas Allen Blake, of Alexander, Benjamin, or of William, the Speaker of the House of Assembly, in the above island?

John Franklyn used an antique seal, on which there is a shield with a bend charged with three lions' heads erased. I do not remember what the charge of the field was, but rather think that it resembled a dolphin. B. B. B.

German Drama. — Who are the authors of the two following burlesques on the German drama?

1. *More Kotzebue; or, My own Pizarro*, a monodrama, 1799. 2. *The Benevolent Cut-Throat*, a play in seven acts, translated from an original German drama, written by the celebrated Klotzboggenhaggen, by Fabius Pictor. It is said in the *Biog. Dramat.* to be published in a collection of poems called *The Meteors*, 2 vols. 1800; also in *The Spirit of the Public Journals*, vol. iv.

Zeta.

Giles Green, M.P., and Captain Plunkett. The following is in the *Commons Journals*: —

"Die Lunæ, Junij 24, 1644.

"Upon information given to this House, that Captain Plunkett, Captain Thomas, and others in the service of the King and Parliament, with some of their Mariners, did plunder a house of Mr. Giles Green, a member of this House — killed divers of his Ewes and Lambs, and carried away others, to his great damage — it is ordered, that the said Captain Plunkett, Captain Thomas, and their Companions, shall make Mr. Green reparation. And Mr. Green hath leave of this House to accept the same accordingly."

My Query is: Where may be found further particulars of the conduct of the said Captain Plunkett & Co.? Mr. Green was M.P. for Corfe and Weymouth at different times, and his house was in the Isle of Purbeck. Query, too, *Where?*

H. T. Ellacombe.

Family of Cæsar Hawkins.—Whence did this family obtain the name of Cæsar, which appears in almost every generation? I have a copy of Holyband's *French Littleton*, on the fly-leaves and cover of which are the signatures of "Thomas Hawkins of Potterspury, in the county of Northampton, March 13th, 1642"; and of "Cesar Hawkins." The latter being in the handwriting of a youth. C. J. R.

Jones the Clockmaker.—I should be much obliged by any further information respecting Jones, the noted clockmaker in the Inner Temple Gate, of whom mention was made by Mr. Stevens, in connexion with the first making of barometers (3rd S. i. 112.) My reason for asking is, that I have in my possession a clock; which, according to family tradition, was given by Charles II. to Mrs. Jane Lane, in memory of her services after the battle of Worcester. And on the clock is engraved the name of "Henricus Jones, Londini." P. S. Carey.

Laughton.—Hunter, in his *Deanery of Doncaster* (vol. i. p. 246), gives the pedigree of a family of Laughton of Eastfield, Thropum, &c., in parish of Tickhill, Yorkshire, with these arms: "Quarterly per fess indented, or and gules." These are the arms of Leighton of Leighton and Wattlesborough, Shropshire. Information requested to elucidate this circumstance of two distinct families bearing the same arms, and of the existence of parallel instances in other families? W. A. Leighton.
Shrewsbury.

Love Lane Chapel, Deptford.—Can any of your correspondents give me information of a Rev. Mr. Lewis, Minister of the above chapel? The period at which he was minister, and when he died, &c.? The chapel, I believe, has been pulled down. When? What was done with the remains of those that were buried under it?
J. W.

Oughtred, Wm. the Mathematician, is said to have practised the art of geomancy. On what authority? Delta.

Paulson.—

"Cut boldly said the augur. Tarquin drew
His razor o'er the hone, and cut it through:
Promptness, not wisdom, ruled his tawdry lot,
As Alexander solved the Gordian knot.
And Whitfield, vulgar, ignorant, and loud,
Cuts Scripture boldly up, but wins the crowd.
Henley and Paulson shine with equal force,
In quick-made shoe, and topsy-turvy horse."
"Impudence," by J. L., in *Poems by Various Authors*, London, 1775.

The other impostors are well known; but who was Paulson? M. E.

Repartee.—I remember a story told of two gentlemen; one of whom had a grey beard and black hair, and the other grey hair and a black beard. The former expressed his surprise at the difference, and wanted an explanation. The reply was: "You have used your jaws more than your brains, but I have used my brains and spared my jaws." It is added that the grey beard deserved the compliment on more accounts than one. Can anyone refer to a modern author for the above, or give the names of the parties? I fear it is a fiction; as one half of it is told of St. Amant, a French poet, who died in or about 1661.
B. H. C.

Reynolds and Wilkes.—Can and will any reader oblige by giving the *Christian* name and residence, in Kent, of Mr. Reynolds, the attorney for the once celebrated John Wilkes, Esq., in 1770, referred to in the *Town and Country Mag.* for that year, p. 221? Or the Christian and maiden surname of Mrs. Reynolds. Glwysig.

"Silken Cord."—M. Quatrefages, in his *Rambles of a Naturalist* (ii. 257), has this sentence: "Cut the silken cord." Will any of your contributors kindly explain its meaning? Clifton.

Sobieski.—Why is the name of Sobieski popular in the semi-Welch families in Shropshire, Owen, for instance? It is given to daughters, but not to sons? E.

Seismology.—Where can be found (if any there be) statistics of earthquakes in continuation of the researches of Mr. Mallett, published in the *Reports of the British Association* for the years 1850, 1851, 1854, and 1858; and those of Professor Perrey of Dijon? In the former the statistics include the year 1842, and M. Perrey continues the investigation to 1850.
Ernest W. Bartlett.

Trafford Family.—To what family, if not to that of the Traffords, of Trafford, co. Lancashire, did Thomas Trafford, Esq, of Bridge Trafford, co. Chester, belong? "With which gentleman" (so I read in Burke's *Landed Gentry*, under the head of "Barnston"), "who fell at Naseby, ended the male line of a most distinguished family." His daughter Alice married firstly, J. Barnston, Esq., and secondly, the Hon. R. Savage, by whom she became the mother of the fifth Earl Rivers.
H. M. W.

Valckenaer Family, of the Hague.—I have a vellum bound Cæsar (Blaeu, Amsterdam, 1697) in the fly-leaf of which is a long inscription testifying that the book was presented on promotion in the school to James Valckenaer, by the following Curators of the Academy of the Hague: "G. Vankinsisot, A. Spierinxhouk, E. Gromme," . . . . another name I have not been able to decipher, countersigned "quod attestor Isaäcus Valckenaer, Rector et Lector." I would inquire whether, considering the date of pre-

sentation, Sept. 1727, either of these Valckenaers can have been connected with the Commentator on Euripides, and whether any lists of curators exist by which I might supply the deficiency of the illegible name? Any information on these points would be acceptable to

C. H. E. Carmichael.

Vandyke. — I was shown lately by a Dutch official, at Anjer, the portrait, said to be by Vandyke, of his ancestor, Roelef Warmolts of Groningen. It was in oil and on wood. The features were strongly marked, and the lines of the face hard; there was a slight moustache and an imperial, the whole being set in a huge plain cambric ruff. The manner was excellent, as was also the painting. The face seemed to be more than the result of art.

Can any reader afford any information in connection with this fine work or its subject. Sral.

John Woodward, M.A., Prebendary of Gloucester cathedral, presented September 2, and installed September 10, 1558. In 1561, it was returned that he did not reside, but that he lived with Sir John Petre at his house in London. He probably resigned his stall in 1571. What else is known of him? Was he related to the John Woodward, who filled the office of Sheriff in 1557 and 1562, and was Mayor of Gloucester in 1566?

John Woodward.

Queries with Answers.

Praise-God Barebones. — Barebone, who gave his name to a parliament summoned by Cromwell, was M.P. for London? Is it known of what place he was native, or where he died? Was the prefix, *Praise-God*, a real or assumed name? L. L.

[It is probable the real surname of this enthusiast was Barbon, an ancient family of that name having been settled for many generations in the neighbourhood of Soho, after some of whom the open space next Gerrard Street, Newport Market, so late as the reign of George II., was recognised by the name of Barbon Square. *Praise-God* was undoubtedly the baptismal appellation of Barebones, who was a leather-seller in Fleet Street, and owner of a house called "The Lock and Key," in the parish of St. Dunstan-in-the-West. He was admitted freeman of the Leather-sellers' Company 20th Jan. 1623; elected a Warder of the Yeomanry, 6th July, 1630; a liveryman, 13th October, 1634; and third warden, 16th June, 1648. In 1662 he was imprisoned in the Tower. In the State Paper Office is an Order in Council, dated July 27, 1662, on petition of Sarah Barebones, for the release on bail, from the Tower, of her husband, close prisoner there many months, and so ill that he must perish unless released. (*Calendar of State Papers*, Dom. 1661–2, p. 447.) We cannot discover the date of his death. We shall be glad to be informed where any biographical particulars may be found of his son, Dr. Barebone, the great builder and projector, who was christened at his baptism, "If-Jesus-Christ-had-not-died-for-thee-thou-hadst-been-damned Barebone," but usually yclept "Damned Dr. Barebone," which, as his morals were none of the best, appeared to suit him better than his entire baptismal prefix. Mr. James Crossley ("N. & Q." 1st S. vi. 3) mentions a notice of him in Roger North's unpublished *Autobiography*; but where is this MS. to be found?]

Stow's "Survey." — In Stow's *Survey* (folio edition, 2 vols, 1720), vol. ii. 226 [133?], the following account is given of the dowry of Anne, daughter of Sir Wm. Hewett, Knight, Lord Mayor of London, 1559, and wife of Sir Ed. Osborne: —

"Whereof the late estate of Sir Thomas Fanshawe, in the parish of Barking, in Essex, was a part, as the late Duke of Leeds told the Reverend Mr. John Hewyt, from whom I have this relation."

Now Stow died in 1605, that is nine years before Mr. John Hewyt's grandfather* was born. Again, the dukedom of Leeds was not conferred till the year 1694, or eighty-nine years after Stow's death.

Now, putting these two things together, it is evident that the above paragraph was not written by Stow, but must have been inserted for the *first* time by Strype in his edition of 1720, as it speaks of the *late* Duke of Leeds, and he did not die till the year 1712. Perhaps some of your correspondents, who are in a position to compare the editions of 1598, 1603, 1618, or 1633 with that of 1720, will kindly state if this the case; and also whether there is any way of distinguishing between the original text, and Strype's insertions of a later date? Unyte.

Capetown, S. A., Jan. 1862.

[Strype's additions to the text of Stow cannot well be distinguished except by a comparison of the respective editions. The passage relating to the dowry of Sir William Hewett's daughter is not in Stow's own edition of 1603, nor in that of 1633, fol. edited by Anthony Munday and Henry Dyson.]

Festrawe: Alcumie Stuffe. — Could you kindly help me to the meaning of these two words. They occur in Featley's *Stricturæ in Lyndomastigem*, London, 1638. The first is met with in Alphab. i. p. 14: —

"Hee who hath made a paire of spectacles for the knight, had need to have a *Festrawe* made for him selfe to spell withall."

The second occurs, Alphab. i. p. 32: —

"Hee will find S. Austin's discourse in that tractate to bee pure gold; and Maldonate his glosse to be drosse or *Alcumie stuffe*, which will not indure the fire."

Libya.

[Feasetraw is a pin or point used to point at the letters in teaching children to read (*Halliwell*). Festrawe, or Feasetraw, is nearly connected with the old English word *Festue*, which signified the same thing, and with the old Fr. *Festu* now *Fétu*. Conf. in Latin, in Med. Latin, and in Ital., *Festuca*, and in Romance, *Festuc*. The old English *Fescue* (equivalent to *Festue*) seems to be from the Italian *Fuscello*.— "Alcumie stuff," probably "alchymy stuff,"

* Rev. John Hewett, D.D., born 1614. (See "N. & Q." for November, 1861.)

i. e. the alchymic *dross*, opposed to the "pure *gold*" mentioned just before in the same sentence. The word alchymy has been supposed by some to be connected with the Greek χύμα, which may account for the *u* in "Alcumie."]

Hymns from the Parisian Breviary. — Would you kindly inform me what versions of the above hymns into the English language are now accessible, either of the whole work, or of individual hymns; adding, if known, the publisher's name, and the price? Vryan Rheged.

[We believe the following is the most popular English version: *Hymns translated from the Parisian Breviary.* By the author of *The Cathedral* [Rev. Isaac Williams.] London: Rivington's, 1839, 12mo, price 5*s*. Our correspondent should also consult Mr. Williams's version of these Hymns as published originally in *The British Magazine*, 1834–1837, namely, vol. v. pp. 28, 274, 424, 539; vi. 28, 383, 618; vii. 252, 401, 405, 654; viii. 34, 150, 406, 516; ix. 27, 503, 626; x. 406; xi. 148, 386; xii. 29, 265, 508. The hymns are here printed in Latin and English, with the services (in English) where they occur.]

Squeers and Dotheboys Hall. — In *Literary Recollections*, by the Rev. R. Warner, vol. i., and commencing at p. 24, there is a description of a boarding school and its master, bearing an extraordinary resemblance to the renowned Squeers and Dotheboys Hall. Has this anything to do with the famous Yorkshire seminary and its principal, and is it the original of that establishment and its "head"? Mr. Warner's book was published in 1830 by Longman. Dickens published many years after that date. S. Redmond.

Liverpool.

[In the preface to the smaller edition of *Nicholas Nickleby*, published in 1848, Dickens tells us how the horrors and cruelties of Yorkshire schools were brought under his notice when he himself was but a boy; and how, in after years, when he found he could command an audience, he travelled northwards to gather information on the spot, with a view to call the attention of the public to the nuisance. The idea seems to have been taken up independently, and to have been honestly and fairly worked out.]

"Not worth a Rap." — Is anywhere noted in your world-read pages the probable origin of the expression "Not worth a rap"? I believe it to be genuine Indian, from the *heading* of a bill being "Rupees, Annas, and Pice." A. L.

[The want of small money in Ireland was grown to such a height in 1721–2, that counterfeit coins, called *raps*, were in common use, made of such bad metal, that what passed for a half-penny was not worth half a farthing. Hence the cant phrase "Not worth a *rap*." The name was, in all probability, derived from *rappen*, a small Swiss coin, value about half a farthing.]

Replies.

EDMUND BURKE.

(3rd S. i. 161.)

There can be no doubt as to the interest which attaches to the questions asked by your correspondent, but the research cannot, I fear, be sufficiently defined to give us much hope of a successful result. Other questions, however, may easily be solved by any intelligent gentleman residing in Dublin: for example, how his brother Garrett became possessed of the estate at Clohir, and what were the grounds for the suit or action for the recovery of that estate by Robert Nagle or Nangle. Nothing on this important subject can be collected from the biographers. Sir G. Cockburn, in the pamphlet to which your correspondent referred, gives an unfavourable account of the transaction: —

"To elude the persecuting rigour of the penal laws in Ireland, a Roman Catholic family made over their estate in trust to a brother of Mr. E. Burke's, a practising attorney in Dublin; but he thought proper to avail himself of their confidence, claimed and held the estate for himself, and bequeathed it to his elder brother.

"Mr. O'Connor was employed by this unfortunate family to carry on a suit in the Irish Exchequer to recover this estate. But as the rigid letter of the law was decidedly against their claims, Mr. O'Connor appealed to Mr. Burke's humanity in their favour. He candidly acknowledged the cruelty and injustice of the penal laws, and fairly and liberally owned that he would with conscientious pleasure restore the estate, if he did not apprehend that his doing so would throw an indelible stain on his brother's memory. The following panegyrical epigram on Mr. Burke's answer was written at that time, about 1773 [1777?] by Counsellor Harwood: —

"'Fraternal love inspires good Edmund's breast,
Of his dear virtue hear this glorious test —
He writes, declaims in mild Religion's cause,
Yet he's enriched by fraud and penal laws.
He 'gainst his conscience beggars a whole race,
To save a brother's memory from disgrace;
Rather than blast the generous donor's fame,
From him he heirs the profit, cheat, and shame;
Sarcastic truth with calm contempt he braves,
And from pure virtue shines the first of—knaves.'"

A like charge was preferred against the Burkes while Edmund was living, in the *Rape of Pomona*, by Mr. Coventry, afterwards M.P.

The general truth of these statements is strengthened by a letter from Edmund Burke, dated 9th Dec. 1777, and which may have been the reply to Mr. O'Connor. This letter — one of great interest — was published by Sir James Prior, but is not to be found in the last edition of his *Life of Burke*.

Here are serious charges, in which I, for one, am unwilling to place implicit confidence. Will some of your Dublin correspondents obligingly give us the authentic facts from the official records? T. C. B.

I agree with your correspondent that our ignorance respecting Edmund Burke and his family is quite startling. Even the few facts which he seems willing to receive are not proved. I am afraid that I cannot help to clear up the mystery, but I noticed some time since a fact respecting some Burke of one of the many Castle Towns

which may be worth notice. Thus, in the list of claims entered at Chichester House, Dublin, before 10th August, 1700; that is, Claims on Forfeited Estates, is one—

"No. 1020. By John and Thomas Bourke for mortgage in fee for £1000 on lands in Castle Town, Cy. Galway, Barony of Longford, late in the possession of John Burke."

And one of the witnesses to the lease and release, dated July, 1700, is "William Nangle."

If this association of names and facts—of Burkes, Nangles, Castle Town, and penal laws, have nothing to do with our Burkes, Nangles, Castle Town, and penal laws, it is a very remarkable coincidence.

J. A. W.

GORSUCH.

(2nd S. xii. 249, 335, 382, 443.)

In the Calendar of State Papers, Domestic Series, 1630, Oct. 24, is a petition of Daniel Gorsuch, merchant in London. On the south wall of Walkern church, Hertfordshire, above an altar tomb, under a semicircular recess, are the effigies of a gentleman and lady kneeling in prayer: Shields dexter, argent semée of 10 cross-crosslets, gules, 3 griffin's heads erased sable; sinister, sable 2 bars engrailed between 3 fleurs-de-lis or; with inscription to the memory of Daniel Gorsuch, citizen and merchant of London (*ob.* 8th Oct. 1638), his wife Alice, and three children — John, Katharine, and Joanna.

John Gorsuch, clerk, M.A., was rector of Walkern on the presentation of Daniel Gorsuch, 28th July, 1632; of whom see Walker's *Sufferings of Clergy*, pt. II. p. 251.

Thomas Talbot Gorsuch, Esq. (ob. April 27, 1820), buried at Barkway, Herts; tomb and inscription there. *Arms*, Argent, 2 chevronels azure, between 3 sprigs of myrtle. *Motto*, "Aperte vivere voto." This gentleman was a surgeon in London; the only son of Rev. William Gorsuch, M.A., vicar of Holy Cross, Shrewsbury, 1750, a native of Shrewsbury; ob. 1781. His sister Mary married Rev. John Rowland, rector of Llangeitho, Cardiganshire; and one of the Masters of Shrewsbury Free School. The Rev. Wm. Gorsuch Rowland, M.A., minister of St. Mary's, Shrewsbury, and Daniel Rowland, Esq., of London, with their sisters, substantiated their claim as next of kin in a Chancery suit to the property of Mr. T. Talbot Gorsuch.

The following extracts from the Parish Register of Holy Cross, Shrewsbury, may relate to this family: —

"1664, Oct. 20. Rowland, s. of Richard and Jane Gossage, bap.
1667, Aug. 15. Rowland, s. of Richard Gossage, bur.
1669, March 25. Richard, s. of Richard Gossage, bap.; bur. on 28th.
1671, June 1. John, s. of Richard Gossage, bap.
1674, May 1. Elizabeth, d. of Richard Gossage, bap.
1700, Sep. 16. Richard Gausage, poor laborer, bur.
1716, March 10. Widow Gorsage, pauper, bur.
1733, Oct. 18. Mr. Wm. Gorsuch and Mrs. Martha Talbot, both of St. Chad's parish, Shrewsbury, mar.
1770, Aug. 16. Wm. Gorsuch, s. of Rev. John and Mary Rowland, bap.
1772, July 31. John, s. of ditto, bap.
1773, Dec. 11. Jinetta, d. of ditto, bap.
1775, May 30. Martha d. of ditto, bap.
1777, Feb. 8. Maria, d. of ditto, bap.
1778, July 11. Daniel, s. of ditto, bap.
1765, Sep. 26. Daniel Rowland, bur.
1766, Oct. 8. Harriotte Rowland, inf., bur.
1778, July 15. Martha Rowland, inf., bur.
1781, Nov. 26. William Gorsuch, vicar, bur.
1764, Sep. 26. John Rowland, clerk, of St. Mary's par., Shrewsbury, and Mary Gorsuch of this par., spinster, mar.
1807, Nov. 4. Joseph Carless, Esq., of St. Julian par., Shrewsbury, and Eleanor Rowland of this par., mar.
1815, Nov. 22. Rev. John Rowland, rector of Llangeitho, aged 80, bur.
1816, May 17. Joseph Carless, Esq., Alderman, aged 68, bur.
1821, March 17. Mary, relict of Rev. John Rowland, aged 85, bur.
1844, Dec. 4. Eleanor, widow of Joseph Careless, Esq., aged 75, bur."

Gossage is the provincial pronunciation of Gorsuch. There are monuments to the above families in St. Giles's church, Shrewsbury.

Ursula, daughter of Sir Thomas Putt, Bart., of Gittesham, co. Devon, ob. 1686, and Ursula, daughter and co-heiress of Sir Rich. Cholmondeley of Grossmont, York, Knt., married Charles Gorsuch, Esq., of Oxfordshire; and died *s. p.*

W. A. Leighton.

Shrewsbury.

Is Gorsuch in the vicinity of Preston, as alleged by J. R.? Or was it situated between Scarisbrick Bridge and La Mancha? Some of the family of Gorsuch seem to have settled, or to have been living in London about 1715 or 1716. The family was Catholic, and mention is made of a priest of that name. Thomas Gorsuch, Thomas Gorsuch, jun., his sisters Anne and Mary Gorsuch, are mentioned in notes of that date. Under the date Nov. 17, 1706, I find that Mary Gorsuch gave to a friend a powder-box, which her father had, made of *lignum vitæ*. I suspect the father died Dec. 21, 1725. In the Catholic chapel at St. Helen's, there is a mural tablet in memory of a Gorsuch Eccleston: perhaps there was an inter-marriage between the families of Gorsuch and Eccleston, which latter family now represents the Scarisbricks and Dicconsons.

A. E. L.

THE EMPEROR NAPOLEON III.

(3rd S. i. 88.)

In my collection of autographs there is one of the present Emperor of the French, which runs as follows: —

"3A, King St., le 21 Avril, 1847.

"Mon cher Monsieur Campbell,

"Vous me feriez grand plaisir de vouloir bien traduire dans ce bon style Anglais que vous maniez si bien la lettre ci-jointe que je suis obligé d'adresser aux journaux.

"J'enverrai demain à midi chercher la réponse et j'espère que vous voudrez bien me rendre ce service.

"Recevez, mon cher Monsieur Campbell, l'assurance de mes sentimens d'estime et d'amitié.

(Signed) "Napoleon Louis B." *

In the London *Times* of the 23rd April, 1847, I find the following interesting letter, which was evidently that referred to by the writer of the autograph. It is characteristic, and being forgotten, merits reproduction in your pages: —

"*To the Editor of* The Times.

"Sir,—A Member of the Chamber of Deputies, M. le Baron Leconteulx, had the hardihood to assert, in the sitting of the 17th inst., that, in 1836, I violated the solemn engagement in consideration of which, he avers, I was graciously pardoned. A few months ago, Monsieur Capefigue, in the ninth volume of his *L'Europe depuis l'avènement du Roi Louis Philippe*, propagated the same calumny. Thus I am reluctantly constrained once more to refute malevolence which neither my prolonged captivity, nor my present retired mode of life has sufficed to silence.

"In 1836 the French Government made no attempt to negotiate terms for my liberation, for it knew full well that I preferred a solemn trial to being merely set at liberty. Nothing then was exacted of me, for the simple reason that there was nothing to require of me. Nor can I have conceded aught, since I craved no concession of the Government. Accordingly, in 1840, M. Frank Carré, the Procureur-General, when reading my indictment before the Court of Peers, was obliged to admit that my liberation in 1836 was quite unconditional (witness the *Moniteur* of the 30th September, 1840). When, therefore, I returned to Europe, in 1837, that I might close the eyelids of my dying mother, no moral obligation forbad my doing so.

"If in order to accomplish that act of filial duty, I had been weak enough to violate a promise, the French Government would not have found it necessary in 1838 to assemble a *corps d'armée* for the purpose of forcing me to quit Switzerland; a summons to keep my engagement would have sufficed. Moreover, if I had broken my word, the French Government would never have placed reliance in it afterwards; yet, far from that being the case, it repeatedly intimated to me, during my confinement at Ham, that upon my making certain pledges to the present dynasty, the doors of my prison would be forthwith thrown open.

"Now if I had as little regard as some would have it believed, for what, in my estimation, is most sacred—good faith — I should have unhesitatingly subscribed whatever conditions were proposed; whereas, on the contrary, I preferred to remain six years a prisoner, and to incur the perils of a hazardous escape, sooner than submit to terms which I deemed to be degrading.

"Let those who list censure my political life; let them, if they please, misrepresent my actions, nay, distort my motives; I shall not murmur, for I know that public opinion is inexorable towards the fallen; but never shall I suffer any one to asperse my honor, which, thank God! I have preserved unsullied through many severe trials.

"Confident, Sir, that in the spirit of justice, you will give insertion to the preceding refutation,

"I remain, Sir, Yours,

"Napoleon Louis Bonaparte."

"King Street, St. James's, April 22."

Can any reader of "N. & Q." inform me who was the Mr. Campbell to whom the above autograph was addressed, and whom the present Emperor of the French therein complimented on his "good English style"? D. C. L.

* Following his uncle's example, the Prince thus abbreviated his signature in familiar epistles.

TRIAL OF SPENCER COWPER.

(3rd S. i. 91, 191.)

Your correspondent J. F. has confounded Trial by Battel with an Appeal of Murder; and seems to think that the one was a *necessary* accompaniment of the other. This was by no means the case. Trial by Battel was merely optional on the part of the appellee, when he pleaded not guilty; and even that option was taken away when, as in Spencer Cowper's case, there had been a previous trial. So that all J. F.'s remarks on the Cowpers' not choosing to hazard the consequences of a trial by battel, are entirely irrelevant. In the 17th volume of Howell's *State Trials*, pp. 397—462, J. F. will find an appeal of murder against Thomas Bambridge, who had been already tried for the same crime and acquitted, in which there is no suggestion of a wager of battel.

No one, I think, can read the trial of Spencer Cowper without being convinced that he was entirely innocent of the crime; and so far from its being true, as stated in the extract given by W. D. (p. 91) from Wilkins's *Political Ballads*, that Cowper "paid his addresses" to Sarah Stout, the woman alleged to have been murdered, it was proved in evidence that she paid her addresses to him (a married man), and that he carefully avoided her pressing solicitations. That from political and sectarian causes the question was for some time kept alive there is no doubt; but that in the opinion of every unprejudiced person no stigma remained against him, is proved by the respect in which he was subsequently held; by his being afterwards elected a member of the senate, and being called upon to fill, successively, the offices of Attorney-General to the Prince of Wales, Chief Justice of Chester, and Judge of the Common Pleas.

With regard to the appeal, J. F. rather confuses himself between the mother of the deceased, and the mother of the infant heir-at-law, who would have been his natural guardian. Yet the whole proceedings were taken without her knowledge or consent. And though the sheriff was technically to blame for delivering up the writ to her, the whole infamy of the transaction appears in the judgment pronounced by the judges on the application for a new writ. They refused it on the ground that the first writ was clandestinely

and fraudulently procured, that it was absolutely renounced by the pretended plaintiff, and that the delay in the issue of the first writ showed that the prosecutors did not design justice, but to spin out a scandal as long as they could, maliciously and vexatiously. Spencer Cowper, so far from avoiding the inquiry, appeared in court and declared his readiness to answer. Edward Foss.

West Street Chapel (3rd S. i. 111.)—After the revocation of the Edict of Nantes, many French Protestants sought shelter in England. Those who came to London principally located themselves in the neighbourhood of Soho, and two or three chapels were opened in that district for the performance of Divine Service in their own language. About the year 1705, one of these in Grafton Street was given up, and the congregation removed to a new chapel, which they had erected in West Street, where they continued until 1742, when it appears to have fallen into disuse, and to have been shortly after re-opened by the Rev. John Wesley. It is probable that the congregation had considerably fallen off long previous, for it appears the Vestry of St. Giles in 1731 contemplated taking the French Chapel in West Street as a Tabernacle during the rebuilding of the parish church; but whether this was done or not, I have no evidence to show. I may perhaps mention, that, although used by the Wesleyans, it was continually called the "French Chapel." Indeed I have seen mention made of it as such so late as 1768. John Tuckett.

Great Russell Street.

Defaced and Worn Coins (3rd S. i. 130.)—To render the inscriptions visible by means of a hot iron requires some dexterity and great judgment when to cease applying the heat. The effect is *very* slight, and only depends on the difference of colour which heat gives to the same piece of metal under different degrees of density, — the raised legend and parts under it being less compressed than the flat portions of the coin. The experiment frequently fails by being carried too far. A domestic smoothing-iron held face upwards by some contrivance is convenient. Try the heat by applying a wetted finger, and if the moisture dries up with a sharp "fiz," it will do. Then put on the coin, and watch it by reflected light, and *the instant any traces of the impression become visible*, slide it off to a dry earthenware plate; the heat absorbed by the coin will carry on the effect until it cools. Roman brass coins incrusted and illegible are better brought into visibility by making them for a week or two (without any previous preparation) a part of the *olla podrida* that generally fills the pocket of an antiquary. I have brought out some small ones beautifully by this very simple method. U. O. N.

Quotation: "Forgiveness, etc." (3rd S. i. 69, 138.) — I have heard the proverb quoted as an old Italian one, — "The man who has injured you, never forgives." It certainly dates before Dryden, for I find it in George Herbert's *Jacula Prudentum; or, Outlandish Proverbs*, first printed in 1640, — "The offender never pardons."

He is, indeed, a happy man who has never proved experimentally the truth of this adage; which has afforded to many aggrieved persons the modified consolation of knowing that such conduct, however unchristian and inexplicable, is nevertheless by no means unprecedented.

Douglas Allport.

Smuggling (3rd S. i. 172.) — Your correspondent will find an account of smuggling in Sussex in the 10th vol. of the *Sussex Arch. Collections*, and he will find, published in 1749, 8vo, with engravings (5th ed., reprinted by W. Clowes, 20, Villiers Street Strand), —

"A full Account of the celebrated Hawkhurst Gang, who sacked the Custom-House at Pool. A Full and Genuine History of the Inhuman and unparalleled Murders of William Galley, a Custom-House Officer, and Daniel Chater, Shoemaker, by Fourteen Notorious Smugglers, with the Trials and Execution of the Seven Bloody Criminals, at Chichester; also the Trials of John Mills and Henry Sheerman, with an Account of the wicked Lives of the said Henry Sheerman, Lawrance and Thomas Kemp (two brothers), Robert Fuller, and Jockey Brown, (condemned at East Grinstead). With the Trials at large of Thomas Kingsmill and other Smugglers for breaking open the Custom House at Poole. To the whole is added a Sermon preached in the Cathedral Church at Chichester, at a Special Assize held there, by Wm. Ashburnham, M.A. 16th January, 1748—9."

He was afterwards Bishop of the diocese.

William Durrant Cooper.

Sir Archibald Alison's "Castlereagh" (3rd S. i. 128.) — I can account for Sir Archibald Alison's substitution of Sir Peregrine *Pickle* for Sir Peregrine Maitland, in his *Life of Castlereagh*. It results from the Hon. Bart.'s habit of dictating to an amanuensis, and afterwards being unable to correct his own proof sheets, owing to the multiplicity of his engagements, and the prodigious quantity of work he contrives to go through. The latter was, many years ago (say 1848), admirably illustrated in an able article in the *Dublin University Magazine* by Mr. R. H. Patterson, who has had much to do with the proof sheets. As regards the *lapsus*, Sir Archibald resembles all other authors, who, like poor Goldsmith, attempt dictation, and seems remarkably apt to massacre one sentence whilst thinking of the next. It is well-known that Sir Archibald is Sheriff Principal of Lanarkshire; and, in that capacity, he has frequently, in the midst of his literary labours, to indite and compose written judgments, sometimes mere words of form, on the weightiest matters of the law, which may by no means be neglected for

the mere anise and cummin of history; and I believe I can vouch for the fact that whilst in hot composition of his *History of Europe*, the distinguished author having occasion to take a Sheriff's Court "process" home with him for decision, transferred his attention for a moment from the historic to the forensic muse, but continued dictating to his clerk without alteration of his tone or gesture: —

"The Emperor, having advised this process, makes an *avizandum* therewith, dismisses the appeal, finds the defender liable in Two pounds five shillings and sixpence additional expenses, and decerns.

"A. Alison."

Judge the consternation in the Glasgow Sheriff's Court when this imperial rescript came before it!

Sholto Macduff.

Pettigrew Family (3rd S. i. 125.) — It is droll enough that any question should arise as to the genealogy of a family whose name itself (according to Mr. Mark Antony Lower) is but the original of our word *pedigree!* The testator, Robert Petigrew, shown by Ina to have been located in Somersetshire, was, in all probability, a descendant of the Cornish family of Petticru, of which there is a *petticru* of two or three descents in the Harl. MS. No. 4031, fo. 786. I have some recollection of having copied this a few years since, and sent it to Mr. Pettigrew, Ph.D., F.R.S., whose descendants will, however, probably be content to date their pedigree from him. S. T.

The Ffolliot Family (3rd S. i. 88, 158.) — I feel much indebted to Sir Thomas Winnington for the information he gives on this subject, and which I should be very glad if he would further oblige me by improving.

If *Lord* Ffolliot was the possessor — or nearly related to the possessor — of the Lickhill and Wishaw estates, there would of course be nothing noteworthy in the finding the record of his daughter's burial in a contiguous parish register. Will Sir Thomas Winnington, therefore, be kind enough of his own knowledge, or by reference to the resources of his magnificent library, to point out how he was connected with the family he alludes to? I should be glad also to know who "Thomas" Lord Ffolliot was — I never heard of him.

I always imagined the family to which Sir Thomas refers, to have been identical with the Folliots of Purton, co. Wigorn, whose pedigree was entered at the Visitations, of which the line of the Irish Peer was a cadet, not closely connected, and after one of whose members the late Bishop (Cornewall) of Worcester was named "Folliot." S. T.

Sutton Family (3rd S. i. 131.) — A gentleman, who signs himself J. P. Sutton, states that his father now represents the Sutton family in Ireland. This may possibly be the case, as the only son of the late Cæsar Sutton of Longraigue, in the county of Wexford, is not at present in this country. Querist is anxious to find out the name of the founder of his family who came over to England with William the Conqueror. This it may be difficult, if not impossible, now to ascertain. It is probable the name of Sutton was not imported from Normandy, but derived from the grant of lands in England so called.

The first Irish settler was Roger de Sutton, who came over in the reign of Henry II., and received a grant of the parish of Kilmokea, still known as "Sutton's Parish," in the county of Wexford. Here he built the castle of Ballykerogue, now in ruins; together with a chapel adjacent thereto, where some members of the family lie buried.

The principal ramifications from this stock were the Suttons of Clonard, near the town of Wexford, which was probably the senior branch, the Suttons of Longraigue, and a family who lived, and are possibly still living, at Clonmines, in the county of Wexford.

Some members of the Clonard branch, who were adherents of James II., emigrated (when that monarch was dethroned) to France and Spain; where they assumed the title of Counts of Clonard, not Clouard, as in your paper.

The present writer is not aware that a lizard was ever the crest of the Suttons. He thinks it was a lion, or demi-lion rampant.

The name of "Cæsar" came into the Sutton family by an ancestor of the Suttons of Longraigue; who married a Miss Colclough of Tintern Abbey, in which family the name is common.

With respect to the size and personal appearance of the Suttons, they were in general handsome, and the men of large frame, and inclined to be fat. The present writer recollects one of them who weighed thirty-six stone; and was so bulky that, when he died, it was necessary to remove the window-frame in order to get his coffin out of the house.

The late Mr. Edward Sutton, of Summer Hill, near Wexford, was the last male representative of the Clonard branch. He left two daughters, who are still living.

A Connexion of the Suttons.

Arms of Wilkes (2nd S. xii. 435.) — The arms of John Wilkes, Lord Mayor of London in 1774, were, Or, a chevron between 3 ravens' heads erased sable. Unyte.

Doubler (3rd S. i. 148.) — Your correspondent will find his Query answered by referring to the Abridgement of Dr. Jamieson's *Dictionary of the Scottish Language*. Under the word "Dublar" reference is made to "Dibler," which last is defined "A large wooden platter." As to the deri-

vation, the author cites the old English word "Dobeler" and the old French word "*Doublier-assiette.*" I may notice that in Scotland the word "aschet," as denoting a large flat plate, is of daily use. G.

Edinburgh.

The word *doubler*, or *doubeler*, signifies a large dish, probably so called from its holding double the quantity of an ordinary one. Bailey gives it thus: "*Doubeler* or *Doubler*, a great dish, or platter. C.," that is, a country or provincial word. F. C. H.

Dacre of the North (1st S. iv. 382.) — Having just met with this hitherto apparently unanswered Query, I beg to say, if not too late, that in Burke's *Extinct Peerages*, it is stated that Francis, fourth son of William Lord Dacre, married Dorothy, daughter of John Earl of Derwentwater, and had Randal, who died without issue two years before his father, and was the last heir male of that line. Leonard Dacre, brother of Francis, appears as Lord of the Manor of Eckington, 1553—63. J. Eastwood.

Eckington.

Ancient Custom in Warwickshire on All Souls' Eve (1st S. viii. 490.) — This hitherto unanswered Query relates to a custom formerly kept up in many other parts of England and Wales, which is supposed to have been emblematical of lighting souls out of Purgatory. There is much about it in Brand's *Popular Antiquities*; to which may be added that *teen* is from the A.-S. *tendan* or *tyndan* (from which also comes *tinder*), "to kindle, or set on fire;" and that *low*, meaning flame, occurs frequently in old poets, and may yet be heard occasionally in the provinces.

J. Eastwood.

Eckington.

"The Beginning of the End" (2nd S. xii. 307, 357, 381.) — It does not seem likely that a phrase in such common use should have *originated* with General Augereau, as suggested by Gnarus. Was it not Shakspeare who first popularised the expression, albeit unwittingly, as he evidently wrote it in burlesque, and for the purpose of ridiculing the false punctuation of his players, in *Pyramus and Thisbe?* The Prologue to the extravaganza should evidently be thus spoken, —

"We come not to offend,
But with good will to show our simple skill; —
That is the true beginning of our end.
Consider then. We come; but, in despite,
We do not come. As minding to content you,
Our true intent is, &c."

A great man had need be very careful how he writes or speaks, lest his nonsense should become proverbial, or what is still worse, be looked upon by the masses as something wonderfully recondite or philosophical. Douglas Allport.

Satin Bank Note (3rd S. i. 111.) — In bygone years, whenever any scoundrel had succeeded in procuring a few pounds of ready money and sentence of death, in exchange for certain clever imitations of the old copperplate Bank of England note, some wiseacre would call public attention to such an invention as the one described — an ingenious combination of weaving and printing; and raise a great outcry about neglected merit on its rejection by the Bank — an event which must have been anticipated by every one but the too sanguine inventor.

I knew an engraver who wasted many years, and a fair property, in engraving elaborate and intricate patterns, under the delusion that, for the better prevention of forgery, the Bank would be compelled to adopt his method. He lived just long enough to see the marvellous combination of paper-making and letter-press printing exhibited in the present simple Bank Note, and died a disappointed and broken-hearted man. U. O. N.

Tabards worn by Ladies (2nd S. xii. 435.) — Are the arms on the tabard, worn by Elizabeth Covert, her own family arms? If so, it is probable that she was the heiress, or sole representative of her family. Chessborough Harberton.

Totnes.

Holand, Duke of Exeter (3rd S. i. 52, 157.) — The crest of John Holand, Duke of Exeter — "Upon a chapeau doubled ermine, a lion passant, guardant, crowned and gorged with a collar of France," — was, as Sandford states, curiously carved in stone upon the Duke's monument in St. Catharine's church, near the Tower of London. This most interesting church was taken down in the year 1826, in order to make space for the new St. Catharine's Docks. The canopied monument of the Duke was, with other historical remains, carefully preserved; and removed to the new church of St. Catharine, in the Regent's Park. Your correspondent will find the monument there. It is well worthy of inspection, being very elegant in design. Great credit is due to those concerned in the establishment of the Docks for respecting the precious relics contained in the old church, and not permitting them to be scattered. Some illustrations of the canopied stalls are given in Pugin's first volume of *Examples of Gothic Architecture.* Benj. Ferreys.

Turgesius the Dane (3rd S. i. 150.) — H. C. C. will find mention of *Turgisleby*, a place in Yorkshire, in Burke's *Commoners*, vol. iv. p. 728 (1st edition), Jones of Llanarth. H. Clinton.

Royston, Herts.

Edward Manisty (3rd S. i. 89.) — Matriculated as a pensioner of Clare Hall, 13th Dec. 1622; was B.A. 1626–7, and M.A. 1630.

C. H. & Thompson Cooper.

Cambridge.

FAIRFAX AND DÆMONOLOGIA (3rd S. i. 150.) — The manuscript referred to has been printed in the *Transactions of the Philo-Biblion Society*.

Q. D.

MUTILATION OF SEPULCHRAL MEMORIALS (2nd S. xii. 12.) — The pathway from the road to the church of the parish of Catherington, Horndean, Hants, is *paved* with head-stones. B. W.

REV. JOHN WALKER'S MSS. (2nd S. xii. 435.) — Nine volumes of Walker's Collections for his *Sufferings of the Clergy* (of which eight are in small quarto and one in folio) are preserved among Rawlinson's MSS. in the Bodleian Library. They consist for the most part of rough notes and indices, written in a straggling and indistinct hand, with a few letters and papers from other persons. W. D. MACRAY.

READING THE SCRIPTURES IN THE SIXTEENTH AND SEVENTEENTH CENTURIES (3rd S. i. 166.) — To comply with the wish of D. M. STEVENS to see the opinions of the early reformers on the subject of reading the Scriptures, we may first cite Luther himself as follows: —

"Let no one imagine that he has tasted the Scripture, ... It is a great and wonderful work, to understand the Word of God . . . It is impossible to fathom and go deep into a single word of the Scriptures, in spite of the precepts of all the learned men and theologians, for they are the words of the Holy Ghost, wherefore they are too sublime for any men, in spite of St. Peter, Paul, Moses, and all the saints, to understand thoroughly a single word of them."—*Table Talk*, Eisleben, 1566, p. 4.

"Be not absorbed in deep thoughts, and full of self-conceit, but unite yourself to the Church of Christ, and keep to her as a helper by whom the word of God is purely learned. I and every righteous preacher have command and power from God to teach you and comfort you; wherefore you should believe my word with certainty."—*Ibid.* p. 18.

F. C. H.

Your correspondent is probably acquainted with the famous passage in the *Paraclesis* of Erasmus, but it deserves to be quoted for its excellence: —

"Vehementer ab istis dissentio, qui nolint ab idiotis legi Divinas literas, in vulgi linguam transfusas, sive quasi Christus tam involuta docuerit, ut vix a pauculis Theologis possint intelligi, sive quasi religionis Christianæ præsidium in hoc situm sit, si nesciatur . . . Optarim ut omnes mulierculæ legant Evangelium, legant Paulinas Epistolas. ¦ Atque utinam hæc in omnes omnium linguas essent transfusa, ut non solum a Scotis et Hibernis, sed a Turcis quoque et Saracenis legi cognoscique possint. Primus certe gradus est, utcunque cognoscere. Esto, riderent multi, at caperentur aliquot. Utinam hinc ad stivam aliquid decantet agricola, hinc nonnihil ad radios suos moduletur textor, hujusmodi fabulis itineris tædium levet viator. Ex his sint omnia Christianorum omnium colloquia."

WILLIAM J. DEANE.

EXORCISM; LUTHER (3rd S. i. 171.) — W. D. wishes for "a reference to the works of Luther, or his biographers, in which the often-repeated story of his driving away the Devil is mentioned." He will find plenty, and in great variety, on the subject, in Luther's *Epist. ad Elect. Saxon*, edit. of Jena, vol. v. p. 485; in tom. ii. fol. 77; in *Concione Dom. reminiscere*, fol. 19; in *Colloqu. Mensal.* foll. 283—275—281—32. Indeed, his *Table-Talk* abounds with instances of his various ways of driving away the Devil. One of these seems to have required a very strong faith, for he says: "Sathanam cum pedore abigere possum; credens talia potest præstare, quæ alius non poterit."—*Colloqu. Mensal.* ii. p. 22. If W. D. desires to know the opinion of one of his German Protestant biographers, I may refer him to Verhirdon, *Vita Lutheri*, p. 22, A.D. 1602. I refrain from giving his words, lest I should appear to border upon controversy.

W. D. further inquires what are the "four infallible rules" by which exorcists detect those evil spirits who put on the form of angels of light. I know nothing of *four* particularly infallible rules; but he will find in the treatises of Delrius, *Disquisitio Magic.* and *Monacelli*, t. iii., several signs of the presence of evil spirits, and rules for detecting them, which it would be out of place to enumerate here. F. C. H.

MISS POND (3rd S. i. 172.) — In the answer to the Query respecting Miss Pond there is an inaccuracy, which it may be well to correct. Lady Susan Strangways was the eldest daughter of Stephen Fox-Strangways, first Earl of Ilchester. Moreover, Henry (not "Stephen") Fox was the first Lord Holland; and his daughter, if he had one, was not a "Lady." Therefore, for "Stephen Fox, the first Lord Holland," read Stephen Fox-Strangways, the first Earl of Ilchester. ABHBA.

VISITATION OF SHROPSHIRE (3rd S. i. 127.) — Is not the "well-known local genealogist," referred to by G. W. M. in his note under this head, the late Mr. *Joseph* (not George) Morris, of Shrewsbury? S. T.

VENTILATE (2nd S. ix. 443, 490.) — Your correspondents have already shown that this word is of no modern origin. Allow me to adduce another instance of the early use of this word. It occurs in Joseph Caryl's *Exposition upon the five last Chapters of the Book of Job.* London: 1666. At p. 11 he writes: —

"First. God answered Job out of the whirlwind; that is, when there was a great bustle or storm among the disputants, conflicting about Job's case; one moving this way, another that, all being tossed about (as it were) with the wind of their several opinions in *ventilating* his condition."

LIBYA.

INTERDICTED MARRIAGES (3rd S. i. 153.) — I am sure that DOUGLAS ALLPORT will be gratified, and others may be, by sight of the following extract from the Register Book of this parish: —

"1653. Now marriages were prohibited by ministers, and putt into the hands of the justices of the peace anno 1653, by a *Parliament that did nothing else*, but they sate not long after, and marriages returned into the power of ministers again, anno 1657."

C. E. Birch.

Wiston Rectory, Colchester.

St. abbreviated to T., Tanthony, etc. (3rd S. 75.) — Your correspondent R. S. Charnock, suggests that "Tiffany" is derived from *tiphaine*, the initial letter being an abbreviation of *St.*; and instances Tooley, from St. Ooley, *i. e.* St. Olaf. Add the following examples: — The fair at Kimbolton, Huntingdonshire, held on old St. Andrew's Day, is called "Tandrew Fair"; and gaudy finery is called *tawdry*, from the gay way in which the shrine of St. Audrey (*i. e.* Taudry) was bedecked. Tanthony, for St. Anthony, is also a well-known abbreviation. Thus, only the other day, a poor woman said to me that her neighbour "had got the Tantony fire"; and another cottager said that her child stuck as close to her "as a Tantony pig." Hone tells us all about this Tantony pig, and the blessing of the beasts at Rome on St. Anthony's Day, and nearly everything else that can be told in connexion with the Saint. (See Hone's *Every-day Book*, i. 110—121.) Halliwell also treats of the phrase in his *Dictionary*. It is also incidentally mentioned in the third volume of the first Series of "N. & Q." where will be found many curious notes relative to "the Tantony bell." The following mention of the origin of the bell is not given in Hone, and will be new to these pages. It is given in Taylor's *Antiquitates Curiosæ*, 1819, p. 70: —

"From the above hospital (St. Anthony's, Threadneedle Street, London,) also originated the tantony, or little bell of churches, which was used to call the devout to supererogatory prayers, or vain masses, for the release of souls from purgatory."

But, the bell was the Saint's symbol, as is shown by Mrs. Jameson in her *Sacred and Legendary Art*.

Cuthbert Bede.

Ireland, National Colour of (3rd S. i. 68.)—

"Planche XI. Pavillon *particulier* d'Irlande. Il est *vert*, chargé d'une harpe d'or, au franc quartier, chargé d'un croix rouge." — From *La Connoisance des Pav. des Nations Mar.*, à la Haye, 1737, p. 11.

It seems strange that the field of the Irish arms, as borne by the sovereign, should be azure. Who are "the many" who, according to Abhba, say the colour should be purple?

Chessborough Harberton.

Totnes, Devon.

Thomas Simon (2nd S. xii. 510; 3rd S. i. 178.)— In reply to the inquiries of P. S. Carey and Clio, I beg to state that there were refugees of the name of *Simon*, at Canterbury, soon after 1572. I add two matches, which I have recently discovered, and which will show this; and some others, which may assist your correspondents in their investigation. A search at the General Register Office, in the Register of Baptisms in the London Walloon Church, would probably be attended with success:

At Canterbury.

"1593. Melcio Simon and Ysabeau Descamps.
1605. Jaque Simon (son of Melchior Simon) and Susane Descamps.
1646. Dan[l] Agache and Marie Simon.

At the Savoye.

1685. Dan[l] Simon and Ester Ferrant.
1690. Dan[l] Perdrieau and Eliz. Simon.
1725. Pierre Simond and Sus[e] Grotesse de la Buffiere.

At Hungerford Market Chapel.

1695. Daniel Simon and Marthe Le Page.

At La Patente, Soho.

1703. Pierre Jolly and Charlotte Simon."

There was at Canterbury in 1650 a mutual release from a contract of marriage, — a rather unusual occurrence. The parties to it were Ernoult du Emme and Marie *Simon*.

John S. Burn.

Henley.

In reference to the Query of Clio, allow me to mention, that in a valuable paper contributed by W. Durrant Cooper, Esq., F.S.A., to vol. xiii. of the *Sussex Archæological Society's Collections*, entitled "Protestant Refugees in Sussex," will be found copious lists of foreign immigrants into Rye at various periods of continental persecution. In one of these lists (p. 194), dated the "xxviij[th] daie of Marche, in the eleventh yere of her hignes' reign, A° D'ni 1569," under the heading "Of Depe," the name of John Symon occurs. In a later list (p. 197): —

"A Viewe taken of the French and other Strangers within the Towne of Rye, the fourth daie of November, 1572."

Also, under the the heading of Dieppe, is the following: —

"John Symon, *Mariner*, his Wife and 5 children."

Why may not Pierre Simon, and his son Thomas, have descended from this John Symon?

H. C. Index.

Arthur Shorter (3rd S. i. 118.) — Your correspondent, Mr. J. P. Phillips, will learn from Peter le Neve's *Pedigrees of Knights*, &c., written in 1718 (Harl. MS. 5801), that Arthur Shorter was the third son (John and Erasmus being the two eldest) of the John Shorter who married Elizabeth Phillips; and who was the only son of Sir John Shorter, Knt., Lord Mayor in 1688. He was brother to Katherine Lady Walpole and Charlotte Lady Conway. In the abovementioned work he is described as "unmarried," but whether he subsequently married or not I have no means of ascertaining.

H. C. F.

Passage in Cicero (3rd S. i. 111.)—It is possible that the passage which was in the head of Von Raumer was the following extract, from Mosheim, *De Reb. Christian.* (p. 957), on the Edict of Maximian (A.D. 311): —

"Unde juxta hanc indulgentiam nostram debebunt Deum suum orare pro salute nostra et reipublicæ, ac suâ, ut undique versum res publica restet incolumis, et securi vivere in sedibus suis possint."

On which Mosheim remarks, as translated by Lardner (*Credibility*, viii. 310): —

"From these words it appears: 1. That Maximian believed the Christians had some God. 2. That this God was not the supreme God, Maker of all things, whom all ought to worship, but the God of the Christians only: that is, the God of some certain people, as many of the Gods were supposed to be. For at that time the Greeks and Romans, and all other people, believed that there were Gods proper and peculiar to every nation."

T. J. Buckton.

Lichfield.

Gray's Elegy Parodied (3rd S. i. 197.)—There has appeared in *Punch* another parody than that recorded by Delta. It is called "An Elegy, written in a London Churchyard, by a Tradesman in the Vicinity." I cannot send the date of its publication, as I have only a copy of it from *Punch*, of which I would send a copy if it is wished. J. F. S.

Perhaps H. E. may have some difficulty in obtaining *The Repository*. If so, he will find this parody in *Elegant Extracts*, book iv. p. 752, 1803, with Mr. Duncombe's name attached.

Chessborough Harberton.

Totnes, Devon.

Nockynge and Dowell Money, etc. (3rd S. i. 149.)—Has not your correspondent mis-read some of these words? I think two of the items relate to *Hock-money*. There was a *Hock-day* for men and another for women. The money received of "Sent Jonys brethered" refers to the *Fraternity* or *Brotherhood* of St. James, and some of the inhabitants of Guilford no doubt composed this fraternity, and supported a chapel dedicated to St. James in the parish church, and provided for services there. John S. Burn.

Henley.

King Plays (3rd S. i. 155.)—In the Corporation Records of Henley is a notice of money gathered of the King Play, "Where Ric. Andrew his son was *semer* King."* Is not this the same word as that rendered by your correspondent, *Sommer?* and was not the iiij^{s}. x^{d}. received from the *pretended* Lord? John S. Burn.

Henley.

Lord Warden of the Marches (3rd S. i. 171.)—In reply to L. H. R.'s Query, I believe the *first* Lord Warden of the Marches against Scotland was *Robert de Clifford*. He was styled "Keeper of the Marches" in the time of Edward I., but in the first year of Edward II. (1307) he was appointed "Lord Warden," apparently with the intention of giving both office and officer greater dignity. Robert de Clifford was slain at Bannockburn on the 24th June, 1314.

C. Nicholson.

Muswell Hill.

Rev. Wm. Thompson (2nd S. xi. 49, 183.)—Alex. Chalmers must be in error in saying that he was Dean of Raphoe. In the notices of Sale Catalogues — Nichols's *Literary Anecdotes* (vol. iii. p. 636), I find under the name of T. Davies, Russell Street, Covent Garden — (Rev.) Wm. Thomson, of Queen's Coll., Oxford, whose library appears to have been sold in 1768. There can be little doubt that this was the gentleman inquired after by your correspondent, and he probably died about this time—1768. R. Inglis.

Army and Navy Lists (3rd S. i. 198.)—The volume described in J. M.'s communication appears to be a copy of the same edition as that in the Library of the Hon. Society of the King's Inns, Dublin (already noticed, 2nd S. v. 281). The date in the title of this latter has, however, been altered by the pen to 1746; but at the end is engraved, "Published 1st March, 1744, by J. Millan, &c." F. R. S.

Dublin.

* See the *History of Henley* (p. 193), where also are some notices of Fraternities.

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Horatii Opera. Editiii Lefebre. Paris, 18—? 24mo.

Lettres de Messire Roger de Rabutin, Comte de Bussy. Vol. I. à Paris: chez Florentin Delaulne, 1721. 5 Vols. 8vo.

Wanted by *L. G. Robinson, Esq.*, Audit Office.

Thomas Hayward's British Muse. Vol. III. The edition printed for F. Cogan, at the Middle Temple Gate, Fleet Street; and J. Nourse, at the Lamb, without Temple Bar. 1738.

Wanted by *W. I. S. Horton*, Rugeley, Staffordshire.

Notices to Correspondents.

We are compelled to postpone until next week our usual Notes on Books.

J. Bradshaw (Manchester) *will find what he wants in Kelham's* Dictionary of the Norman, or Old French Language; *or, what is still better, Roquefort's* Glossaire de la Langue Romane.

E. A. G. *Pigeons were formerly applied to the feet of dying persons.*

The Rev. F. S. Malleson *will find his article in* "N. & Q." *of 22nd February.*

Mr. Dixon *will find his in* "N. & Q." *of 1st March.*

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Notes.

EDMUND BURKE.

I rejoice that a spirit is at last aroused about Edmund Burke, which must, I think, result in some information, be it more or less. But it is not quite fair to call upon Irishmen to lend us assistance until we have given good evidence that we are willing to help ourselves, Now it struck me, on reading your late papers, that some questions of interest might perhaps be answered in London better than in Dublin; and that we might, by a search in our Record Office, learn something of the true grounds of the Bill in Chancery filed by Lord Verney against Edmund Burke about which we have heard much, and know very little. The stories told, or hinted at by biographers, about this chancery suit have not been to the credit of Burke.

It is now admitted that William Burke was the foremost man among the Burkes — was the first that rose to a position of some political importance. He was the great friend of Lord Verney, by whose influence he was returned M.P. for Bedwin. It was on the representation of William Burke that Edmund got the appointment of private secretary to Lord Rockingham, as Edmund, we are now told, "more than once said"; and it was by his influence that Lord Verney appointed Edmund member for Wendover. In brief, William and Edmund, and Richard Burke lived together like brothers. That William had any fortune, we know not; but we do know that Edmund and Richard were poor enough — Richard, a clerk in the city, and thinking it a rise in fortune to go out as supercargo; while Edmund was compiling books for a living — *The Annual Register*, for an annual hundred pounds. Suddenly we find that William and Richard, and Lord Verney, and other of their friends were gambling desperately in East India Stock. There is no proof, however, that Edmund was a party concerned; but it is strange if he were not that, at the close of 1768, he was enabled to purchase the estate of Gregories for about 21,000*l.* The explanation as to how Edmund was able to make such a purchase has never been satisfactorily explained, indeed every explanation has been varied so soon as questioned. The last version, however, admits "that some portion [of the money] it is believed came from William Burke." Unfortunately, within a twelvemonth Lord Verney, William Burke, and Edmund's brother Richard, with their friends, were utterly ruined—ruined past recovery. This brings me to the allegations in Lord Verney's Bill, which I have abstracted as follows from the Record Office: —

Earl Verney v. *Burke.* — Bill in Chancery, dated 16th June, 1783, states —

"That on or shortly before the year 1769, the Right Honble. Edmund Burke of Gregories, was and he now is entitled in fee simple to a capital messuage or mansion-house called Gregories, and other messuages, lands, &c. in the county of Bucks, subject to the payment of 6000*l.* due on mortgage; And the said Edmund Burke shortly before, or in the year 1769 had occasion to borrow 6000*l.* for the purpose of paying money due on such mortgage. That shortly before the year 1769 William Burke, Esq. a cousin or other relation represented unto your Orator such occasion of the said Edmund Burke for money, and the said William Burke by himself or by Joseph Hickey of St. Albans Street, Attorney, then concerned for the said Edmund Burke and William Burke or one of them, requested your Orator to lend such sum for such purpose, and the said William Burke did by the authority and direction of the said Edmund Burke, or with his consent, propose that the said estate which was so then in mortgage should be assigned in Trust for your Orator for securing the payment with interest, and that he the said Edmund Burke should execute a Bond. That it was soon afterwards proposed by the said William Burke, or some other Agent of the said Edmund Burke, that your Orator should pay such sum to Messrs. Drummonds to the account of the said Joseph Hickey who, as it was represented to your Orator by the said William Burke, would take care to have a proper assignment of the said mortgage, and procure a Bond from him the said Edmund Burke for payment. That in consequence your Orator's agents —— Brymer and Elias Benjamin De la Fontaine, on or about the 14th March, 1769, did pay into the hands of Messrs. Drummond the sum of 6000*l.* to be placed to the account of the said Joseph Hickey, and the said sum was so received by or applied for the use or benefit of the said Edmund Burke very soon after the said month of March, in or towards the discharge of the money then due on the security of such estate. But the said Edmund Burke or any other person never hath assigned the said

estate or any part thereof unto your Orator, and that your Orator having occasion for the said sum of 6000*l.* and interest thereof hath at several times, by himself and his agents, applied unto the said Edmund Burke, and requested him to pay the same." [Concludes with Interrogatories, and prays that "your Orator may have full discovery and disclosure of the several matters aforesaid."]

Answer, sworn 26 November, 1783:—

"Edmund Burke, &c., saith that he is now and was in or about the month of May, 1769, seized of a capital messuage, &c., called Gregories, and divers others lands, &c., situate in the parishes of Beaconsfield and Penn in the county of Bucks, of the yearly value of 500*l.*, or thereabouts, in the whole. And which capital messuages, lands, &c., were in and before the said year, 1769, and at the time of this Defendant's purchasing the same, subject to the payment of 4465*l.* for principal and interest due and secured by mortgage to Lord Dudley, and a sum of 1096*l.* 7*s.* 9*d.* for principal and interest due, and secured by a judgment or judgments to Mr. John Saunders, but not subject to any other mortgages or incumbrances. But how much was due for principal and how much for interest, Defendant doth not now remember nor can set forth. And this Defendant saith, that he was not at any time seized of or entitled to the said estates and premises or any part thereof, nor were or was the same at the time of this Defendant's said purchase thereof subject to the payment of 6000*l.*, or any other large sum of money due on any mortgage or mortgages thereof save as aforesaid. That when he purchased the said estate and premises, which was in the beginning of the year 1769, payment of the whole of the said moneys with which the same were incumbered as aforesaid, was demanded on behalf of the said mortgage and judgment creditors, and the said sums of 4465*l.* and 1096*l.* 7*s.* 9*d.* were accordingly paid by or on behalf of this Defendant on or about the 20th or 21st days of February, 1769. And this Defendant saith that he had occasion for a considerable sum of money which he believes, but does not exactly recollect, may have amounted to 6000*l.* in or shortly before the said year 1769, in order to make and accomplish his said purchase. And upon the voluntary offer of another friend, and not the said Complainant to aid him with the same, he this Defendant, did accept of the said voluntary offer, and did apply the money so offered for the purpose of paying off or discharging the purchase money. And this Defendant further saith, that he does not know nor can form any distinct opinion of what degree of relation (if any) William Burke in the Bill named may stand to this Defendant, but that he does believe that their fathers did sometimes call each other cousins, but has no other occasion to believe that they are of kindred. That he doth not know, but believes it may be true, that at the time in the Bill mentioned Joseph Hickey was employed as attorney to said William Burke. That the said Joseph Hickey was not concerned either as Solicitor, Attorney, or Agent for this Defendant respecting the negotiating the purchase of the said estate, discharging the said mortgage, and judgments, or in any other transaction relating to the said estate or the matters in the said Bill mentioned, or any of them to the best of this Defendant's recollection or belief. That he does not know or believe or ever heard that said William Burke or any one else represented unto the said Complainant this Defendant's said occasion for money, or that the said William Burke by himself, or by the said Joseph Hickey requested the said Complainant to advance and lend the said sum of 6000*l.*, or any other sum of money to this Defendant for any such purpose as in the said Bill mentioned, or for any other purpose. That he denies that the said William Burke or Joseph Hickey were or was employed, or directed, or authorized by this Defendant to solicit or propose that the estate of this Defendant, which was then in mortgage as in the said Bill before mentioned, should be assigned or conveyed. That the said Complainant in or about the months of November or December, 1779, did, when this Defendant was much occupied with business, come to the Defendant's house, and on the Defendant's coming into the room where the Complainant waited, did apologise for calling him from business, and then for the first time, as this Defendant remembers and believes, apply to this Defendant for a settlement, but not of 6000*l.* as in the Bill alleged, or of any such sum; but in a confused and indistinct manner alleged that money was due and owing to him by this Defendant, but without mentioning the time or occasion, or any ground upon which the said demand was formed. And this Defendant saith he received the said demand with surprise, and to the best of the Defendant's recollection, told the Complainant that he knew nothing about it, and not having time then to talk further on the subject, he never heard more from the Complainant until the 23rd day of July, 1782, when he received a letter from the Complainant making another general demand, but not a demand of 6000*l.* or of any definite sum whatsoever, but mentioning a loose and vague general claim of pecuniary matters unsettled between them; and in the month of Aug. 1782, this Defendant received another letter from the said Complainant on the subject, and alluding to a large demand, but without mentioning any sum, after which this Defendant heard no more of the said demand until about the month of June 1783, when and since which this Defendant saith the said Complainant and Mr. Harman, his Attorney or Solicitor, have made applications to this Defendant for payment of a sum of 6000*l.* and interest."

It is strange that legal proceedings were not commenced by Lord Verney for so many years after the loan. It may be said that his lordship and William Burke were for many years fighting a hard fight against their joint and separate creditors, as the records in our courts of law and equity abundantly prove — that William Burke went suddenly to India, with letters of introduction from Edmund, to escape from his creditors, and in the hope of there finding a maintenance. It is equally strange, if there were no truth in the story, that Lord Verney should have known the exact requirements of Edmund Burke in 1769, the why and the wherefore, as it appears from Burke's answer, that he did. Burke, be it observed, admits that he did borrow 6000*l.*, or about that sum, for the purpose, and at the time named; and he does not say that he did not receive the money from his "friend" William Burke. If that friend were other than William Burke, what so conclusive in reply as to have named the "friend," and proved the fact; and strangest of all to my mind, considering the early relations of the parties, the humble tone in which my lord is made to enter into Burke's presence, and Edmund Burke's apparently small acquaintance with William, who is described in his letters about that time as the dearest friend he had on earth, but whose relationship to him, "if any," he did not know.

Here, at any rate, are certain facts which your readers may interpret as they please. J. R. T.

FOLK LORE.

Letting the New Year in. — Your correspondent Locked Out refers to a very old superstition of the neighbourhood from which he writes, and one from which many a flaxen-headed boy has suffered. It not only applies to the letting in the new year, but also to Christmas morning. The object of desire is that the first person who enters a house on the morning of Christmas Day or that of New Year's Day, should have black or dark hair. Many make arrangement, by special invitation, that some man or boy of dark hair, and otherwise approved, should present himself at an early hour to wish the compliments of the season, and the door is not opened to let any one else in until the arrival of the favoured person. He is regaled with spice cake and cheese, and with ale or spirits, as the case may be. All the "ill luck" — that is, the untoward circumstances of the year, would be ascribed to the accident of a person of light hair having been the first to enter a dwelling on the mornings referred to. I have known instances where such persons, innocently presenting themselves, have met with anything but a Christmas welcome. The great object of dread is a red-haired man or boy (women or girls of any coloured hair or complexion are not admissable as the first visitors at all) and all light shades are objectionable.

I have not been able to trace the origin of this custom, nor do I remember having read any explanation of its meaning. I once heard an aged woman, who was a most stern observer of all customs of the neighbourhood, especially those which had an air of mystery, or a superstition attached to them, attempt to connect the observance with the disciple who sold the Saviour. In her mind all the observances of Christmas were associated with the birth or death of Christ; and she made no distinction whatever between the events which attended the nativity, and those which preceded and followed the crucifixion. She told me that Judas had red hair, and it was in vain to argue with her that he had no connection whatever with the events which our Christmas solemnities and festivities were intended to commemorate. It satisfied her mind, and that was enough. After many inquiries I was not able to obtain any answer more reasonable. There must be some ground for so wide-spread a custom. T. B.

Irish Superstition. — I extract the following from an Irish newspaper (*The Irish Times*) of the 9th inst. The writer, alluding to an extraordinary instance of fecundity in a cow, says: —

"The unequalled dam came into Mr. Cooneys' hands from those of a relative of his in 1847, and *for no consideration would she be sôld to a party of a different name or other kindred — it would be deemed unlucky.*"

N. H. R.

Apparitions, Persons who see, born at Midnight. — An old Kentish lady, while discussing hobgoblins last Christmas, said that she had never seen a ghost; though she had placed herself in spots visited by the departed, and had been present while others had seen an apparition. She then stated it as a fact, that people born at twelve o'clock at night, and only such, were gifted with this visionary power. An instance in point was, of course, adduced. F. P.

All Hallow Even. — Sir William Dugdale has jotted down, at the end of the interleaved Almanack for 1658, in which he kept his Diary, the following scrap of folk lore: —

"On All Hallow Even, the master of the family antiently used to carry a bunch of straw, fired, about his corne, saying: —

'Fire and Red low,
Light on my teen now.'"

Life, Diary and Correspondence of Sir Wm. Dugdale, edited by Wm. Hamper, F.S.A., 4to, 1827, p. 104.

K. P. D. E.

Four and Deuce of Clubs. — It is curious to notice how some of the old superstitions are sometimes borne out by facts. I often have a quiet rubber of whist with a few friends; and the other night, in my deal, I turned up the four of clubs. "Oh!" said one of my opponents, "that's an unlucky card, you won't win this game." And so it turned out, for my opponents scored four by honours and four by cards.

Another night, the deuce of clubs was turned up; and the remark was made, before our cards were looked at: "That's a sign of five trumps in the dealer's hand." This was actually the case. A few rounds after, at my deal, I turned up the same card and found six trumps in my hand. So much for folk lore. What is the origin of such superstitions? Chessborough Harberton.

Totnes.

Curious Custom at Walsall. — The following is extracted from *The Universal Magazine* for January, 1788, p. 44: —

"In the Christmas holidays, two persons, appointed by the Corporation, visit every house in this parish (Walsall), and pay to every person resident therein at that time (man, woman, and child, rich and poor) one penny, travellers and visitors not excepted. The money is paid out of the corporation estates at Bascot, in Warwickshire. In the year 1786, it took upwards of 60*l.* to discharge the dole, but in the 30th Henry VIII. 7*l.* 10*s.* 9*d.* discharged it. Some years ago, the corporation withheld the payment of the dole, as they thought they had a right to do; but the populace, by riots, &c., compelled them to continue it."

An account of the origin of this custom is given, but as it is somewhat lengthy, I have omitted it. Is this dole still distributed? If discontinued, in what year did it cease to be given?" Libya.

The Hunter's Moon.—The lunation following that to which the epithet "harvest" has long been applied, is called the "Hunter's moon": why so? I am not aware that the chase, or pursuit of game in any way — except by the poacher — is ever carried on by moonlight. D.

Shrove Tuesday. — The accompanying cutting from *The Times* newspaper of March 7 may, perhaps, be deserving of a corner in "N. & Q." Many old time-hallowed customs are, from year to year, fast dying out, and it is well to preserve a record of them ere they are wholly lost. I have not an opportunity of referring to Strutt's *Sports and Pastimes*, to see if any account be therein given of the games alluded to, but I should be glad if any reader of "N. & Q." would give a more full description of them. The "Pancake Bell," the tolling of which is said to have been discontinued during the last two or three years, is, of course, the ancient "Confession Bell," intimating to the parishioners that the priest is ready to hear the confessions of his people, and give them shrift. It is always rung in this parish and in many other parishes in the kingdom, although the object of it is very generally misunderstood. It would be well to preserve a record in "N. & Q." of the parishes in which this ancient custom still obtains: —

"Curious Custom in Dorking. — A correspondent writes that Shrove Tuesday was observed as in days of yore at Dorking, first by a perambulation of the streets by the football retinue, composed of grotesquely-dressed persons, to the sounds of music, and in the afternoon by the kicking of the ball up and down the principal thoroughfares of the town. The usual number of men and boys joined in the sport, and played, especially towards the close of the game, with a roughness extremely dangerous to the limbs of the competitors. As 6 o'clock drew near, the struggle for victory became more vehement; the palm, however, was obtained, for the fifth year, by the players from the west end of the town. The old custom of tolling the "pancake bell" during the morning was, on this occasion, as during the last two or three years, dispensed with."— *West Surrey Times.*

John Maclean.

Hammersmith.

Saint Patrick and the Shamrock.—A writer in a botanical journal (*The Phytologist*) states, that "the *Oxalis corniculata* may possibly be the true *shamrock* worn by Irishmen on St. Patrick's Day (17th March); and also that it is hardly likely that *Trifolium repens* (Dutch clover) was introduced into Ireland so early as St. Patrick's time."

It is possible that the *Oxalis corniculata* (yellow wood-sorrel) may be the shamrock; but Irishmen generally wear in their coats or hats, on the saint's day, the *Trifolium repens*.

Will you or some of your contributors inform me, 1. What is the earliest notice of this custom of wearing a sprig of trefoil (shamrock) on St. Patrick's Day? 2. What historian first related the current legend, and what information is extant as to its origin? The same writer suggests that St. Patrick might have plucked the *Oxalis corniculata* from the gardens of a monastery.

What were the monasteries in Ireland at the time St. Patrick lived? Is not the *Trifolium repens* considered by most botanists indigenous in all the British Isles? If not, when was it introduced? Sidney Beisly.

NAMES OF TOWNS AND VILLAGES IN THE UNITED STATES.

Your readers seem to have been interested by a list of singular baptismal names given in your earlier volumes; what do they think of the following names of post-villages in the United States, copied verbatim from the official *Post-Office Directory?* — Social Circle, Sociality, Tenth Legion, Number One, Number Two, Why Not, Wild Cat, Uncle Sam, Usquebaugh, Lucky Hit, Esperance, Marrowbone, Oat Meal, Lion, Buggaboo, Little Muddy, Little Chuckey, Lion Beard, Joe's Lick, Bug Swamp, Candle Shop, Coffee, Gentry, Dirt-town, Halfmoon, Hat, Hartshorn, Halfday, Haystack, Henpeck, Sub Rosa.

There can be little difficulty in tracing the *derivation* of most of these euphonious names, but what shall we say to the *taste* displayed by our transatlantic cousins, in their selection? Most of the above belong to the rowdy class of names, and in this class, perhaps, may be mentioned nine villages, yclept, Rough and Ready, and five Old Hickorys, both *sobriquets* of President Jackson. Among the biographical and literary names we may mention 8 Wesleys, 2 Whitfields, 3 Wickliffes, 17 Knoxs, 1 Calvin, 1 *Shakspeare*, Scott, Lamartine, Tupper, Addison, Burns, Byron, Dryden, Herrick, Hume, Humboldt, Audubon, Irving, Carlyle, Newton, 27 Miltons, Pitt, Chatham, Sheridan, Selden, Roscoe, Rollin, Solon, Tully, Virgil, Lycurgus, Mahomet, Cicero, Cato, Ovid, Plato, Pliny, Seneca, Romulus, Sontag, Jenny Lind, Hudson, De Soto, Waverley, Romeos 3 to 1 Juliet, Ariel, and 2 Hamlets. Among the gods we have Mars and Apollo. Of the villages named after American presidents and statesmen, we find,—of Washingtons 35, Tylers 7, Van Burens 15, Madisons 27, Jeffersons 35, Monroes 29, Adams's 28, Polks 13, Jacksons 55, Clays 13, Websters 12, Calhouns 10.

Military men are represented in the list by Napoleon, Buonaparte, Murat, Massena, Bernadotte, Eugene, Ney, Montcalm, Marlborough, Wellington, Cromwell, Alexander, and Pompey; while the great battles of the world have furnished names for the villages of Marathon, Waterloo, Alma, Sebastopol, Jena, Lodi, Marengo, Austerlitz, Borodino, Buena Vista, Cerre Gardo, and Monterey.

Among the geographical names we find 4 Irelands, 6 Wales, 9 Scotlands, but not one England, although Albion occurs ten times, and a village called English Neighbourhood is marked as being in New Jersey. The following cities and countries are all represented, most of them by nothing more than a few log and frame houses:—Sweden, Norway, Denmark, Russia, Lapland, Poland, Algiers, Florence, Athens, Rome, London, Paris, Vienna, Berlin, Warsaw, Copenhagen, Stockholm, Edinburgh, Dublin, Troy, Japan, China, Assyria, Antioch, Babylon, Bagdad, Carthage, Corinth, Damascus, Sparta, Nineveh, Memphis, Palestine, Tyre and Sidon, Jerusalem, Nazareth, Macedonia, Egypt, Edom, Beersheba, Dan, Bethany, Bethel, Bethlehem, Canaan, Carmel, Hebron, Jericho, Judah, Lebanon, and Mesopotamia.

The saints, from St. Augustine to St. Paul, are all duly honoured; and the home of our first parents has given its name to no less than fourteen villages, besides the celebrated city so graphically described by Dickens. Traces of the Pilgrim Fathers are to be found in the names of Beulah, Concord, Consolation, Benevolence, Harmony, Hope, Industry, Charity, Temperance, Progress, Prosperity, Providence, Elysium, Elysian Fields, Friendship, Economy, Pisgah, Shiloh, Sion, New Jerusalem, Bozrah, Calvary, Mount Horeb, Mount Nebo, and Sabbath Rest, as well as in many of the Scriptural names before quoted.

I could extend this list, but fearing to outrun your limits, refrain from trespassing further on your space. D. M. Stevens.

Guildford.

NONJURING CONSECRATIONS AND ORDINATIONS.

Among Dr. Rawlinson's papers in the Bodleian Library are some interesting notes by himself of the consecrations of nonjuring bishops, and of ordinations held by them. Dr. Rawlinson being himself one of the episcopal college (although he appears to have taken all possible precautions to conceal the fact of his even being in holy orders), the memoranda which he furnishes may be regarded as in the highest degree authentic. The following is his list of consecrations:—

"Dr. George Hickes, D.D. was consecrated suffragan bishop of Thetford, on St. Mathew's [Matthias'] Day in the year 1694-5, at Enfield, in the bishop of Ely's chapell.

"Thomas Wagstaffe, M.A. was consecrated suffragan bp. of Ipswich, by Dr. Wm. Lloyd, bp. of Norwich, Dr. Francis Turner, bp. of Ely, and Dr. Thomas White, bp. of Peterborough; present, earl of Clarendon, &c.

"Mr. * * * Falconer, consecrated bp. in Scotland, 28 April, 1709.

"Mr. Archibald Campbell, consecrated by Alexander, bp. of Edinburgh, Robert, bp. of Dumblain, and Mr. Falconer, 24 August, 1711.

"Mr. James Gadderar, consecrated by Dr. Hickes, Mr. Campbell, and Mr. Falconer.

"Ascension Day, May 14, 1713 *, Mr. Jeremiah Collier, Mr. Samuel Hawes, and Mr. Nathaniel Spinckes were consecrated by Dr. Hickes, assisted by Mr. Campbell and Mr. Gadderar.

"St. Paul's Day, 25 Jan. 1715–6 †, Dr. Thomas Brett and Henry Gandy, M.A., were consecrated in Mr. Gandy's chapell by Mr. Collier, Mr. Hawes, Mr. Spinckes, Mr. Campbell, and Mr. Gadderar.

"25 Jan. 1721 ‡, Ralph Taylor, D.D., consecrated at Grey's Inne by Mr. Hawes, Mr. Spinckes, and Mr. Gandy; present, earl of Winchilsea, Rob. Cotton, Tho. Bell, and Mr. John Blackbourne, A.M.

"Hilkiah Bedford, A.M., consecrated at Grey's Inne, 25 Jan. 1720 (-1)‡, by Mr. Hawes, Mr. Spinckes, and Mr. Gandy; present, earl of Winchilsea, Rob. Cotton, Rev. Tho. Bell, and John Blackbourne, M.A.

"1722, 25 Nov. Rev. Mr. John Griffin, A.M., consecrated by Mr. Collier, Dr. Brett, and Mr. Campbell.

"Mr. Thomas Brett, consecrated.

"Ric. Welton, D.D., was consecrated by Dr. Taylor alone, in a clandestine manner.

"* * * Talbot, M.A., was consecrated by the same person at the same time, and as irregularly.

"Henry Doughty, consecrated at Edinburgh by John Fullerton, bp. of Edinburgh, Arthur Miller, William Irvine, David Freebairn, 30 March, 1725.

"John Blackbourne, A.M., consecrated at Grey's Inne by Mr. Spinckes, Mr. Gandy, and Mr. Doughty, on Ascension Day, May 6, 1725, in the presence of Heneage, earl of Winchilsea, Mr. John Creyk, Mr. Jos. Hall, Sir Thomas L'Estrange, bart., Mr. Tho. Martyn, and Mr. Wm. Bowyer.

"Mr. Henry Hall, consecrated in Mr. Blackbourne's chapell in Grey's Inne by the Rev. Mr. Spinckes, Mr. Gandy, Mr. Doughty, and Mr. Blackbourne; present, Jos. Hall, John Creyk, Wm. Law, Mr. Geo. Bew, Mr. Wm. Bowyer, Tho. Martyn, and Mr. —— Brewster.

"Monday, 25 March, 1728 * * * * * * * * * * * § was consecrated by Mr. Gandy, Mr. Doughty, and Mr. Blackbourne, in Mr. Gandy's chapell, in the presence of Mr. Rich. Russell, Mr. John Lindsay, Mr. Rob. Gordoun, Mr. Thomas Martyn, Mr. Rich. Tireman, Mr. Tho. Peirce, Mr. Thomas Gyles, and Mr. John Martyn, Junr.

"Roger Laurence, M.A., was consecrated by Mr. Archibald Campbell.

"Thos. Deacon was consecrated by the same person at the same time."

W. D. Macray.

Minor Notes.

Whateley Family.—A well-executed miniature of Mr. Whateley, banker, 66, Lombard Street, 1777, is in my possession; and I shall be pleased to present it to any of his descendants or family who may write for it. E. D.

Beauty and Love.—The following stanzas have recently been discovered at Stamford Court.

* June 3, in the Table of Consecrations in Perceval's *Apology for the Apostolical Succession*.

† This confirms the date given from a MS. of Mr. Bowdler, *ibid.* The names of the consecrators also agree with the same MS.

‡ This date also confirms the correctness of Mr. Bowdler's MS. in preference to the dates of 6th April, 1721, and 22nd March, 1720, which are adopted by Perceval.

§ It appears from Perceval's list that, as might be expected, these stars conceal Dr. Rawlinson's own name.

They are addressed to "Mrs Ursula Barnaby, at the Lady Cornewall's house, Eastham, Worcestershire." Without date, but in very old writing. The Cornewall family have not resided at Eastham for two centuries: —

"Beauty and Love once fell att odds,
And thus reviled each other;
Says Love, I am one of the Gods,
And thou waitest on my mother.
Thou hast noe power on men att all,
But what I gave to thee;
Nor art thou longer fayre or sweet,
When men acknowledge mee.

"Away, fond boy, when Beauty saide,
We know that thou art blinde;
For men have eyes, and canst then thou
My Graces better finde?
'Twas I begott thee, mortals know,
And called thee blinde desire;
I made thy quiver and thy bow,
And whings (*sic*) to kindle fire.

"Love then in anger fled away,
And straight to Vulcan prayd,
That he would tip his shafts with scorne
To punish this fayre mayde.
So ever since hath Beauty been
But courted for an hour;
To love a day is now a sin,
'Gainst Cupid and his power."

Thos. E. Winnington.

Boroughmongering in the olden Times. — Towards the close of the seventeenth century, the constituency of Winchelsea consisted of thirteen electors, who (as is often the case in these days also) were desirous of a contest at an approaching general election, in order to put money in their own pockets. As it appeared probable that the sitting members would be returned without opposition, eight of the constituency waited upon Sir Edward Frewen, Knight, of Brickwall, in Northiam, asking him to stand for the borough, and each promising to vote for him if he would pay them down a specified sum of money. Sir Edward considering that eight was a good majority out of thirteen, and that the seat was secure, agreed to their terms, paid the money, and was put in nomination. The eight electors were as good as their word, and voted for Sir Edward. The other five electors split their votes between the two former members, and then the eight Frewen voters divided their second votes, four of them voting for one of the former members, and four for the other; so the former members had nine votes each, while Sir Edward Frewen had only eight: thus he lost his seat and his money, and was laughed at all round the neighbourhood.

This singular story was related by an old gentleman (now dead) whose family have long been settled in East Sussex, and who had himself read it in some book or other.

Query, where is this anecdote to be found? and does the political history of Winchelsea, throw any light on it? or was it some other borough where it occurred? T. F.

Longevity. — It is not at all unusual, in fact it is a daily occurrence, to see the obituary column of *The Times* noticing the death of persons at the age of threescore and ten, and even above those years. But latterly even these advanced periods have been eclipsed, so much so, that in hastily running over the list, I have selected the following, which I think worthy of noticing in "N. & Q.": —

1862, Jan. 1. "On Dec. 27, 1861, at Waters Farm, Hatfield, Broad Oak, Essex, Mr. John Hammond, sen., aged 97.

„ „ 25. "On the 20th, at Tannadice House, N.B., Mary, widow of the late Charles Ogilvy, of Tannadice, aged 96.

„ Feb. 11. "On the 8th, at his residence, Great Cumberland Street, Hyde Park, Hans Busk, Esq., J. P. for the county of Radnor, the youngest son of Sir Wadsworth Busk, aged 90.

„ Feb. 20. This day's list was an extraordinary one. Out of 32 insertions, there were two who had died at 72, two at 74, two at 76, one at 79, one at 82, one at 84, one at 85, two at 90, one at 94; and to complete this long list there occurs the following: —

"On the 17th instant at Richmond, Surrey, at the advanced age of 103, Mrs. Martha Lawrence, loved and revered by all with whom she was connected in life, in death she is mourned with affectionate remembrance by her family and friends."

But the last notice which I shall take is not the least on this already lengthened list. It is extracted from *The Times* of Feb. 25, and worthy the attention of the curious: —

"On the 14th inst. at Winkfield, Berks, Mrs. Esther Strike, at the advanced age of 103 years, possessing all her faculties to the last; leaving three sons aged respectively 79, 77, and 75 years, 24 grandchildren, 51 great-grandchildren, and two great-great-grandchildren; beloved and respected by all who knew her."

This case, I think, is unparalleled in the history of modern times. This good old lady lived to see *four generations* descended from herself, and even when she passed away she left three sons alive, each of whom are far beyond the threescore years and ten allowed to man. T. C. N.

A New Word. — If anagram, diagram, epigram, monogram, telegram, why not photogram?

If deservedly praise on *The Times* was conferr'd,
For having first us'd in a gram-
matical form that most sensible word,
Not telegraph, but telegram;
Why should we not all again hasten to school,
And in Greek grammar get a good cram,
And so learn to say by the very same rule,
Not photograph, but photogram?

Γραμματεὺς.

Charles Bridgman, of St. James's, Westminster, Master Gardener to King George II., made his will 6th July, 1738. He names his wife "Sarah, sister of the late John Mist, paviour," a son Charles, and a daughter Sarah. He owned houses in Henrietta Street, Cavendish Square, London, and the Bell Inn (still existing) at Stilton, in Huntingdonshire. Peter Cunningham.

Queries.

CARICATURES AND SATIRICAL PRINTS.

Some time since I was invited to assist in determining the best mode of arranging a very extensive and interesting series of caricatures. What I then gladly undertook as a pleasant task, has unfortunately, by change of circumstances, been elevated into a duty; and a duty which I am especially desirous of discharging in the most satisfactory manner.

To secure this I am anxious for the advice, on several points, of such readers of "N. & Q." as have made caricatures a subject of their attention; for there are unquestionably several great difficulties to be overcome before anything approaching to a distinct system of arrangement can be decided upon.

In the first place, is any distinction to be drawn between Caricatures and Satirical Prints? The spirit of a caricature is comic, but satire is not necessarily comic; and satirical prints are often about as much like caricatures, as throwing vitriol is like the pelting with sugar plums at the Carnival. The object of the caricature as a rule is to raise a laugh, while on the other hand the satirical print has a deeper object and aims at exciting feelings of hatred or disgust. Both employ the same weapon,

> "And take for truth the test of ridicule,"

ridicule which is so fatal to power.

Both have in their time exercised as much influence as satirical ballads and political squibs; for whatever may have been the truth of Wharton's boast that by *Lillibullero* he had sung a king out of three kingdoms, there can be little doubt that Fox's India Bill received its severest blow in public estimation from the celebrated caricature by Sayer of Norwich — *Carlo Khan's Triumphal Entry into Leadenhall Street*: and with the multitude at least, the remarkable wit and pungency of Theodore Hook's pasquinades against the party of Queen Caroline, were more than counterbalanced by George Cruikshank's inimitable caricatures of George the Fourth, his ministers and supporters.

In one respect the pencil has an advantage over the pen — its meaning is, in most cases, patent to all who look at it; and as the *Biblia Pauperum* was addressed to those who could not read, caricatures as often appeal to those who can neither read nor reason.

Setting aside for the present the question how far it is possible to draw a distinction between Caricatures and Satirical Prints, I would ask whether any better division of engravings of either of these classes can be suggested than one which distinguishes them according to their Social, Personal, and Political character?

Under the head of Social Caricatures it is obvious will be included all such as are directed against any prevailing follies in morals, manners, or dress; such as those against the South Sea Bubble and the caricatures against the Maccaronies of the last century, and the wearers of Crinoline in our own days.

Personal Caricatures will include those directed against individuals — such as the various prints in which Pope figures, and those in which, for instance, the old Duke of Queensbury was so freely satirised. Where the subject of them was attacked in his political character, such as the celebrated caricatures against Lord Bute, they would obviously fall more properly into the larger and more important class of Political Caricatures.

The arrangement of these would be of course simply a chronological one. For many years they bore on their face, under a special Act of Parliament, the date of their publication, so that no difficulty in settling their order could occur; while the order of those issued before the passing of that Act would have to be sought out by inquiry among contemporary authorities.

Political Caricatures might, for convenience, be further divided into the following classes:

1. Those relating to events up to the year 1688.
2. Those relating to events between 1688 and the death of George II.
3. Those relating to the reign of George III.
4. All those of later date.

William J. Thoms.

Statue of George I. in Leicester Square. — Can any readers of "N. & Q." throw light upon the history of this statue, by whom it was placed in Leicester Square, and what eventually became of it? I would ask, too, when was Leicester Square first enclosed? In *A Critical View of the Public Buildings, Statues, and Ornaments in and about London and Westminster*, 8vo, 1734, we read that —

> "Leicester Square has nothing remarkable in it, but the inclosure in the middle; which alone affords the inhabitants round about it something like the prospect of a garden, and preserves it from the rudeness of the populace too."

The statue of George I. was modelled by C. Buchan for the Duke of Chandos; and, when

Canons was sold, was purchased and placed in the Square. But by whom was it so purchased, and placed there? Mr. Timbs, in his *Curiosities of London*, p. 454, says "it was purchased by the inhabitants of the Square; it was finely gilt, and within *memory was re-gilt*." Mr. Timbs does not give any authority for the purchase by the inhabitants, or for the re-gilding. Can any correspondent supply these deficiencies, and more especially tell us who paid for the re-gilding?

Others have said it was bought by Frederick, Prince of Wales, and presented to the inhabitants. This is partly confirmed by the fact, that it was "first uncovered" on the birthday of the Princess of Wales, 19th November, 1748.

Lastly, What became of it? Mr. Timbs tells us, "over the statue has been built Wyld's Colossal Model of the Earth." The *Gentleman's Magazine* tells us that it was found to be of lead filled with clay, and that it was broken up. And there is a rumour, that some doubts having arisen as to the power of removing it from the centre of the Square, the difficulty was got over by keeping it in the centre of the Square, but a *few feet under ground*. Your insertion of these Queries will oblige An Old Correspondent.

Rev. Christopher Blackwood.—Information is requested respecting the birth-place, parentage, and education of this Nonconformist minister, who died in 1670, *æt.* 64. References to any particulars concerning him other than are to be found in Neal's *History of Puritans*, and Crosby's *History of Baptists*, will be thankfully acknowledged.

Where are the MS. Collections of the Rev. Josiah Thompson of Clapham? W. W. S.

Burke's admired Poet. — In a pamphlet entitled *A few Words with the Right Hon. Edmund Burke*, London, 1793, the author closes an unkind summary of the failings of Marie Antoinette with: —

"The poet whom you most admire, imitate, and perhaps resemble, says: —

> "Officious is the tongue of fame:
> Arraigning multitudes divulge her shame,
> For envy stings with surer force
> Th' offending great; in humbler course
> The lowly act their deeds impure,
> The sin is, like themselves, obscure."

Who is the poet? F. R.

Burning of Moscow. — In Lord Colchester's *Diary*, vol. iii. p. 403, which I have read with great pleasure, and much instruction, his lordship notes a conversation he held with the Duke of Wellington on various subjects, amongst others on the burning of Moscow by the orders of Rostopchin. I quote from the *Diary*: —

"Talking of the burning of Moscow, he was decidedly of opinion that it was not a preconcerted or designed measure, as usually ascribed to Rostopchin, but the mere consequence of negligent conduct in the French army upon entering that city; the soldiers scattering their fire about them carelessly, as they always do, which, in a city of wooden houses, necessarily produced a conflagration, and of a gradual sort, as happened on this occasion, — the first night, forty or fifty houses; the next, three hundred or four hundred, and so progressively: but that, if it had been intentional on the part of the Russians, they would not have left (as they did) their military magazines, gun-carriages, and above all, their gunpowder, to the victorious army before they retreated. And indeed this circumstance seems decisive."

Will any of your readers please to inform me where I shall find an account of this conflagration? I think Napoleon adverted to it in his conversation with the English physician appointed to attend to his health; but he did not, if I recollect rightly, attribute the fire to the cause assigned by the Duke of Wellington. Whatever gloss may be put upon it by French writers, the circumstance mentioned by the duke of the military magazines, &c., and above all, the gunpowder being left by the Russians, is indeed conclusive.

Fra. Mewburn.

Larchfield, Darlington.

Commonwealth Marriages. — Can you make anything of the accompanying extract from the parish register of St. Giles's-in-the-fields? Is it not strange to find the ceremony performed by a D.D. at such a period? And does the fact that all the witnesses were present in the church prove anything?

Marriages, 1658, *July*. — "Robert Le Wright, of Middle Temple, London, Esq^re, and M^rs Gratiana, dau. of the Lady Dorothy Jenkins *alias* Baleham, of the parish of S^t Giles-in-the-fields, Midx, had their purpose of marriage ent^d the 21^st of this month, & were thrice published in the p'h. ch. of S^t Giles-in-the-fields afs^d. *i. e.* on the 4^th, 11^th, & 18^th of this inst. month; and had their marriage celebrated by W^m Jervis, D.D., in the presence of the abovesaid Lady Dorothy Jenkins of this parish, mother of the s^d M^rs Gratiana, & in the presence of M^rs Jane Chelsham, wife of John Chelsham, of Kingston-upon-Thames, Esq^re; and in the presence of Eliz^th, wife of Rich^d Baddesley, of S^t Dunstan's-in-the-West, London, Gen^t, and of Margaret, wife of John Shelvack, of this parish, yeoman. And that also the s^d marriage between the parties above^s had its consummation before John, Lord Berksted, Lord-Lieutenant of the Tower of London, in p'suance and dir'on of Act of Parl^t in that case made and decided, before, and in the presence of Sir John Sedley of the county of Kent, K^nt & Bart.; and in the presence of Lady Francis del Hare, and the said M^rs Jane Chelsham and others in the Tower of London."

Lionel J. Robinson.

Audit Office.

Cursons of Waterperry, Oxfordshire. — Sir Francis Curson, of Waterperry, who died Oct. 31, 1610, left three sons. Sir John, his heir, Francis, and Richard. Sir John carried down the direct line of his house, his son Thomas being created a baronet in 1661: but is it known what became of the brothers, Francis and Richard? Was Francis Curson a knight of the shire for

Oxford, or any adjoining county, in the first quarter of the seventeenth century? Was Richard Curson, the third son, in holy orders? And if so, to what University did he belong? Did either of these two brothers marry, and have surviving issue? Lord Teynham is, I perceive by Burke's *Extinct Baronetage*, the testamentary representative of this ancient family; but as I cannot trace in what way his lordship is related, if at all, to the Cursons of Waterperry, perhaps some one better informed will be kind enough to enlighten me? Apropos of this, how is it that the Teynham family, whose real surname is Roper, but who took by royal license the additional name of Curzon on inheriting the Waterperry estates, — how is it that they have discarded the ancient spelling of the name, by substituting Curzon for Curson? Replies to any or all of these queries, either to my private address, or through "N. & Q.," will be esteemed a favour. T. Hughes.

Groves Terrace, Chester.

Drama. — Who is the author of *Aristodemus*, a mono-drama in the *Poetical Register*, 1802, and *Othryades*, a mono-drama, *Poetical Register*, 1803? These two pieces have the signature "S." Query, Was the author Mr. Sotheby, author of *Orestes*, and other tragedies, translation of *The Iliad*, &c.? Zeta.

Enigma, from a Mathematical Treatise by Thomas Kersey. —

"If the difference between the indices of the second letter of the second word, and the third letter of the first word, be multiplied into the difference of their squares, the product will be 576; and if their sum be multiplied into the sum of their squares, that product will be 2336. The index of the said third letter being the greatest. The indices last formed are the extremes of four numbers in arithmetical progression, the lesser mean being the index of the first letter of the third word; and the greater mean is the index of the fourth and last letter of the first word. The second letter of the third word is the same with the third letter of the first word, and the fifth letter of the third word is the same with the last letter of the first word. The sum of the squares of the indices of the first and second letters of the first word is 520, and the product of the same indices is *seven-ninths* of the square of the greater index, which is the index of the said first letter. The difference between the last two indices is the index of the first letter of the second word. The third and last letter of the second word, also the third letter of the third word, are the same with the second letter of the first word. The sum of the indices of the fourth letter of the third word, and the sixth or last letter of the same word, being added to their product, is 35; and the difference of their squares is 288, the index of the last letter being the least. Query — *the words?*"

This I found stated in a local paper, to be in a work contained in my library. I have never been able to lay my hand on the original book, but have copied this *verbatim* from the newspaper, thinking that perhaps some of your correspondents may be able to afford me a solution of it. I imagine the index of each letter to denote its place in the alphabet, for otherwise the problem would be impossible to solve.

George E. J. Powell.

Oxford.

Bishop Thomas Hacket. — When was this prelate born? He died [the deprived] Bishop of Down in 1697. C. J. R.

Harkirke. — In the year 1611 William Blundell, Esq., of Little Crosby, set aside a plot of ground for the burial of Catholics, who were denied burial at the parish church. The place was called Harkirke, a name which it still preserves. On opening the ground scores of Saxon coins were found, of a type similar to those found a few years ago at Cuerdale, also in Lancashire. The object of this communication is to inquire the meaning of the word "Harkirke," and to ascertain if any reason can be given for the deposit of coins in that place. A. E. L.

Dr. John Hewett. — Your correspondent Cl. Hopper (2nd S. xii. 409.) says that "Dr. Hewett was the son of Thomas Hewett, Gent." May I ask if this Thomas Hewett was the Thomas described as being the third son of William Hewett, Esq. of Killamarsh, co. Derby? ("N. & Q." 2nd S. vi. 467.) Unyte.

Bishop Hooper, who suffered martyrdom in 1555, is stated to have been born in Somersetshire about 1495. Can you give me any information as to *the place* of his birth, or his family connexions? W. T.

Bristol.

Edward Jenner, M.D. — I request, through the medium of your useful publication, to be apprised of some particulars respecting the statue of Dr. Jenner, the discoverer of vaccination; originally placed in Trafalgar Square, but which has recently undergone transmigration to Kensington Gardens. It was inaugurated in its primary position, with all due ceremony, and a very eloquent harangue from the Prince Consort; and I request to be informed of the date of such ceremony, and where I may find a detail of the proceedings, and the speech of His Royal Highness, who is now so universally lamented?

The transposition is no degradation whatever to Jenner, who always delighted in the most rustic scenery, and who would have said:

> "Rura mihi, et rigui placeant in vallibus amnes;
> Flumina amem sylvasque inglorius."
>
> Vir. *Georg.*, lib. ii. 485.

The simplicity of his manners, and the ardour with which he pursued every branch of natural history, especially ornithology, were very remarkable; and of the latter he gave an admirable proof in his "History of the Cuckoo," recorded in the *Philosophical Transactions*, vol. lxxviii. part ii. pp. 219—237. Amicus.

Jeanne d'Evreux, Queen of France.—What is the real date of this queen's death? Froissart gives it 1370; and yet speaks of her as present at the entry of Queen Isabeau into Paris, in 1389. Crabb's *Historical Dictionary* gives 1370. Dreux du Radier (*Mémoires et Anecdotes des Reines et Régentes de France*) gives March 4, 1300. As the queen was only married in 1325, on the authority of Dreux du Radier himself, this is a palpable misprint; very annoying in a disputed case like this, as it leaves it uncertain what this learned writer intended to say.

Did Jeanne die in 1370, the date most generally given? If so, who was the queen of this name who was present at Isabeau's entry in 1389? Or is the presence of any Queen Jeanne to be regarded as an error of Froissart? I would just add, that the dates of death of the other queens named Jeanne, who were living in the fourteenth century, are as follows: —

Jeanne of Navarre, Queen of Philippe IV., April, 1314 (Dreux du Radier).

Jeanne of Franche-Comté, Queen of Philippe V., Jan. 21, 1329 (Dreux du Radier, Crabb); Dec. 21, 21st of Phil. VI. [1348-9] (Fabyan).

Jeanne of Burgundy, Queen of Philippe VI., Sept. 12, 1348 (Dreux du Radier).

Jeanne of Auvergne, Queen of Jean, 1357 (Abbé Choisi); 1360 (named by Dreux du Radier, he does not decide,); 1361 (Ste. Marthe).

Jeanne of Bourbon, Queen of Charles V., Feb. 6, 1377 (Mézeray, Froissart,); 1378 (Dreux du Radier). Hermentrude.

Kennedy's "History of the Stuart Family."—I have a copy of a scarce volume, entitled *A Chronological, Genealogical, and Historical Dissertation of the Royal Family of the Stuarts* (8vo, Paris, 1705). The work is curious, "beginning with Milesius, the stock of those they call the Milesian Irish, and of the old Scottish race, and ending with his present Majesty K. James the 3rd of England and Ireland, and of Scotland the 8th;" and the author was Matthew Kennedy, "Doctor of Laws, Master of the High Court of Chancery, and Judge of the Admiralty of all Ireland." Can you give me any biographical particulars of Dr. Kennedy, whose name does not appear in Smyth's *Chronicle of the Law Officers of Ireland?*

Abhba.

Norman Fonts.—The old artists have left us gems of beauty in many of our old fonts. In the parish church of Norton Malreward, near Bristol, is an ancient Norman one, resting upon a central and four corner shafts—an allusion to our Lord and the four Evangelists. One of the ornamental designs, sculptured on one side, is the creation of the natural world, or Christ's baptism, or both included. The Holy Dove, streams of light from heaven, and water (undy), are seen in bas relief. Does any reader of "N. & Q." know any other Norman font similarly ornamented?

Robert Askwith Taylor, M.A.

Norton Malreward.

Numismatic Query: the "Spade" Guinea.—In what year was the "spade" guinea first coined? Ruding engraves it in Supplement, Part II. plate 3, No. 11, as of date 1791; but the specimen in my cabinet is dated 1787. I am led to ask this question from a violent anachronism which Mr. Sala has made in his racy "Adventures of Captain Dangerous" in *Temple Bar*, when he makes one of the gentlemen blacks of Charlwood chase ejaculate—"Black Towzer for a spade guinea!"—in the reign of George I., who died in 1727. James J. Lamb.

Underwood Cottage, Paisley.

Order of St. John of Jerusalem.—Would any of your correspondents be kind enough to inform me where I can find an account of the state of the French Langue during the reign of Charles X.? I understand that a very interesting statement, relating thereto, appeared in some magazine about the year 1830; but I am unable, after much research, to find any notice of it.

J. W. Bryans.

Old Prophecy.—In a MS. in my possession I have found this old Latin prophecy: —

"Primâ ætate florebit Nobilitas;
Secundâ ætate dominabitur Ecclesia;
Tertiâ ætate tyrannizabit Lex,
Et demum Mars delebit omnia."

A note under it is thus: —

"Ffound in an Abbye by Mr. Denham."

As my MS. is probably transcribed from other documents—containing as it does miscellaneous matters, possibly some of your correspondents may know the history of these lines.

Thomas E. Winnington.

Stamford Court, Worcester.

Heraldic.—To what family does the following coat of arms belong: Argent, on a fesse sable, three pheons of the field?

They are on the west window of Besford church, in Worcestershire. Alpha.

Palm.—I wish some competent person would state in the pages of "N. & Q." what is the exact length of the *palm*, as a measure of length in Southern Europe. Bojardo says that Brunello was five palms or less in height; Ariosto, that Alcina was not quite six; and Cervantes gives his Maritornes an altitude of less than seven palms. Now this is certainly not our English palm of three inches, and it must be even more than the span.

It is curious enough how fond the poets and novelists of former days seem to have been of

making a ridiculous diminution of stature. Thus, beside the above instances, Le Sage makes the uncle of Gil Blas only three feet and a half high, and Fielding gives four feet seven inches as the height of Beau Didapper. K.

"Parodies on Gay."—Who was the author of these eight parodies, to which is added *The Battle of the Busts*, — a fable attempted in the style of *Hudibras?* The book has not any date [1800?]. On the cover is an advertisement of another work by the same author — *Fables, Tales, and other Poems.* Thomas H. Cromek.

Wakefield.

Polygamy in Sicily. — In the *Edinburgh Review* for Jan. 1862 (p. 205), it is stated that Giovanni di Giovanni, the author of *Ebraismo della Sicilia*, writing in 1748, attributes the rapid increase of the Sicilian Jews to the enforced early marriages, and the *habitual practice of polygamy.*

Perhaps some one, who has access to the *Ebraismo*, will be kind enough to inform me whether Giovanni is referring to the increase of the Jews in *his own* or a *past* time. I should guess the latter. S. C.

Servants at Holy Communion. — In a MS. in the Gloucester Cathedral library, entitled, "Tithes and Offerings in Trinity Parish, 1618—1645," I constantly find the following curious entry: "Servants which received the Holy Communion at Trinity, 1630." Then follows a long list of names, for instance, "Received of Ann Raspfield, servant to William Baron, who hath viii^{s} a year from her master, 1630, iiii^{d}, and for her offering, due this Easter, 1630, ii^{d}." Why is there a distinct list of "*servants*" receiving the Holy Communion? Was it compulsory? and were their offerings levied according to their wages? Were 8*s.* the average wages in those days. C. Y. Crawley.

Scarlett Family. — I shall be obliged if anyone, in the habit of looking over the numerous pedigrees and arms in the Harleian, Lansdowne, and Burrell MSS., will give me any references *to the arms* or pedigrees of the abovementioned name with which he may meet in the course of his search for other arms and pedigrees. I am desirous of knowing the coat of arms borne by Thomas Scarlett, who fought at Agincourt in Burgh's corps of Archers or Lancers; and who brought three archers into the field with him at that battle (*v.* Nicolas's *Agincourt*). I wish also to ascertain the arms of a Scarlett in the reign of Edward III., who was governor of Rochester Castle, and related to the Cobhams.

Genealogist.

Spanish Ambassadors, *temp.* Hen. VIII. — I shall feel much obliged for information of the names and dates of arrival of any ambassadors accredited to the English Court from Spain between 1518 and 1543, and where they landed. It may facilitate inquiry if I add that my object is to find out these particulars relating to the "Spanish Ambassador" who, on his way to London, "was entertained with great magnificence" by the Mayor of Exeter, for three days. S. T.

S.T.P. and D.D. — Are these terms synonymous? D.D. is Divinitatis Doctor, but what is S.T.P.? I believe it does not refer at all to an academical degree; I have heard it explained, Sacræ Theologiæ Præceptor, Sacræ Theologiæ Professor, and Sacræ Theologiæ Prædicator. This last I believe to be most correct, and that it simply implies a preacher of the Gospel. Was it in use before the time of the Puritans? Or was it not adopted by those of that body who had no proper academical degree? John Tuckett.

Great Russell Street.

Travers Family. — I am anxious to complete a pedigree of the Travers family, and for that purpose I wish to know if any readers of "N. & Q." can supply a missing link. The founder of the family came over with the Conqueror, and his name is to be found in the Battle Roll. He settled in Lancashire, and became possessed of the estates of Marmaduke Tulketh of Tulketh. Later on we have Laurence Travers, *viv.* Hen. III., suc. by his son Thomas, and so on, in a direct line to William, who was suc. by Richard Travers, born 1590, and living at Nateby, Lancashire, *circa* 1613 (he, Richard, married a daughter of Christopher Borwick of Netly, Norfolk), and had two brothers and five sisters; viz. Edward, William, Isabella (*ux.* James Wall of Preston), Helena (*ux.* Maxey Nelson), Dorothy, Eleanor, and Catherine Travers. Here the break occurs, and we begin again with John Travers of the city of Chester, ironmonger, living 1663 (dead before 1680), who was suc. by Benjamin, citizen and vintner of London; suc. by Benjamin, suc. by Joseph, suc. by John, suc. by John Ingram Travers and others (merchants of St. Swithin's Lane, London), living 1862. John Travers of Chester bore for arms (see Boyne's *Tokens*, p. 34), sa. a chev. betw. 3 boars' heads, couped ar., on the chev. a mullet for difference; identical with the bearings of Richard Travers of Nateby (born in 1590), with the exception of the mullet. This family, anciently of some importance, held considerable estates in Lancashire and Cheshire, marrying into several old families of good name and standing, and subsequently were much mixed up in the Commonwealth wars.

I should be extremely obliged to any gentleman who could inform me of any issue of Richard, Edward, or William Travers, *viv.* 1613, through these columns or privately. Sidney Young.

4, Martin's Lane, E.C.

Wigan. — Please to inform me when William Forth was Mayor of Wigan? Sometime, I presume, in the reign of Charles I. Is there any accessible list of those functionaries of ancient Wigan from 1625 to 1660? Cuber.

Wolves in England. — A few years since a correspondent referred to wolves being seen as late as Elizabeth's reign in Dean Forest and Dartmoor. I find in Blaine's *Cyclopædia of Rural Sports*, that in 1281 a commission issued to destroy wolves in some midland counties; and it is further stated that at Flixton, Hackston, and Folkston, in the East Riding of Yorkshire, church entries show the existence of wolves at a much later period. Can any of your correspondents say how late any of the latter are, and whether there is any foundation for the statement of wolves being seen in either Dartmoor or the Forest of Dean as late as Elizabeth's reign?

B.

Queries with Answers.

Shebbeare, Smollett, and Lady Vane. — On what authority is it affirmed that Dr. Shebbeare was the writer of the "Memoir of Lady Vane" inserted in the novel of *Peregrine Pickle*, and how far does it consist with known facts and with probability, that Dr. Smollett, then at the zenith of his popularity, and by general acknowledgment one of the competing masters in the domain of fiction, should have tolerated the interpolation in one of his most elaborate performances, of the handiwork of another man — and such a man! one in whose comparison the other "Doctor" was indeed "Hyperion to a Satyr"? Further, are we justified by the contemporary estimation of the *pilloried* patriot — in the line of authorship — or by any single publication which bears his name, in crediting him with the *ability* to execute a narrative always celebrated for its consummate elegance of diction? For I consider that to have imparted, by the graces of style, a certain fascination to such a detail of abandoned profligacy and vice, must needs bespeak such a "flame and power of writing" as would have sufficed to rescue some other of his essays from dead oblivion — "invideret Orco."

Yet I have always supposed, while the doctor's public career (as belonging to "political history") is freshly remembered, lucubrations of the *pen* had died with him, or rather long before him.

Can anyone among your "detectores curiositatum" ascertain *what* relations (if any) existed between these two celebrated *doctors?* I am aware that Smollett was a *correspondent* of "Jack Wilkes;" but it may be remarked that the sarcastic delineation, in the novel referred to, of a *third* doctor (Akenside) indicates on the part of the painter a most determined dislike of *patriots*.

I may add that the "Memoir of a Lady of Quality" is interwoven with the adventures of *Peregrine Pickle* with all the skill of a practised hand. A. L.

[In the various biographies of Dr. Shebbeare consulted by us, we do not find the least intimation that he was the writer of the Memoir of Lady Vane in *Peregrine Pickle*. In fact, Smollett introduced him in no very respectful light, under the name of Ferret, in the novel of *Sir Launcelot Graves*, and Hogarth made him one of the group in the third election print. Mr. John Taylor (*Records of my Life*, ii. 409), attributes this curious account of Lady Vane, with some probability, to Daniel Mackercher, Esq., a gentleman whose name is familiar to the public, as well from the account of his Life inserted in *Peregrine Pickle*, as from the part he took in the celebrated Anglesea Cause. Mr. Taylor says, "Dennis [Daniel] M'Kercher, Esq., an Irish gentleman of fortune, who lived with Lady Vane, is said to have written her Memoirs, as they appear in *Peregrine Pickle*; and Dr. Hill, styled Sir John Hill from his Swedish knighthood, was employed by Lord Vane to write *The History of Lady Frail* [12mo, 1751], to counteract the impression on the public. The infidelity of the lady had induced M'Kercher to separate from her. When he was near death, she anxiously desired to see him, but he would not suffer her to approach. Mr. M'Kercher is introduced in *Peregrine Pickle* as the gentleman who so generously protected the young man in the famous Anglesea Cause, who was so cruelly persecuted by Lord Valentia, his uncle. This story is the foundation of Mr. Godwin's last romance, entitled *Cloudesley*." Mr. M'Kercher died in Margaret Street, Cavendish Square, on March 2, 1772.]

"The right Sow by the Ear."—In Tytler's *Life of Henry the Eighth*, p. 294, he relates that whilst the king was at Northampton, during the time of the controversy about his divorce from Catherine, some opinions of Cranmer, then a very young doctor of the Church, were related to the monarch, when he exclaimed with a prefix, "He has got the right sow by the ear." What is the origin and meaning of this unkingly phrase?

S. Redmond.

[To "take the right sow by the ear," and to "take the wrong sow by the ear," are phrases which appear to have deviated somewhat from their original import. The Latin expression, which is given as corresponding to the latter phrase, is "pro amphorâ urceus," *i. e.* he made a mistake; he intended to take hold of the amphora, but he took the pitcher instead.

Now with this Latin phrase, "pro amphorâ urceus," our English proverb, to "take the wrong sow by the ear," seems to have more connexion than at first strikes the eye. A "sow" was formerly a kind of *amphora*, a vessel with "ears." "A sow, a great tub with two *ears*," Bailey. "Sow, Een groote tobbe, met twee *ooren*," Sewel, *Eng.-Du. Dict.* It seems probable, then, that the proverb, "he has taken the wrong *sow* by the ear," signified originally, though certainly not so understood at present, "he has taken the wrong *tub* by the ear" — "pro amphorâ urceum;" in which case the first germ of the idea is due to our friend Horace: —

". . . *amphora* cœpit
Institui: currente rotâ cur *urceus* exit?"

The "*sow*," or tub with two ears, was probably the same with the "*sowce*-tub" or "*sowse*-tub," now called the pickling tub.]

Westminster Plays. — Can you give me the names of the performers in the Westminster plays of 1838 and 1839? R. Inglis.

[The Queen's scholars of Westminster School performed in 1839, the *Eunuchus* of Terence with the following cast of the characters: Phædria, Somerset. Parmeno, Greenlaw. Thais, Randolph. Gnatho, Richards. Chærea, Glyn, sen. Thraso, Boyce. Pythias, Phillimore. Chremes, Rawlinson. Dorias, Glyn, jun. Dorus, Chalk. Sanga, Preston. Sophrona, Maud. Laches, Monkhouse. *Mutes:* Simalio, Cocks. Donax, Prout. Syriscus, Templar, sen. Pamphila, Swabey. We have not met with any notice of the performance of 1838.]

Inez de Castro. —

23rd April, 1815. "Last night a new play, called *Ina*, on the subject of Inez de Castro, though with Saxon names, was acted at Drury Lane. It was written by Mrs. Wilmot, much supported by Whitbread and opposition people, and much cried down by the contrary party, which prevailed — for it was condemned. Everybody, however, allows that the language is elegant and the story interesting; but not sufficient stage-effect, and the last act particularly weak. They also say there was a scene of an altar and crucifix, which on a stage should not have been; and that it resembled in principle German plays, and had democratical allusions." — Miss Knight's *Autobiography*.

Taking an interest in the literature which owes its origin to this touching episode in the history of Portugal, I should be glad to know whether the play which is mentioned in the above extract has survived its condemnation, and exists in any collection that is accessible? E. H. A.

[Two editions of this play were published in 1815. It is entitled *Ina*, a tragedy, in five Acts. By Mrs. Wilmot. Murray, Albemarle Street, 8vo. The Prologue by the Hon. William Lamb, and the Epilogue by Thomas Moore, Esq.]

Replies.

BIBLICAL VERSIONS.

(3rd S. i. 172.)

The Parable of the Sower (from St. Matthew) has been published (price 20*s*.) by Prince Louis Lucien Bonaparte in seventy-two European languages and dialects; and the Lord's Prayer in nearly 500 languages and dialects, in the great work of Adelung, — the *Mithridates, or Universal Philology*, continued by Vater. This work also contains the admirable treatise of Baron Wm. Humboldt, brother to the author of *Cosmos*, in the Basque language. The words of the Lord's Prayer are given by Adelung and Vater, in the Roman character, for every language, except the Greek, and under each word is printed, in a distinct type, the German word of this prayer, with which it corresponds. This work, in 4 vols., may be purchased for 30*s*. to 40*s*. No man can address himself adequately to the study of comparative philology without this book at his elbow. It describes not only the people speaking the language, but discusses its grammatical peculiarities and its affinity with other languages, and supplies the titles of grammars and lexicons required for the study of each language, where any such are extant. There is another work, which supplies a vocabulary of a far greater number of languages, but it is altogether inferior, for the purpose of study, to Adelung's *Mithridates*, and that is, Adrien Balbi's *Atlas Ethnographique du Globe*, with an Introduction. This work may be met with for 25*s*. to 30*s*., and Mr. Quaritch, of Piccadilly, is the most likely bookseller I know to supply the above or any other philological work of this character. I have in MS. the Lord's Prayer in nearly all the known languages of the world *which possess any literature*, taken mainly from Adelung. Each language is on a separate card, for the convenience of comparison, the cards being numbered 1. in the order of affinity; 2. in geographical order; and 3. in the order of antiquity. On the back of each card is noted the latitude and longitude of the country where the language is spoken, with a brief description of the people, and notice of its affinity to other languages. The principal authors in each tongue are noted, whether (1) poets, (2) historians, or (3) philosophers, and the era when they wrote. The number of distinct languages known is about 3000: those which have been cultivated, and which have attained a fixed form by *writing* are about fifty. There are many works which contain the Lord's Prayer in a few languages, for which see the *Mithridates* of Adelung.

T. J. Buckton.

E. F. inquires whether any collection of the Lord's Prayer, translated into a number of languages has been published. As the answer appended falls very short of the information, I have the pleasure of adding what at the moment occurs to my memory: —

Adelung's *Mithridates, oder allgemeine Sprachenkunde*. Berlin, 1806-17. 6 vols. 8vo. This contains a history of all the known languages and dialects, with an account of the books printed in or relating to them, and above 500 different specimens, consisting chiefly of the Lord's Prayer.

Alphabeta Orientalia Varia. Romæ, typis Congreg. de Propag. Fide, 1771—91; small 8vo. — This series extends to about eighteen alphabets, to most of which are added the Lord's Prayer, &c.

Fry's *Pantographia*, containing accurate copies of all the known alphabets in the world, royal 8vo, 1799. — This contains the Lord's Prayer in 140 different languages and dialects.

Hervas, *Catalogo de las Lenguas de las Naciones conocidas*. 6 vols. sm. 4to. Madrid, 1800—5.— A very learned work, similar in its object to Adelung's *Mithridates*.

Oratio Dominica in diversas omnium ferè Gen-

tium Linguas versa (the Lord's Prayer in more than 100 Languages), ed. Chamberlayne (Cura D. Wilkins), sm. 4to, Amst. 1715.

Oratio Dominica plus 100 *Linguis et Characteribus*, folio. Augsburg, *s. a.* (1750).—Including eight varieties of the earliest English version of the Lord's Prayer.

Oratio Dominica 150 *Linguis versa, et propriis cujusque Linguæ Characteribus expressa*, ed. Marcel (the Lord's Prayer in 150 Languages, each in the vernacular character). Royal 4to. Paris, 1805.

Oratio Dominica Polyglotta, singularum Linguarum Characteribus expressa, edita Fr. X. Stoeger, imperial 4to, portrait and 43 plates of the Lord's Prayer in different languages, embellished with designs of Albert Durer. Monachii, 1838.

In Mallet's *Northern Antiquities*, edited by J. A. Blackwell (and published in my "Antiquarian Library") the Lord's Prayer is given in twenty-seven northern languages and dialects, including German, Celtic, and Anglo-Saxon.

Orientalische und Occidentalische Grammatik oder Sprachmeister, containing the Alphabet and Lord's Prayer in about 200 languages. Sm. 8vo. Leip. 1748. Henry G. Bohn.

PARRAVACIN; PARAVICINO.

(3rd S. i. 110, 179.)

The family of *Parravacin* and that of *Paravicino*, connected with the Cromwells, is not the same. The arms of the one, of most distinguished Italian race and wide-spreading frame, and those assumed by the other, are widely different. The Paravicinos will be found in Litta's splendid work, vol. iii., where their genealogy occupies several tables.

The Parravacins can pretend to no such illustrious descent. It appears by the Visitation of London made by the Heralds in 1687, that Sir Peter Parravacin, then late an alderman of London, and living in Mincing Lane, within Tower Ward, entered a pedigree of three descents, wherein he is stated to be fifty years of age and the son of Peter Parravicin, "born in the Valtolin, near Milain," in Italy, and lately came and settled in the city of London, and died about 1675.

Sir Peter the younger son (his elder brother James having died unmarried since 1622) married Rebecca, daughter of Peter Taunton, a merchant of London. She died in 1669. They had three daughters — Rebecca, Hester, and Mary, two of whom were living unmarried in 1687. Hester was then dead, unmarried.

The arms produced by Sir Peter, on a vellum escocheon painted in London, were, "azure, a swan argent," and the crest, a swan's head between two wings, Sir Peter at the time alleging that they were taken from an old seal; that the colours were the painter's fancy, as he did not know what colours belonged to the coat. In the Harl. MS. No. 5802, a collection of "Knights' Pedigrees" by Peter Le Neve, Esq., Norroy, it is stated that Sir Peter was knighted at Windsor Castle, 19 June, 1687; that he was a poor lad, and came from Italy; was butler to Charles Torriano, a merchant in London, who preferred him; that he lived in one of the great houses in Mincing Lane; that he bore for arms, "Blue, an eagle displayed argent."

Le Neve says he died in February, 1694; that he had *three* daughters and co-heirs, — Mary, unmarried; Katherine, married to Charles Torriano, of London, merchant, son of Charles; and the third, whom he does not name, unmarried.

The daughters in the Heralds' pedigree gives him three daughters — Rebecca, Hester, then dead, and Mary. The name of *Katherine* is therefore probably a mistake.

Le Neve has a query whether one of the sisters did not live in Cecil Street, Strand, and died there in May, 1725, of whom a character in the *Penny Post* (by Heathcote), Wednesday, May 12th. J. R.

I remember an extra-portal tomb, beside the porch of St. Peter-ad-Vincula in the Tower, but removed after the great fire of 1841, with, I trust, somewhat more consideration than was vouchsafed to the lowlier ledger-stone of old Talbot Edwardes. Passing it every day for nearly thirty years, I had bestowed some pains on its epigraph, by a long exposure to wind and weather obliterated, all but the numerals "174—" and the vestiges of a shield, bearing "a swan, a goose, or a pelican" (p. 110) impaled dexter with certain undistinguishable quarterings. Was this the resting-place of some later Paravicin than H. G.'s Sir Peter? I sought the assistance of the Tower Registry to discover the name and quality of this forgotten sleeper within its walls; but—excepting the decapitated Stuart Lords — could find no notable interment between the dates of 1740 and 1749. Meseems, there is a mural tablet in the neighbouring church of All-hallows, Barking, bearing the name of Paravicin, or Paravicini.

These sepulchral disquisitions induce a Query, foreign, perhaps to their subject, yet not to their opportunity. On which of the substantives — *Herald*, or *Heraldry* — is the adjectival term formed? Is it heraldic, or heraldric? Rather, has not each epithet its proper application? — the former, to the *office* of proclamations and processions — the latter, to the *science* of genealogies and armorials? I await the judgment of some more skilled philologist than E. L. S.

CHIEF BARON REYNOLDS: BARON JAMES REYNOLDS.

(3rd S. i. 149.)

A short account of these two judges has been published in "N. & Q." (2nd S. xi. 489) without stating the relationship between them, and the following notes will furnish only a few hints to those interested in the matter.

Mr. (afterwards Sir John) Fenn wrote to the Rev. James Granger in 1769 *: —

"... it may possibly be in my power to give you some anecdotes of two of the Reynolds' family (judges), whose portraits are engraved, as I married a relation of that family, and my wife's father † being frequently with the Lord Chief Baron Reynolds, his uncle."

And in another letter to the same gentleman: —

"... I will now descend to modern times, and give you what account I can of the Reynolds's. The Right Hon. James Reynolds, Esq., Lord Chief Baron of his Majesty's Court of Exchequer, 1730. W. Parker, *p.* Geo. Vertue, *sculp.*, sitting, full-dressed in his judge's habit, his right hand near the dye of a pillar, his left with a glove on, holding the other; cap on the bench, arms at bottom. The original picture is in the possession of Shepherd Frere, Esq., of Roydon. James Reynolds, Esq., was created Serjeant-at-Law, Dec. 20, 1714; Judge of the King's Bench, March 2, 1724; and Lord Chief Baron of the Exchequer, April 28, 1730; which last office, after having filled with honour, he resigned in 1738, his memory then beginning to fail him, owing to his former too great and constant application to study. He died Feb. 9, 1739, aged 53; and lies buried in St. James's church in Bury, in Suffolk, where a large and expensive, though inelegant, monument was erected to his memory.

"The Hon. Sir James Reynolds, Lord Chief Justice of his Majesty's Court of Common Pleas in Ireland, 1727; and one of the Barons of his Majesty's Court of Exchequer in England, 1740; obiit May 20, 1747; ætatis 63. In a study, with books, sitting, dressed in his judge's habit; his left hand resting on his knee; his right with his glove on, and holding the other; arms at bottom. J. Parmentier, *pinx.*, 1734; T. Faber, *fecit*, 1748. At present I can give you no further information of either of these gentlemen. I shall be at Mr. Frere's in January. Probably he can furnish some fuller account."

In a MS. pedigree of the Hatley and Reynolds families, two of the sons of James Reynolds and Judith his wife, the eldest daughter of Sir William Hervey, are noticed: 1. William Reynolds, the eldest son, who died Dec. 17, 1675, and was buried at Ickworth; 2. Robert Reynolds, of Bumpstead Helions, in Essex, second son and heir, who was born in 1658, and married his cousin, Keziah Tyrrell, "a beautiful and virtuous lady in the dissolute age of Charles II., by whom she was admired."

This lady was the daughter of Thomas Tyrrell, of Gipping, and Keziah his wife, a younger daughter of Sir William Hervey of Ickworth, and died April 5, 1694, aged 36. By this marriage Robert Reynolds had issue (with others perhaps) — 1. Isabella Reynolds, eldest daughter, who was born April 6, 1681, and married Nov. 10, 1696, to John Hatley of London; 2. Thomas Reynolds, who died Nov. 22, 1686, and was buried at Ickworth; 3. Thomas Reynolds, who was buried at Ickworth, Dec. 17, 1687; 4. Susan Reynolds, who was buried at Ickworth, March 24, 1696.

Mr. Page, in his Supplement to Kirby's *Suffolk Traveller*, says (p. 492) that —

"In 1734, Thuandeston Hall was the seat of Lord Chief Baron Reynolds, who married a daughter of Thomas Smith, Esq., the former possessor. Sheppard Frere, Esq., who held the same in 1764, was the grandson of the said Thomas Smith."

And in his account of *Fornham St. Genoveve* (p. 716), he says: —

"Here rest the remains of Alicia, widow of Robert Plampin, Esq., of Chadacre Hall, in this county, and formerly wife of Lord Chief Baron Reynolds. She died in 1776."

The name of this lady, who became the second wife of Lord Chief Baron Reynolds in July, 1737, appears, from the *Gentleman's Magazine* (vol. vii. p. 450), to have been Rainbird.

Sir James Reynolds of Castle Camps, in Cambridgeshire, Knt., who was buried at Castle Camps, March 22, 1650, aged about 80, married Margaret, daughter and heiress of —— Melbourne of Mark's Hall, Dunmow, Essex, and was grandfather of the James Reynolds, who married Judith Hervey.

Herus Frater.

* See Granger's *Letters*, 1805, pp. 82, 85.

† Mr. Sheppard Frere, of Roydon.

FRIDAYS, SAINTS'-DAYS, AND FAST DAYS.

(3rd S. i. 115, 155, 192.)

I quite agree with D. P. that the question treated at the above references need hardly have been raised. It seems, however, not to have occurred to any of your correspondents, that a day may be both a *fast* and a *feast* at the same time. D. P. professes to explain the discipline of the Catholic Church in the matter; but he does it defectively and incorrectly. He speaks of Good Friday as a day of the strictest fast, and here he is right; and of the fast being continued on Holy Saturday, in which he is right also; but his manner of stating the matter would lead to the conclusion that these two were the only fasting days in Lent. Why not have said that every day, from Ash Wednesday to Holy Saturday, both included, is a strict fast, except Sundays? For this is still, as it ever has been, the rule and practice of the Catholic Church. Here he is defective; but further on he is inaccurate. He says that all other Fridays, — meaning, of course, all but Good Friday, — always excepting Christmas Day, — are days of *abstinence*. This is very erroneous; for every Friday in Lent is a day of strict *fasting*, and certain other Fridays out of Lent are the same, such as the Fridays of the

Ember Weeks, and in Advent, and any Friday on which certain Vigils may fall.

But the truth is, that the same day may be at the same time both a feast and a fast. The word *feast*, in the language of the Church, has no reference to the free use of food, but to the celebration of a festival with more solemn rites and spiritual joy. Thus it is perfectly consistent to keep a strict bodily fast on a day when we indulge in spiritual joy; except on Sundays, when we are forbidden to fast, in special honour of our Lord's Resurrection. On other festivals, however, we fast, if they occur in Lent, or Advent, or on any day of fasting; such as the great feast of the Annunciation, and many other high festivals in the course of the year. Let me add that Good Friday is not a *feast*, and never was intended to be kept as such. It is a day of fasting, mourning, and prayer. The modern practice in this country of making it a holiday and a festival, instead of the day of most strict fasting, penance, and prayer throughout the year, is a deplorable abuse, quite opposed to the true spirit and intention of the Church. F. C. H.

It certainly was my intention to set aside that which I believe would practically lead to error in the logically true argument of E. P. C., and therefore my inquiry (which, I should note, was written in 1861), was perhaps rightly inserted among "Replies." I was glad it again appeared under the same heading, although again the subject was not altogether treated perhaps, by Lord Lyttelton and H. J. T., in the way of "Replies." It was not fair to suppose I had not read my Prayer-Book. Indeed, I had read it carefully, and I doubt if I was "wrong," or if "the law of the Church is quite clear" in the Rubric of the Prayer-Book. Perhaps this matter is not meant to be defined in the Book, but by other authority. I wished to know if any general rule, such as that I believed in — of the precedence of festivals generally — existed. I could give no authority for that which I had learnt and believed, but I thought it in accordance with the general tenour of the Book, and that the contrary belief could not and should not be held. I thought (with G. W. M.) that, as certain feast-days are ordered, and fast-days too, if one or both of them came on the same day, the rule is so far indeterminate. I do not like a proposition founded on the fact that one of the Tables is placed last (or first) in the Book; but perhaps the Feasts being placed first, their observance should for this reason also have precedence when they concur with the days in the opposite Table.

I had not meant to distinguish a fast day from a day of abstinence. I included a query respecting an Ember-day, and above all things, I wished to learn which is right practically. J. F. S.

With regard to what G. W. M. says on the subject of Fridays and Saints' Days, I conceive that a Saint's Day might be kept as a feast in a certain sense, *i. e.* as dedicated to the memory of a Saint, and *also* as a Fast.

I have no special knowledge of the subject; but I may mention that I have heard a Roman Catholic ecclesiastic say, that, in his church, the rule is as I have supposed.

I am aware of the distinction pointed out by D. P., but it did not appear to me to bear very much on the point at issue. Lyttelton.

Hagley, Stourbridge.

Lady Vane (3rd S. i. 152.) — The advertisement, inserted by Wm. Holles Viscount Vane in a newspaper of the day, minutely describing the personal appearance of this lady, as also that of her waiting-maid, is among my papers. A copy shall, with pleasure, be made for W. D.

Further incidents of her life may be learnt from the law report of the proceedings instituted against her by Lord Vane; and it may be observed that she was not without a public apologist, and that episodes in her character have been transmitted to us in *The Adventures of Lady Frail; Apology for the Conduct of a Lady lately traduced under the Name of Lady Frail. By an impartial Hand;* and *A Parallel between the Characters of Lady Frail and the Lady of Quality*, severally published in 1751, and from which it may be inferred that the words of Rowe are not inapplicable to her: —

> "Ev'n Man, the merciless insulter man,
> Man, who rejoices in the sex's weakness,
> Shall pity V——, and with unwonted goodness,
> Forget her failings and record her praise."

As some evidence of this, kind and affectionate mention is made of her by her lord in his will. She, however, predeceased him.

Henry M. Vane.

Toad-eating (3rd S. i. 128, 176.) — Your correspondent E. B. E. desires to know if this term is to be received literally, or simply only in a figurative sense. May I refer him to the *Penny Magazine*, vol. xiv. (1845), p. 263? where he will find an editorial article, entitled, "Reptiles used as Food," in which there is the following passage: — "In some countries the hind legs of the toad are eaten, and on the coast of Guinea, the negroes devour the whole reptile." No authority is given to vouch for the manner in which this delicacy — this *morceau friand* — is served up to table. I must therefore leave to some one else to enlighten us on this point. A Beef-eater.

Bunker's Hill (2nd S. xii. 100, 178, 199, &c.) — Two or three places are thus named on the Ordnance Maps of Norfolk and Suffolk. I had

occasion to go to one of them on the borders of Hopton and Lound, Suffolk, some two or three years ago. Upon inquiring my way of a labourer, he replied, "Bunky Hill, you mean. We call it Bunky Hill because of the quantity of bunks that grow there." *Bunk* is the Icenian name of the hemlock, or indeed of any fistulous stemmed umbelliferous plant. Upon visiting the place I found numerous *bunks* growing there. I suppose the ordnance officers, not knowing what to make of Bunky Hill, improved it into Bunker's; but such alterations should be recorded. E. G. R.

Spontaneous Combustion of Trees (2nd S. xii. 235, 335.)—With respect to the burning of the trees on the banks of the Cam, I can state that they were invariably set on fire, by cigars, or lucifers, or burning lenses. The fire smouldered in the decayed touchwood a long time — sometimes many hours, and then suddenly burst into flame; thus creating the appearance of spontaneous ignition. E. G. R.

Winckley Family, of Preston, County of Lancaster (3rd S. i. 196.)—The Dowager Lady Shelley is the daughter and heiress of the late Thomas Winckley, Esq., of Brockholes, Catterall and Preston, Lancashire, and Janet his wife, daughter of the Hon. Hen. Dalrymple, and relict of Major Hesketh, of Rufford, who was heir to the baronetcy, but died of wounds in the American War without succeeding to it.

The said Thomas Winckley was son of John Winckley, Esq., of Preston; grandson of Thomas Winckley, Esq., Registrar of the Court of Chancery at Preston for the Dutchy of Lancaster in 1665; great-grandson of John Winckley of Preston, Clerk, and great-great-grandson of Edward Winckley, of Preston, in co. Lancaster, who, according to the Herald's Visitation of that county in the year 1665, was descended from a *younger son* of the house of Winckley, then extinct. Thomas Winckley, the Registrar of the Court of Chancery, &c., had a second son named Thomas, and also a brother, William Winckley, a Fellow of Corpus Christi College, Oxford. Thomas Winckley, the father of the Dowager Lady Shelley, succeeded his elder brother Nicholas, and had a sister Margaret, who was married to Edmund Hornby, Esq., of Scale Hall, near Lancaster, and therefore the present Earl of Derby stands in the relationship of great-grandson to this Margaret Hornby, formerly Winckley. As a coincidence, I would mention that I have a copy of a will of a William Winkley, who died in Lincolnshire in 1742, who also left a nephew, Thomas Winkley.

W.

Judge Page (3rd S. i. 153.) — The second wife of this judge was Frances, daughter of Sir Thomas *Wheate*, not *Wheale*, as stated, perhaps by an error of the press. D. S.

Yellow Starch (3rd S. i. 156.) — This must have been a very short-lived fashion. Is there any known instance of a portrait of that day, in which the sitter wears a yellow ruff? I have never seen one. P. P.

Pencil Writing (3rd S. i. 138, 199.)—Ursula is right, and I am wrong. Not having my facsimile at hand, I quoted from memory, and I certainly mistook the "Belgia" for "Bologna." I saw at a glance that the handwriting differed from that of Charles in his later years; but at the date of that letter he was only seventeen, and I therefore mistook it for his writing as a boy. I was not aware that the Cottonian MSS. contained any modern annotations except those of Sir Robert Cotton himself. I am grateful to Ursula for having so courteously pointed out my (I hope not unpardonable) blunder, and I must apologise to your readers for having led them astray: I certainly was "deceived myself" before I deceived them, and one consolation is deducible from my mistake — that I cannot commit it again.

Hermentrude.

The Society of Antiquaries (3rd S. i. 168.) — Permit me to draw Hermentrude's attention to the following privileges, which are available to her under the present regulations of the Society:

"12. Persons not being fellows of the Society may be admitted for a period not exceeding one week, to consult printed books and manuscripts not of a private nature, in the Society's Library for any special purpose, on being introduced by a fellow, either personally or by letter.

"13. No book shall be lent to any person not being a fellow of the Society without a special order of the Council."—*Rules of the Library.*

I fear the Charter would not admit of the election of female Fellows; but no good reason occurs to me why some new distinction, such as "Associate," should not be created by the Society in favour of those numerous literary ladies who, like your correspondent, have distinguished themselves in the field of archæological research.

Job J. Bardwell Workard, M.A.

"God's Providence is my Inheritance" (3rd S. i. 51.)—Searching, yesterday, in the church of St. Mary Magdalen, Bermondsey, for genealogical purposes, I came upon the following inscription, on a board commemorative of the various benefactors to the poor of the parish: —

"Mr. John Marshall and Mr. Robert Bangward gave a house and ground of it, called *God's Providence*, for ever."

The date of the benefaction is not given, neither could the worthy sexton, although he had lived in the parish, man and boy, for upwards of sixty years, give me any information as to the date, or locality of the house.

I will mention that the Registers of this church commence with the 1st of Edward VI.

D. M. Stevens.

Lambeth Degrees (3rd S. i. 134, 156.) — That medical degrees have been constantly conferred by the Archbishop of Canterbury, may be seen by reference to the *Medical Directory*. However, by the statute 21 & 22 Vict. c. 90, commonly known as "the Medical Act," this faculty of the archbishop is practically abolished, since no degree of this kind can be registered, unless granted prior to the passing of the Act aforesaid.

F. Y. may be correct in stating that the College of Physicians of London does not grant the degree of M.D., but the same cannot be said of the Irish College; for in its Register I find the following: —

"The Charter of William and Mary, and the Act of the Irish Parliament, 1 Geo. III. cap. xiv. made perpetual by the Act 30 Geo. III. cap. xiv. sec. ii. confer on the Fellows and Licentiates of the King and Queen's College of Physicians the title of *Doctors of Physic*."

Also in the diploma granted to a licentiate it is certified "that he has obtained, and is hereby entitled to the Degree, Title, and Qualification of *Doctor of Medicine*, and Licentiate of said College." Further, I may add, that such a person is described in the printed Register of the College as "Licentiate and M.D."

I believe the Irish College of Physicians is the only one which retains the ancient academical qualification for its fellowship, for none but a graduate in Arts, or a Doctor of Medicine of Oxford, Cambridge, or Dublin, is eligible as a Fellow; and in the case of Dublin, excepting honorary degrees, the Medical always must imply the previous degree in Arts. Licentiates of all the colleges of physicians have invariably been styled *Doctors* by ancient usage; the term, in this instance, not implying a degree, but a professional designation, such as *Rev.* to a clergyman, or *Esq.* to a barrister. Indeed this is the meaning attached to the term in ordinary conversation.

T. W. Belcher.

Cork.

Fossils (3rd S. i. 148.) — I should recommend J. C. J. to remove the entire mass of clay containing the specimen, and imbed it in a box just sufficient to contain it. By means of plaster of Paris he may then remove the clay in the usual way by means of masons' chisels.

J. C. J. will find much information in the Appendix to *Medals of Creation*. M. W. B.

Relative Value of Money (3rd S. i. 182.) — An interesting paper entitled "*Chronicon Pretiosum Snathense;* or, Lists of Prices of Various Kinds of Agricultural Produce, and of other Articles in the Ecclesiastical Peculiar of Snaith, in the West Riding of Yorkshire, in the Sixteenth, Seventeenth, and Eighteenth Centuries, compiled from the Probate Records of the Peculiar, by the Rev. C. B. Robinson, M.A.," was read before the Statistical Society of London some time ago, and appeared in their journal, 1858 (xxi. 369-420.) I extract a few items in illustration of the point raised by Mr. Keightley: —

		£.	s.	d.
1452.	A stone of barley-malt	0	2	0
1578.	A load of hay	0	5	0
1583 to 1599.	Wool, per stone (average)	0	7	1
1609.	10 loads of manure	0	1	2
1610.	Hemp, per stone	0	2	6
	Value of Land.			
1569.	15 acres of barley	10	0	0
1570.	3 acres of fallow	1	0	0
1601.	8 acres of skegg	5	6	8
1603.	Ploughing of 18½ acres of land	1	7	0
1661.	50 acres of meadow	20	0	0
	Provisions.			
1576 to 1598.	Butter, per stone (average)	0	2	9
1600.	1½ gallon of honey	0	8	0
1601 to 1647.	Butter (average)	0	3	11
1652.	6 beef-flicks	1	0	0
1656.	3 pints of honey	0	2	6
	Live Stock.			
1568.	12 horses and mares	14	0	0
1569.	4 kine and 2 calves	3	8	0
1570.	2 oxen and 2 stotts	5	13	4
1659.	3 goats	1	0	0
1667.	40 sheep, young and old	8	0	0
1658.	A pig	0	7	0
1659.	6 turkeys, a cock, & 8 hens & chickens	1	10	10
	Miscellaneous.			
1580.	200 tiles	0	2	0
1585.	One hull boat, with all her furniture	1	10	0
1588.	8 yards of linen	0	8	0
1589.	12 silver spoons	2	8	0
1654.	Half a ton of iron	6	0	0

Average Prices of Grain per Quarter.

	Wheat.		Barley.		Oats.		Rye.		Malt.	
	s.	d.	s.	d.	s.	d.	s.	d.	s.	d.
1568 to 1600 —	20	4	15	6	9	2	20	3	14	4
1601 to 1650 —	31	5	18	10	9	6	24	10	20	8
1650 to 1700 —	26	7	17	11	11	1	22	7	20	5
1701 to 1750 —	23	7	14	5	9	7	20	0	23	8
1751 to 1783 —	28	2	15	9	11	0	——		31	6

Job J. Bardwell Workard, M.A.

Value of Horses in Shakspeare's Time (3rd S. i. 182.) — I do not think that allusions to the value of horses by such a character as Fastidious Brisk are conclusive of their ordinary market value. In the time of Ben Jonson and Shakspeare, a man could have bought in Smithfield a very good horse for as many shillings, as the pounds which Master Brisk was offered for his "grey hobby." From some collections which I made relative to the prices of chattel property in the time of Shakspeare, drawn from old indictments, I arrive at a very different notion of the value of horses at that period than that drawn from such sources as *Every Man out of his Humour*, and which rather favours the opinion, that one pound in Shakspeare's time was equal to five pounds in the pre-

sent day. Horses indeed have always been in demand, and seeing how valuable they were for all purposes of transit before the days of stage-coaches and canals, even horses of an inferior breed produced high prices in proportion to other chattel property; whilst a remarkably fine horse, such an one as a beau like Fastidious Brisk would have coveted, would no doubt have commanded a remarkable price; but the law allowed none of this imaginary value to appear in the indictment. A stolen horse was simply valued according to its intrinsic and market value. From two Sessions Rolls of the 40th Elizabeth, I extracted the following prices set upon stolen horses: —

One gelding	xxxiii^{s}.
A grey horse	xliv^{s} viij^{d}.
A rone gelding	vl^{i}.
A grey gelding, called a curtall	xl^{s}.
A black horse	vii^{li}.
A grey gelding	xlvi^{s} viij^{d}.
Two geldings	iij^{li}.
A whyte gelding	xl^{s}.
A black horse	xx^{s}.
A black gelding	vi^{li}.
A grey gelding	xx^{s}.
Browne baye gelding	xl^{s}.
White grey gelding	liij^{s} iv^{d}.
A grey gelding	v^{li}.
A baye gelding	iv^{li}.
A grey horse	v^{li}.
A white gelding	xl^{s}.

Thus the value of the stolen horses, some belonging to yeomen and some to gentlemen, range from twenty shillings to seven pounds.

F. Somner Merryweather.

Colney Hatch.

Spelling Matches (3rd S. i. 179.) — It has been for some time past a drawing-room game to write from dictation words chosen by some one of the party, who is taken as the authority, and is bound to defend his own spelling. The words I recollect to have thus learnt are "maltster," "kerbstone," and "camelopard." Also the owing lines: —

"A gray pony ate a potato, out of a bay window, with unparalleled ecstasy."

Or,

"A cobbler's gray pony ate a plum-pie, out of a pedlar's basin, with unparalleled despatch."

Some of these words admit of dispute, but of the others (such as ecstasy) few will be able to spell them all correctly at once. J. F. S.

Whip up Smouchy or Pont (2nd S. xii. 48; 3rd S. i. 171.) — Though quite as unable as your querist to describe the "fashionable" romp (if such a thing may be said to exist!) of *Smouchy or Pont*, I may at least forward him in his interesting inquiry by attempting an explanation of the words given.

Smousje (for thus it ought to be written) is the popular Dutch denomination of a rough terrier; *smous* being the common invective used against German Jews (from *Moses*, by them pronounced *Mousyee*), and the shaggy exterior of the dog-species mentioned recalling to mind the bearded individuals aforesaid. *Pont* (*Ponto*, *Punt*, may be your "pointer") is another vernacular appellative for a dog. Now — as I dare not suppose your country-ladies will conclude their day's frolics by "whipping up" their hirsute admirers, a thing never done in Holland — I must submit, that "whip up" means *wip op* ("jump, Sir!"), which command I hardly think executable without something particularly savoury being held up for the lucky dogs in question. Don't *you* wish you may get it! John H. van Lennep.

Zeyst, near Utrecht.

Queen Caroline and Louis Philippe (3rd S. i. 188.) — May I correct an *erratum*? — The *anecdote* and not the *Memoirs*, is of an Englishman in Paris. The Memoir is of Miss Cornelia Knight herself, and the Reviewer, page 71, is not aware that the story has done duty before, but cites it as something new. P. P.

Orlers's "Account of Leyden" (2nd S. ix. 26.) — Having submitted the query referred to to Mr. M. F. A. G. Campbell, of the Royal Library at the Hague, I was honoured by that gentleman with the following reply: —

"The first edition of Orlers's *Beschryvinge der Stad Leyden* is rare, but not because of any suppression by civic authority, as appears from the Preface to the second edition of 1641, in which the writer, in his dedication to the Leyden magistrates, says —

"'Somewhat more than 27 years have passed, since the first publication of my *Beschryvinge*, and the acceptance and acknowledgement thereof by your predecessors. And, at the present moment — as, already for some years, the first impression has been out of print, and even wanted to purchase at higher prices — I have, at the earnest request of my good friends, thought advisable to revise and augment it,' &c."

John H. van Lennep.

Zeyst, near Utrecht.

Miscellaneous.

NOTES ON BOOKS, ETC.

Depositions from the Castle of York, relating to Offences committed in the Northern Counties in the Seventeenth Century. (Printed for the Surtees Society.)

It would be difficult to find a volume better calculated to furnish a true and lively picture of the political feeling, every-day life, and social condition of the inhabitants of the northern parts of England, than the present work, for which we are indebted to the liberality of the custodians of the curious documents here printed; to the good judgment of the Council of the Surtees Society, and more especially to the learning and industry of its editor, the Secretary of the Society, the Rev. James Raine. Treason, sedition, and acts of violence, form the subject of the greater part of the Depositions here printed, but the strange narratives connected with charges of witchcraft are those which will be found of greatest interest for the

general reader. The drunken brawl in which an earl, the head of one of the noblest families in Scotland, stabs one of his companions at the gaming-table, and the riot at the funeral of Lady Strafford, in York Minster, are incidents strikingly characteristic of the age in which they occurred.

The Offertory; the most excellent Way of contributing Money for Christian Purposes. By J. H. Markland, D.C.L., &c. 2nd edit. (Parkers, London and Oxford. Price 2*d.*)

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A Dictionary of the Bible; comprising Antiquities, Biography, Geography, and Natural History, by various Writers. Edited by William Smith, LL.D. *Parts II. and III.* (Murray.)

We are glad to announce the appearance of two more Parts of this complete, comprehensive, and we believe very accurate encyclopædia of Biblical knowledge. For the purpose of securing which excellences, an Appendix, containing some rewritten articles on the Botany, Zoology, and Mineralogy of the Bible, is announced.

An Alphabetical Dictionary of Coats of Arms belonging to Families in Great Britain and Ireland, forming an extensive Ordinary of British Armorials upon an entirely new plan. By John B. Papworth. *Part VIII.* (Printed for the Author.)

This part brings us down to the article *Chevron.* We wish we could congratulate Mr. Papworth on such an addition to his List of Subscribers as would justify him in getting out his very useful book with greater rapidity.

THE HORTICULTURAL SOCIETY'S Exhibition of Camellias and Hyacinths on Wednesday was eminently successful. The flowers were superb, and the visitors numerous, far beyond what could have been expected. THE INTERNATIONAL EXHIBITION BUILDING, as seen from the Terrace, proved far more effective than one could have supposed, and called forth many expressions of satisfaction.

It is proposed to erect a column on Nibley Knoll — a site which has been given by Lord Fitzhardinge — to the memory of WILLIAM TYNDALE, to whom we owe our English Bible. A sum of two thousand pounds will be required, and an influential committee has been appointed to receive Subscriptions and carry out the design.

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Notices to Correspondents.

E. D. H. *has not specified the subject of his Query. Correspondents are requested, when writing respecting former communications, to specify the subject of them. We cannot remember the initials at the end of a Paper, however easily we may identify such Paper when we know to what it relates.*

B. *General Paoli died on February* 5, 1807, *at his house near the Edgeware Road, and was buried in St. Pancras churchyard. See any Biographical Dictionary, and* "N. & Q." 1st S. x. 289.

EQUES. *The origin of the name "Rotten Row" has been discussed in our* 1st S. i. 441; ii. 235; v. 40, 160.

J. S. *All the editions of* The Delicate Investigation *published between the years* 1813 *and* 1820, *profess to be reprinted from the original. See* "N. & Q." 3rd S. i. 32, 76, 137.

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LONDON, SATURDAY, MARCH 29, 1862.

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THE REGISTERS OF THE STATIONERS' COMPANY.

(*Continued from* 3rd S. i. 203.)

3 Maij [1592.] — Willm. Ponsonby. Entred for his copie &c., to be joyned together in one booke, *A Discours of Lyfe and death by Ph. Mornay. Item, Anthonius, a tragedie wrytten also in French by Robt. Garnier.* Both done in Englishe by the Countesse of Pembrok . . vj^{d}.

[These two works were printed in the same volume in 1592; but it is certain from the date at the end of the play that it was finished "at Ramsbury 26 Nov. 1590." "The tragedie of Antonie" was republished by itself in 1595. The "Discourse of Life and Death" was reprinted in 1600.]

v^{to} Maij.—Peter Shorte. Entred for his copie, &c., *A discoverye of Tenne English leapers, hurtefull to the Churche and common weale*, published by Thomas Tym, minister . . . . . vj^{d}.

[Here we have the name of the author, but the work, or one with the same title, had been entered on 13th Jan. preceding (see p. 201.) Thomas Tym was probably the same Thomas Timme who, in 1597, compiled "A booke containing the true Portraiture of the Countenances and Attires of the Kings of England," &c. 4to.]

Cuthbert Burbidge. Entred for his copie &c., a booke intituled *A direction for Travellers* . vj^{d}.

[Richard Burbidge, Burbadge, or Burbage, the famous Shakespearian actor, had a brother named Cuthbert; and, though we have no distinct proof of the fact, it seems likely that he was the stationer, who in entries at the Hall and at the bottom of title-pages of books is usually called, in the uncertainty about proper names then prevailing, Cuthbert Burbie or Burby. Possibly, the difference was made for the sake of distinction.]

xxix Maij.—John Wolfe. Entred for his copie &c. a booke intituled *An instruction for yonge gentlewomen* . . . . . vj^{d}.

xvj^{to} die Junij. — [No stationer's name.] Entred for his copie &c., a booke intituled *Gargantua* . . . . . [no sum.]

[This entry is crossed out in the Register. We have before seen that John Wolf, on the 6th April preceding, had entered *Gargantua his prophesie* (see p. 202): perhaps the above memorandum was erased in consequence.]

xxvj^{to} Junij. — John Charlewood. Entred for his copie &c., a booke intituled *Histoire de Roland L'amoureux, Comprenant les Chevaleureux faicts d'armes et d'amours, devisee en trois livres* — to be translated into Englishe . . . . . vj^{d}.

[This was the work of Boiardo, the translation of which had probably been undertaken in consequence of the success of Sir John Harington's version of the Orlando Innamorato of Ariosto, fol. 1591. The three books of Boiardo's introductory poem, translated by Robert Tofte, did not, we believe, come out until 1598, 4to, and no continuation of the work ever appeared.]

John Wolf. Entred for his copie, &c. *A dictionary, Historical, Geographical, Astronomical, and Poetical* . . . . . vj^{d}.

xxviij^{o} Junij. — John Kydde. Entred for his copie &c. a little booke of the *Judgement and execution of John Parker, goldesmithe, and Anne Bruen, for poysoninge her late husband John Bruen, goldesmithe.* Provided that this booke, before it be printed, shalbe drawen into good forme and order, and then lawfullye allowed to be printed . . . . . vj^{d}.

[We may doubt whether this tract was ever "allowed to be printed," and the only copy we have seen of it was that actually sent to the public authorities for approbation. It is a great curiosity in another respect, because on the title-page is written the name of the publisher John Kyd (so spelt) and at the end of it the name of Thomas Kydde (so spelt) the author — Thomas Kydde being no other than the distinguished dramatic poet and precursor of Shakespeare, the writer of *The Spanish Tragedy, Jeronimo, Cornelia*, and other theatrical productions. It is by inference that we suppose him to have been the author of the remarkable production under consideration, and that the publisher of it was his brother, or some near relation. We give its full title: — "The trueth of the most wicked and secret murthering of John Brewen, Goldsmith of London, committed by his owne wife through the provocation of one John Parker, whom she loved: for which fact she was burned and he hanged in Smithfield on Wednesday the 28 of June, 1592, two yeares after the murther was committed. [Woodcut of a woman burning and praying.] Imprinted at London for John Kid, and are to be sold by Edward White, dwelling at the little North doore of Paules, at the signe of the Gun. 1592." 4to. Thus we see that it was entered at Stationers' Hall on the very day of the execution, and we may readily imagine that it was only

a rough sketch, drawn up in haste for the occasion, and that it required to be amended before it was printed and published. From the talents and celebrity of Thomas Kydde we may be sure that his narrative is very superior to the ordinary run of such pieces; but it is entirely in prose, and goes through all the strange facts of the murder of Bruen, or Brewen, by his wife at the instigation of her paramour Parker, "in eating a messe of sugersops." The murder was effected only three days after the marriage had taken place, and the circumstances (into which we have not space to enter) were extremely curious, especially as the discovery was not made for two years afterwards. We intend to reprint the tract as a relic of the great dramatist, Kydd.]

Primo die Julij.—John Wolf. Entred for his copie, under thande of the B. of London (as he sayeth) and by consent of Mr. Allen, a booke intituled *Philomela, the ladye Fitzwater's nightingale, by Robert Greene* . . . . . vj^{d}.

[The parenthesis "as he sayeth," must mean as Wolf, the stationer "sayeth," and not the Bishop of London, the last antecedent. *Philomela* is unquestionably one of Robert Greene's least objectionable pieces, but it by no means deserves all the praise bestowed upon it in Dunlop's *Hist. of Fiction*, edit. 1845, p. 405. We have never seen any impression of it earlier than 1615, and we may presume that most of the anterior copies were destroyed by inconsiderate readers: the moment they had finished the novel they threw it away, never dreaming that four or five hundred times the original cost would in our day be willingly given for a copy.]

Abell Jeffes. Entred for his copie a ballad intituled the *Lamentation of Agnes Bruen, &c.* vj^{d}.

[This ballad has not survived, that we are aware of; and as it was not entered by John Kydd, we may feel pretty sure that it was not by his brother. There is no reason to think that Thomas Kydd ever condescended to write ballads. That on his own *Spanish Tragedy* was not by him.]

10 July.—Jo. Wolf. Entred for his copie a ballad of *The burninge of Anne Bruen* . . vj^{d}.

11 July. — Jo. Wolf. Entred for his copie a ballad intituled *John Parker's Lamentation*. vj^{d}.

xv° Julii.—Abell Jeffes. Entred for his copie, &c. a ballad intituled *The Lamentation of John Parker*, whoe, consentinge to the murder of John Bruen, was hanged in Smithfield the 28 of June, 2 yeres after the fact was committed: to the tune of fortune . . . . . vj^{d}.

[This very extraordinary murder seems naturally to have excited a great deal of attention, and to have afforded employment to many pens. Old Stow's record of the circumstance gives no names: —

"In this moneth of June a yoong man was hanged in Smithfield, and a woman burned, both for poysoning her husband, a goldsmith."—*Annales*, edit. 1605, p. 1271.]

xix° Julij.—John Wolf. Entred for his copie, *A Commemoration of the most valiant and worthie knight Sr. Willm. Sackvill, slayne in the warres of Fraunce* . . . . . vj^{d}.

[We do not find any notice of the death of Sir William Sackville either in Camden or Stow.]

xxi Julij.—John Wolf. Entred for his copie &c. a booke intituled a *Quip for an Upstart Courtier* . . . . . vj^{d}.

[A remarkable publication by Robt. Greene — remarkable for its popularity and for its barefaced plagiarism from Francis Thynne's excellent and humorous poem *The debate betweene Pride and Lowlines* (printed by John Charlwood n. d.), which had appeared some ten years earlier, and, as Greene no doubt hoped, had been forgotten. The original edition of Green's *Quip*, now before us, purports to have been "imprinted by John Wolfe, and are to be sold at his shop in Paule's chayne. 1592." On the title-page is a woodcut of a countryman and a courtier in conversation. The popularity of the production is evidenced, among other things, by a Dutch translation of it— "Tot Leyden. By Thomas Basson, M.D.C.I.", on the title-page of which is a repetition of the wood-cut. Every paragraph is there numbered for the sake of reference and comparison. It was in this work that R. Greene gave the first offence to Gabriel Harvey, which the latter never forgave.]

Jo. Danter. Entred for his copie a ballad entituled *The soule's good morrowe* . . . . vj^{d}.

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1. *England's felicitie with an admonition to repent by examples of others harmes, &c.* . vj^{d}.
2. *The Coy mayden's care, sent to her kind companions* . . . . . vj^{d}.
3. *Conscience Coy to all estates in selling of broom* . . . . . vj^{d}.
4. *The conflict betwene Sathan and the penitent Sinner* . . . . . vj^{d}.
5. *A medicin for Jealous men, with the triall of a wife* . . . . . vj^{d}.

[We can say little or nothing regarding any of these productions, but "Dame Coy," who may be the same as "Conscience Coy," is mentioned in several comic performances of that day, and considerably earlier.]

xxviij July. — Henry Kirkham. Entred for his copie, &c. a ballad intituled *The Nightingale's good night* . . . . . vj^{d}.

[Possibly this ballad may in some way have grown out of Robert Greene's *Philomela*, before noticed; but it was most likely a merely fanciful effusion on the departure of the nightingale.]

7 Augusti. — Abell Jeffes. Entred for his copie, &c. The second part of the *Defiance to fortune* . . . . . vj^{d}.

[In 1596 came out Anthony Copley's *Fig for Fortune*; but that entered above was probably a different poem. We know of no first part of it, even from the entries at Stationers' Hall. Copley's title was partly founded upon Lodge's *Satires*, &c., published in the preceding year, *A Fig for Momus*. Copley was a very poor poet in all senses of the word.]

viij Augusti. — Thomas Scarlet. Entred for his copie, &c. *Le Second Livre de la plaisante et delectable historie de Garileon Angleterr*. To be translated into Englishe . . . . . vj^{d}.

[We are not acquainted with any existing translation of this Romance of Chivalry. In French it professed to

be rendered from the Spanish by Estienne de Maisonneufve, and editions are known of it in 1572, 1578, and 1586.]

J. Payne Collier.

SUPERSTITION.

In the ordinary derivations assigned to this word, there is something that fails to satisfy. Dr. Johnson offers none, beyond a reference to the Latin *superstitio*. Worcester refers it to *superstes*, "one who stands by"; but he candidly admits that the analogy is obscure, unless it be that "the force of the word lies in the prefix *super*, implying excess." Hence he thinks superstition has come to signify an "excess in religion"; but an excess in religion is more aptly expressed by *fanaticism*, which is not interchangeable as a synonym for superstition. Besides, Aulus Gellius has devoted a chapter in the 4th book of his *Noctes Atticæ*, to prove that excess in religion was expressed by the word *religiosus*; quoting in evidence the line —

"Religentem esse oportet: religiosum nefas."

Again, Dr. Johnson assumes that "fear" is an element of superstition; and in support of this, he quotes Dryden: —

"A reverent *fear*,—such superstition reigns
Among the rude,—e'en then possessed the swains."

The French definition includes equally the same idea of fear: "la superstition craint ce qu'elle devrait aimer; et n'adore que ce qu'elle craint." But this I venture to think arises from confounding the Latin term *superstitio* with the Greek word δεισιδαιμονία — which in our version of the New Testament has been translated "superstition."

But δεισιδαιμονία (Acts, xxv. 19), from δείδω, "to fear," and δαίμων, a "malignant spirit," is far from being the equivalent for *superstitio*. Properly speaking it means, not the worship of the gods, but a "terror of demons." In this latter sense it is used by Plutarch and Theophrastus; and when St. Paul rebuked the Athenians for timidly raising an altar to deprecate the wrath of the unknown God, he called them δεισιδαιμονεστέρους — a term even more forcible than "demon-worshippers"; and for which the word "superstitious" in our version is the feeblest possible rendering.

It may, however, be stated that *superstitio* is essentially a Roman word, for which the Greeks had no term in strict philological correspondence. We may, therefore, confine attention to the Latin expression alone; into the composition of which no element implying "fear" is to be traced, as Dr. Johnson would appear to suppose.

Superstes means literally "*standing over*," and thence it has come to signify something "remaining" or "surviving" after some signal change, under the influence of which it might naturally be expected to have become extinct. Bearing in mind this etymological origin, and at the same time regarding the word "superstition" in the sense which it has borne for upwards of two thousand years, it presents a pregnant illustration of the truth dwelt on by Max Müller, Dean Trench, and others: that *words are the exponents of history*, and that language preserves in its drifts and strata the most authentic data on which to trace the transitional periods of human society.

Nothing in connexion with the civilisation of mankind is susceptible of more conclusive demonstration than the fact, that the earliest religion of rude nations was the worship of the elements and of the awe-inspiring phenomena of nature—it was essentially a religion of fear. In course of time, mere observation and experience were sufficient to convert this into the belief in a superintending Creator, long before Revelation had made known the benevolent system of divine truth. But the process was essentially gradual; and at every stage society, as it advanced in knowledge, was enabled to look back upon those barbarous sections who still lingered behind (*superstites*), and even to discern amongst the evidences of progress the remnants (*superstitia*) of that ignorance from which the most advanced had not wholly emerged. These traces of a darker age necessarily exhibited the gloomy character of the era of fear, to which they belonged: and hence the very term *superstition*, which abstractedly means merely the "surviving" religious relics of the past, came to imply at the same time the tendency to credulity and terror, which was their distinctive characteristic.

It is curious to trace this inherent quality of *fear* in the definitions and illustrations of superstitions which are presented to us by classical writers. Cicero, who attempted to draw the line of demarcation between it and religion, says that those addicted to it acquired the epithet of "superstitious," from the trepidation in which they passed their days in immolating sacrifices to deprecate the anger of the gods, and induce them to spare their children: "namque totos dies precabantur et immolabant ut sui sibi liberi superstites essent, superstitiosi sunt appellati." This original term, Cicero adds, took in later times a wider significance: those who worshipped the gods becomingly being termed "religiosi, et ita factum est, in superstitioso et religioso alterum vitii nomen alterum laudes." (*De Natura Deor.*, lib. ii. 30.)

Horace speaks of the melancholy of superstition: "tristi superstitione" (*Sat.* ii. 3. 79.) And Statius describes it by the epithet of "black." (*Theb.* lvi. 11.)

Associated with these repulsive recollections, were suggestions of sorcery and incantations. Plautus more than once calls a diviner "super-

stitiosus" (*Amph.* Act I. Sc. 1, 167); and by "superstiosa," he describes a witch: —

"Quid si ista aut superstitiosa aut ariola est?"
Rudens, Act IV. Sc. 4. v. 95.

Thus it admits of little doubt that a word, which in its original signification meant merely those religious delusions which "survived" the influences of advancing civilisation, came in process of time, by a species of historic metonymy, to denote the stupified ignorance, the unobservant credulity, and the unreasoning awe, by which these mental errors were characterised.

J. Emerson Tennent.

ADDRESS TO THE ELECTORS OF A BOROUGH IN THE REIGN OF GEORGE I.

The following address to the electors of the borough of Haverfordwest in 1718, in the handwriting of Sir John Philips, Bart., of Picton Castle, was found a few days ago in a heap of rubbish at the Council Chamber, which was being cleared out preparatory to its demolition. The address is so characteristic of the great and good man from whom it emanated, that I hope you may deem it worthy of preservation in the pages of "N. & Q." Sir John Philipps was the fourth baronet of Picton Castle, and represented the town of Pembroke, and the town and county of Haverfordwest in several successive parliaments. He was the friend of Sir Isaac Newton and Sir Hans Sloane, the uncle (by marriage) of Sir Robert Walpole, and the patron and benefactor of Whitefield the preacher, to whom he allowed forty pounds per annum while he was at college. Sir John was also one of the original members of the Fetter Lane Society, and one of the most active commissioners for building the fifty new churches in and about the city of London. He was also a kind friend to Mrs. Anna Williams, the blind companion of Dr. Johnson. Sir Robert Walpole had great reliance on the judgment and integrity of Sir John Philipps, and frequently consulted him on important occasions. Sir John died at his town residence in Bartlett's Buildings, on Jan. 5th, 1736, aged seventy-seven: —

"London, Febry 1, $17\frac{17}{18}$.

"Gentlemen,

"After heartily condoling with Ye y^e^ loss of your late worthy Representative in Parliament, whose sodaine and unexpected departure may give us all a quick Empression of our great Change, I beg leave to acquaint Ye that my declining for several years past to offer my service to my Country under that Character, has been ill resented by many of my Friends, who I have reason to believe entertain too favourable sentiments of me, which Consideration (however) has determined me to give Ye this trouble, and to request the honour (if I may be thought worthy of it) to supply the present vacancy. None who are well-wishers to their Country (as I trust you all are) will conceive a prejudice to me for avoiding those unwarrantable methods of obtaining Favour that are so commonly put in practise on these occasions, a mischief which this Nation has long suffer'd under, and is lamented by all wise and good men, as what in time (without some better Provision) may prove hurtful to y^e^ Constitution. Gentlemen, I have no other views in this Adress, than being put into a capacity of serving y^e^ Publick, and your worthy Corporation in particular, after y^e^ most effectual manner I am able: But if you have cast your Eyes on any other Gentleman whom you may judge more fit and likely to answer those purposes, I shall most readily concur with Y^e^ in the Choice, forbearing any further steps that may give occasion for divisions (y^e^ worst of evils) among You.

"Earnestly begging God so to direct Y^e^ in this Affair that your Election (on whomsoever it falls) may be Unanimous,

"I am, Gentlemen,
"Your most obedient and faithful humble Servant,
"John Philipps."

As a pendant to the foregoing address, I annex the following extract from the MS. Diary of Sir Erasmus Philipps, Bart.: —

"$17\frac{17}{18}$, Jan^y^ 30. Died John Barlow of Lawrenny, Esq^re^, Member of Parliament for Haverfordwest, at London; in whose room on,

"1718, May 7. My Father (then in London) was elected Member, without opposition: Cos^n^ W^m^ Philipps of Hill personated him on y^e^ occasion."

John Pavin Phillipps.

Haverfordwest.

ARCHBISHOP LEIGHTON AND THE OLD BRIDGE OF GLASGOW.

The letter of Archbishop Leighton, No. viii. (3rd S. i. 123) serves to confirm a fact in the history of the old bridge of Glasgow. In writing "To my Lord Commissioner His Grace," he says,

"The damage that is lately befallen the town of Glasco, and indeed the whole country round about, by the fall of part of their bridge, I believe yo^r^ Grace will have notice of from better hands, and will, I doubt not, favour them in the procurement of any fit way of assistance towards the repairing it that shall be suggested, for it will be very expensive, and the town will not be able to bear it alone, though they be called richer than some other corporations here; as y^e^ noise of most revenues, publick and personal, in common report does usually far exceed their just value."

The accident referred to, and which may also help to give a date to the Archbishop's letter, occurred in the year 1671. One of our historians (Cleland, i. 21, 70), mentions, among other particulars,

"The southmost arch fell at noon of the day on which Glasgow fair is held, and although the concourse of people passing and repassing at the time must have been very great, it is recorded that no person received injury."

The accident happened on a Wednesday about the middle of July, the month of the celebration of the annual fair.

It may be stated in our reminiscences of an old public servant now no more, that the structure was built in 1345, by William Rae, bishop of

Glasgow, across the Clyde, connecting what is presently Stockwell Street with the Barony of Gorbals. It consisted of eight arches of stone, of plain architecture, and so substantial that for three hundred years it required no material repair. The fallen arch was built with all convenient speed, but whether at the expense of the city corporation, or through "assistance" given by government, on the representation of the considerate Archbishop, seems unknown. The "damage" was, "indeed," a calamity to "the whole country round about," as in 1671 the bridge formed the only source of communication between the north and south sides of the city, and the surrounding villages and towns. At that time the city population may be reckoned at about 14,000 souls. The bridge subsequently received successive alterations and improvements, but having in later periods become unfit to meet the wants of nearly 400,000 inhabitants, an act of parliament was obtained in 1845, and afterwards a new granite bridge erected in its stead, one of the most elegant and commodious in Europe.

The remainder of the Archbishop's letter from which we have quoted, alludes to another affair, in which he had taken considerable interest, viz., the election of a chief magistrate or provost for the city. It cannot but be admired the delicacy and conscientiousness with which he reports the circumstance to the commissioner. About that time government occasionally thought proper to interfere in such elections, and had there been always a judicious functionary like the Archbishop to "intermeddle with" and advise on these municipal matters, who had studied both his own and the city's peace and prosperity, it is to be presumed we should have seen fewer cabals and stretches of royal power than what appears on her annals. It is not improbable that the Provost recommended was William Anderson, who filled that office from years 1664 to 1666 inclusive, and again from years 1668 to 1673, also inclusive. We have no account of his character, public or private, except what may be inferred from the Archbishop's statement of his great competency for the office; and I think there is some reason to conclude that he had been originally a government nominee, and a supporter both of it and of episcopacy; at all events he had been a favourite with the Archbishop, and popular with the citizens; and his qualifications had stood the test, seeing that he had so frequently attained that high honour. G. N.

Minor Notes.

Cutting off with a Shilling. — There is probably not to be found in any reports of the judgments of courts of law a more striking instance of bad feeling by a father to a son than in the Scotch case of Ross *v.* Ross, decided by the Court of Session on 2nd March, 1770, and noticed in Baron Hume's *Collection of Decisions*, p. 881.

Alexander Ross, solicitor, in London, made a will in 1748, by which he tried to disinherit his only son David (who it may be noticed was the first patentee of the Edinburgh Theatre Royal). As if it had not been enough to take such a step, he added insult to injury, by giving the son a legacy of "one shilling to be paid him yearly on his birth-day, to remind him of his misfortune in having come into the world." The animosity which could dictate this is revolting, and very likely unparalleled; but it is agreeable to know that, owing to its informality, the will was held to be ineffectual, and the son got full right to all of which his father wished to deprive him. G.

Edinburgh.

Not too good to be True. — People are apt to believe that a smart saying or a ready retort was not a real occurrence; it was made up, it is too good to be true, &c. Perhaps there is no story which would be held more intrinsically deniable than that of the tobacconist who adopted '*Quid rides?*' for the motto on his carriage. A friend, whose years it will be seen are many, has given me the following note: —

"Jacob Brandon was a tobacco broker in the last century, a remarkable man in his way, supposed to be rich, a good companion, and extravagant in his expenses. Before the year 1800 I saw a chariot in Cheapside with a coat of arms, or rather a shield bearing a hand [sample] of tobacco and a motto, '*Quid rides?*' It was an old carriage, and at the time belonged to a job master; so the driver told a person who was curious to know what the arms meant. It was this man's curiosity that caused my noticing the arms. Mentioning the circumstance in my father's presence, he said it was Brandon's old carriage. He had become gouty and could not walk: he bought the carriage, had it new painted, and was asked for his arms. This required consideration. Some thought Brandon was a Jew, or of Jewish extraction; be this as it may, he loved a joke, and cared little about armorial bearings. He was telling a party in Lloyd's Coffee House about his new carriage, and that he had determined to have a *symbol* of his profession on it, but that he wanted a motto. A well-known member of Lloyd's, a wit, and as I afterwards found out, a curious reader, suggested '*Quid rides?*' which was forthwith adopted. This was Harry Calender; I knew him well: he died within the present century. I have found that some of his witty stories about living persons were taken from old books. My father knew Brandon well, and employed him. Now as to '*Quid rides?*' being proposed by some Irish wit as a motto for Lundy Foot of Dublin, famous for a particular snuff: I have heard something of the history and habits of Lundy Foot. He had no carriage with arms on it. His snuff is still sold with its distinguishing wrapper and stamp, but no '*Quid rides?*' —which would certainly have been perpetuated if it had ever been adopted by the manufacturer of the snuff."

I hope this anecdote will give the zest of possible truth to many other things of the same kind.

A. De Morgan.

Singular religious Custom at Naples. — Mr. Slack, one of the vacation tourists, whose *Notes of Travel in* 1860 contribute to form so agreeable a volume, in describing what he saw on the liquefaction of the blood of S. Gennaro, observes, that "strange to say, a number of birds were let loose, which the spectators had brought with them for the purpose," and appends a note, which seems worth transferring into the pages of "N. & Q.": —

"This I afterwards learned is the custom at all the great festivals of the Church, and symbolises the soul's joy when delivered from the sins and sorrows of earth. It is a literal rendering of that passage in the Psalms: "My soul is escaped as a bird out of the snare of the fowler. The snare is broken, and we are delivered."— P. 54, note.

E. H. A.

Marginal Notes. —

"Contra vim mortis non est medicamen in hortis."

"Cur mundus militat sub vana gloria,
Cujus prosperitas est transitoria?"

"Vulpes vult fraudem, lupus agnum, fœmina laudem."

"Divitibus est raro sanctificata caro."

"Si nocturna tibi noceat potatio vini,
Hoc tu mane bibas iterum et fuerit medicina."

"Strangulat in mensis plures gula quam ensis."

"Mentiri ventri nullus valet esurienti."

"Sunt tria mala domûs, imber, mala fœmina, fumus."

A. E. L.

Observance of Christmas Day under the Commonwealth.—In the *Diary and Correspondence* of John Evelyn, under date of the 25th December, 1652, the learned diarist writes: —

"Christmas Day, no sermon anywhere, no church being permitted to be open, so observed it at home."

Under the same date in 1653, he renews this statement.

It would seem, however, that notwithstanding the efforts of the Puritan leaders to strike out Christmas Day from the Christian Calendar, that they succeeded but badly, for we find the following debate taking place on the 25th December, 1656, in Cromwell's Parliament: —

"Col. Matthews: 'The House is thin, much, I believe, occasioned by observation of this day. I have a short Bill to prevent the superstition for the future. I desire it to be read.'—Mr. Robinson: 'I could get no rest all night for the preparation of this foolish day's solemnity. This renders us in the eyes of the people to be profane. We are, I doubt, returning to Popery.'—Major-General Packer, with others, thought the Bill 'well-timed.'—'You see how the people keep up these superstitions to your face, stricter in many places than they do the Lord's day. One may pass from the Tower to Westminster, and not a shop open nor a creature stirring.'"—*Burton's Diary.*

D. M. Stevens.

Guildford.

Primary Colours.—In the *Photographic News* of August 2, 1861, there is an article on a lecture on primary colours, delivered by Professor Maxwell, at the Royal Institution, in which the writer describes, amongst other experiments, that, by which the professor showed that green must be a primary colour, because, when the colours blue, red, and green were thrown, by magic lanterns, into combination, the union of red and green produced yellow. Now it occurs to me, that this very experiment suggests quite a contrary opinion. The professor seems to have taken it for granted that red, in this experiment, was a productive, instead of an eliminating agent.

Red, in the present instance, rejected a combination with a pseudo-primary, like green, and claimed its yellow component, while the blue component part of the same colour (green), being absorbed by the blue of the new primaries, the true primary triad of red-blue-yellow was restored, and its integrity vindicated.

Yellow was thus shown not to have been the product of red and green, but one of the primary component parts of green, set free by red, which claimed a relationship to it as one of the three primaries, and rejected an alliance with the new colour, green.

Spal.

The Camel an Hieroglyphic. — In a lately published report of the *Proceedings of the Syro-Egyptian Society* it is said, that the camel is nowhere represented in any of the hieroglyphic writings, pictures, or sculptures, that have come down to our time; and the same statement is to be found in many books on the History and Antiquities of Egypt. This is an error. The camel is hieroglyphically represented on the pylon of the Temple of Edfou, a few feet west of the gateway, and almost on a level with the eye.

This Temple is of recent date (the reign of Ptolemy Philometer); and as the animal has hitherto escaped observation here, it may perhaps be found sculptured on buildings of an earlier period.

C. J. P.

Queries.

KENNEDY FAMILY.

Who were the Kennedies of Hallaiths, mentioned frequently in Scotch *Inquisitiones* of the Seventeenth Century? Hallaiths, formerly in the possession of this family, is in the neighbourhood of Dumfries. Any particulars concerning them are requested.

What is known of "Herbert, or Halbert Kennedy," who was Professor of Moral Philosophy at Aberdeen or Edinburgh in the latter half of the seventeenth century?

Sir B. Burke, in his *Peerage*, under the Ailsa family, says that Sir Thomas K. of Cullean (Culrean?) *temp.* James VI., had three sons, of whom the youngest, Sir Alex. K. of Cullean,

eventually carried on the line of the family. No mention is made of the two elder sons by name, nor indeed is it said whether they ever married, or what became of them. I want to find out their names; what became of them; and if they were really the *elder* sons.

Sir B. Burke, in another place, speaks of "Alexander K. of Craigoch and Kilhenzie," and says that he was father of "Alex. K.," whose son "Archibald" succeeded as eleventh Earl of Cassilis; but no mention is made of "Kilhenzie's" daughter, Marion Kennedy *, who was married to John Shaw, of Sornbeg, and has descendants still living. Whence this omission?

Sir Archibald Kennedy, first Bart. (of Nova Scotia), 1682, was succeeded by his son Sir John Kennedy, second Bart., who had "no less than twenty children by his wife Jane Douglas of Mains" (*vide* Burke). I have been much puzzled to know what became of these twenty children. Burke only mentions three brothers; of the other seventeen children he says nothing: 1. Sir John, who succeeded as third Bart.; 2. His brother, Sir Thomas, who succeeded as fourth Bart., and afterwards came into the title of the ninth Earl of Cassilis; 3. David, who succeeded his brother as tenth Earl, "at whose decease, in 1792, without issue, *this branch became extinct*," and the honours devolved upon Archibald, the grandson of Alex. Kennedy, of Kilhenzie, who succeeded as eleventh Earl of Cassilis. What! out of twenty children was no descendant left in the next generation? Is this a proveable fact? Where can I see a report of the proceedings in the House of Lords, 27 Jan. 1762, when the earldom was confirmed to Sir Thomas Kennedy, fourth Bart. of Cullean?

And can any of your readers inform me if any, and what, proofs were brought forward by Archibald Kennedy, who succeeded as eleventh Earl, to establish his claim to the earldom? Was it proved that there then existed no better right than his own? Chessborough Harberton.

Totnes, Devon.

* Marion Kennedy, daughter of "Kilhenzie," was great-great-great-grand-aunt to the present Marquis of Ailsa, and therefore her great-great-great-grandson, now living, is his Lordship's fifth cousin.

ORIENTATION.

The annexed extracts have an important bearing on the interesting subject of orientation: —

"Vitruvius, lib. iv. cap. 5. ita de sacrarum ædium situ sive positu scribit. 'Ædes sacræ Deorum immortalium sic erunt constituendæ, ut si nulla ratio impedierit, liberaque potestas fuerit, ædis signum quod erit in cella collocatum spectet ad vespertinam cœli regionem, uti qui adierint ad aram immolantes aut sacrificia facientes spectent ad partem cœli orientis et simulacrum quod erit in æde, et ita vota suscipientes contueantur ædem et orientem cœli, ipsaque simulacra videantur exorientia' (videtur omnino legendum 'ex oriente') 'contueri supplicantes et sacrificantes, quod aras omnes Deorum necesse esse videantur ad orientem spectare.' Contraria ratio in Templo Dei fuit observata, porta enim ejus obversa fuit orienti, et portæ illi opposita fuit ara, ita ut qui ad aram sacrificabant vel supplicabant ædem contuentes ad occidentalem cœli obverterentur eamque spectent . . . . Pontificii et qui primi Christianorum ædes sacras ita constituerunt ut et populus orans et qui ad aras sacra peragit sacerdos obvertatur ad orientem cœli regionem, videntur consulto contrarie Judæorum consuetudini qui ad occidentem conversi adorabant, sed sic imprudentes Ethnicorum mori sese conformarunt."—*Villalpandi et Capelli Templi Hieros. Delineatio*, p. 29, prefixed to vol. i. of Bp. Walton's *Polyglott*, London, 1656.

"There were, however, some circumstances not under the control of the Christians, which produced other modifications in the forms and details of churches; such indeed as would overthrow all our reasoning, if it were fair to bring them into question at all. . . Of the circumstances to which I allude, the most frequent, and in its effects on church architecture, the most lamentable, was the conversion of heathen temples into churches . . . . To this cause we may trace some of the anomalies in the churches of Rome; as, for instance, that being built originally for a worship which did not respect the east as the point towards which we should pray, the temples, and consequently the churches into which they were converted, are not arranged in a distinctively Christian manner in this respect; a fault which is very common in the modern Romish places of worship in this kingdom."—*Churches; their Structure, &c.*, by Rev. G. A. Poole. London, 1850, p. 24.

The remarkable discrepancy between the above statements need not be pointed out. Allow me, therefore, to ask merely, —

1. Do the existing remains of Greek and Roman temples indicate that this orientation was usually observed?

2. Which of the churches at Rome illustrate Mr. Poole's remarks on the conversion of temples into churches?

3. What rule appears to have been observed in the churches and chapels built in modern times by Romanists? Quidam.

A Babylonian Princess.—In 1844 was published in London, by Henry Colburn, *Memoirs of a Babylonian Princess*, written by Herself. Maria Theresa Asmar, the daughter of a Christian Emir, who had large possessions at Bagdad, Nineveh, and Babylon. Can anyone give me an account of her subsequent career? She appears to have travelled all the East, and all Europe; and at the date stated, was about thirty-six years of age.* S. Redmond.

[* In the following year Hatchard & Son published another work by this Princess, who was then residing at No. 21, King Street, Portman Square, namely, *Prophecy and Lamentation; or, a Voice from the East.* An Appeal to the Women of England, on the Regeneration of the East, &c. Dedicated, by special permission, to Her Majesty, 8vo. 1845. With a portrait of the Princess.—Ed.]

Clinical Lectures: King of Spain. — *A Treatise on Fractures and Gun-shot Wounds*, by W. Clancey, M.D., London, 1768, contains what was then known and practised, set forth in a plain and unassuming style. The short Preface rather affects learning, and gives no references. In it we are told that "clinical lectures are at least as old as Vespasian." And those who seek out-of-the-way remedies, are compared to the King of Spain, who lost land by looking too much at the sky. Which King? And what clinical lecturer?

M. R. C. S.

Congers and Mackerel. — In the *Year Book*, Trin. 18. Edw. II. p. 619, there is reported a case of *Quo Warranto* brought against an abbot who was lord of part of an island, to ascertain on what ground he claimed to have for every thousand of mackerel 18*d.* from his franc-tenants who fished on the sea. The abbot pleaded that from time beyond the memory of man, down to the reign of King Henry III. he and his predecessors had been entitled to have 18*d.* for every hundred of congers taken within the franchise, rendering to the king so much a year for the fishery; and that in the time of the same king, there was in those parts a failure of congers, and an abundance of mackerel, by reason whereof the king ordained throughout this lordship that they might fish mackerel, reserving to himself, &c. The defence, in effect, amounted to this, that the king having within his own lordships changed the franchise from congers to mackerel, the abbot had done the like. The case appears to have gone off upon a point of law; but what I wish to draw attention to is the point of natural history, that at some time in the reign of Henry III. the fishery of congers failed in the waters round a certain island (not named), and was replaced by an abundance of mackerel. Can any further information be given upon this point?

Xavier.

Dunwell and Trillet. — I have a miniature in oils, which appears from papers found in the case with it, to be the portrait of Joseph Dunwell, Esq.; and to have been painted by P. Trillet in the year 1759, or 1760. I should be obliged by any information respecting the subject, or the artist.

N. B.

Easter and Whitsuntide Viands. — Baked custard is eaten at Easter in Norfolk, and cheese-cakes at Whitsuntide. Is the custom known in other counties, and what is its origin?

Cuber.

Embalming the Dead. — Is this still practised professionally, except occasionally in royal obsequies, and by whom? By surgeons or undertakers? In the year 1684, it was certainly a department of the latter trade; witness the following advertisement taken from the *London Gazette* of Aug. 18, of that year: —

"William Russel, coffin-maker, who hath the art of preserving dead bodies without embowelling, sear-cloth-ing, cutting, or mangling any part thereof, and hath used it to the great satisfaction of those honourable persons by whom he hath been employed, lives at the sign of the Four Coffins in Fleet Street. Coffins ready-made, and the body preserved for five pounds."

Abracadabra.

Family Registers. — Will any reader of "N. & Q." inform me the best manner of forming family registers for births, marriages, and deaths, and tell me where I can obtain books best suited for the purpose?

James Key.

Balham, Surrey.

Foundation Stones of Churches. — A query was inserted in "N. & Q." (1st S. v. 585), which has never elicited a satisfactory reply. The querist (Mr. Allcroft) is unknown to me, but he and the Editor will probably permit me to repeat the question, in the hope of a more favourable result. "When did the laying of foundation stones first become a ceremony? What *old* foundation stones have been restored to light, showing (whether by inscriptions or coins) the date of laying and the accessories used, such as oil, corn, wine, &c.?" To this query I would add the following on my own behalf: Where was, in Saxon or Roman times, the usual position of the foundation stone, at the *east* or *west* end of the church? An early reply to these questions from some competent authority would aid me considerably in a present difficulty, and no doubt be acceptable information to many other readers of "N. & Q."

T. Hughes.

Chester.

"Gustavides;" Ben Jonson. — In an account of Columbia College Library (New York, 1861), I find at the close the following remark: —

"But the greatest curiosity of the kind we have kept for the last: it is the signature of 'Benj. Jonsonij,' in a remarkably rare book, of which no scholar or book, bibliographical or historical, can thus far give us any inkling. It is an heroic Latin poem, *Gustavides*, an eulogium in verse on the Acts and Character of the *Lion of the North*, by Clemens Wenceslaus, printed at Leyden, 1631, — the year of the battle of Lutzen, in which Gustavus fell. Can this old vellum-bound curiosity of literature have been owned by 'Rare Ben,' or by some ordinary Benjamin? No competent judge to whom we have shown it doubts the genuineness of the autograph as that of the great dramatist."

Can any of your readers give me an account of this book, and answer the query of the writer?

J. C. Lindsay.

St. Paul, Minnesota.

Bishop Horne and the Great Masters. — In *Lectures on the Gospel of St. Matthew*, by Bishop Horne, the prelate remarks that he "cannot learn that any great master has ever yet selected the incident of our Lord's turning and looking upon Peter as the subject of a picture . . . What effect

that look must have had on the heart and the countenance of Peter, every one may perhaps in some degree conceive; but it is utterly impossible for any words to describe, or, I believe, even for the pencil of a Guido to express."

Is the Bishop correct in thinking that the incident alluded to has never been selected by any great master? J. Macray.

"The History of the Kings of Scotland."—There now lies open before me a 4to. volume of about 200 pages, "by an Impartial Hand," entitled *The History of the Lives and Reigns of the Kings of Scotland*, &c., and published in Dublin in the year 1722. Can you oblige me with the author's name? *An Account of the Rebellion in Scotland in the Year* 1715, and *A Description of the Kingdom of Scotland, and the Isles thereunto belonging*, have been appended.

Abhba.

Historical Allusion. — A writer in a weekly periodical, speaking of the advantages to mankind in general from *sceptics* (in the true sense of the word), says: —

"To whom do we owe it that our young men are not now called upon to declare that it is false and impious to say that a woman may contend against a king?"

This I apprehend must refer to some enactment in the reign of King Henry VIII., but I cannot find anyone who can inform me about it. Can any of your readers assist me? E. D. H.

Jaqueline of Hainault (2nd S. xi. 218.) — Would Mr. H. D'Aveney have the kindness to inform me whether I gather correctly from his remarks, that there are memoirs or biographical notices of Jaqueline to be found *in Dutch?* And if this be the case, could he kindly tell me their titles, or where I could procure them? I am engaged in compiling a series of royal biographies; and as Jaqueline enters my series under the title derived from one of her marriages, I am anxious to throw as much light as possible on her mysterious career; but as Dutch is a tongue of which I am totally ignorant, I must rely on the kindness of some one better informed than myself to tell me whether that language affords any works suited to my purpose. Hermentrude.

Mapletoft. — The Rev. Edmund Mapletoft, Rector of Burton, married Elizabeth, daughter of William Kilborne, Esq., of Louth, Nov. 5, 1687. Had they any issue? P. R.

Laurence Marsh occurs, in the books of Merchant Taylors' School, as born Aug. 6, 1620. Was he afterwards M.P. for Surrey? C J. R.

A Prediction. — In some of your late numbers various prophecies have been recorded. I now forward one extracted from the margin of a manuscript of St. Austin's works, written on vellum; the ownership of which has been traced to Thomas Jameson, or Seddon, of Ashton in Makésfield, a seminary priest, who left Douay for England, 22nd April, 1697: —

"Patere et abstine.
Thomas Jameson,
1695.

"Hic liber fuit in primis Richardi Hampole, deinde per multas manus devenit ad Georgium Hodgson qui eundem dono dedit Thomæ May et prædictus Dominus May amicus meus non vulgaris dedit Thomæ Jameson.

"When time shall come that M and D
With its own fift shall joyned be,
And followed by an X and C,
Then Brittain shall tremble at the blue Lilly;
For the rejected stone (to men
Anathema) is placed again.
The beauteous fabrick's ornament,
To be desertor's punishment.
A wood from Caledonian Isle
Shall fleet twixt Mullin fort and Pile;
From whence a Lyon issues forth,
Assisted by his friends i' th' North,
Whose terrifying roar shall sound
From point to point of Brittish ground.
Before his face God's Angel goes,
To guard him from all harme of blowes,
And crush his proud rebellious foes;
Till Tyger, Wolf, and Ape are slaine,
And never trouble more his reigne;
Then peace and truth shall rise againe."

It is not possible to say by which, if by any of the previous owners of the book, this prophecy was recorded; it is certainly by an older hand than Mr. Jameson's. The date of fulfilment, though distant when the prophecy was made, is now within the compass of the present generation. The year 1890 will test its accuracy. Can any of your readers state any particulars of Thomas Jameson, Richard Hampole, George Hodgson, or Thomas May, the whilom owners of this venerable volume? A. E. L.

Quotations Wanted. — The motto to one of Turner's pictures is "The bridal of the earth and sky." Can you tell me whence he obtained this line? In the collection of old songs lately published by Messrs. Chappell, I find one stated to have been popular before 1652, which contains the following verse: —

"Sweet day, so cool, so calm, so bright,
The bridal of the earth and sky,
The dew shall weep thy fall to night,
For thou with all thy sweets must die."*

Does the expression occur nowhere else? Qu. The author? Lionel J. Robinson.

"Cosi colui del colpo non accorto,
Andava combattendo ed era morto."

These lines are generally ascribed to Ariosto. I think he is not the author. Who is? And if in Ariosto, where? M. E.

[* As stated by Mr. Chappell, this song is an alteration of the celebrated poem by George Herbert, entitled "Sunday," and is quoted from *Universal Harmony*, 1746. —Ed.]

"The lark hath got a most fantastic pipe,
With no more music than a snipe,
Whereas the cuckoo's note
Is measured and composed by rote:
Its method is distinct and clear,
And dwells
Like bells
Upon the ear,
Which is the sweetest music one can hear."

MORTIMER COLLINS.

"It was a night of lovely June,
High rode in cloudless blue the moon —
Demayet smiled beneath her ray," &c.

X.

"Et qualem infelix amisit Mantua campum,
Pascentem niveos herboso flumine cygnos."

B. B. W.

The lines inquired for by C. J. W. are by Doddridge. In a little collection of 100 hymns published by the Rev. J. C. Ryle under the name of *Spiritual Songs*, the last stanza of Hymn 39 stands as follows: —

"Then let the wheels of nature roll
Yet onward to decay;
We long to hail the rising sun,
That brings th' eternal day."

The same hymn appears in other collections under a very different form; for instance, in a hymn-book now before me, the above-quoted stanza reads thus: —

"Ye wheels of nature, speed your course,
Ye mortal powers decay;
Fast as ye bring the night of death,
Ye bring eternal day."

Can any of your correspondents say who is responsible for the alteration? LIBYA.

ROSCOE. — I saw, some years ago, a bas-relief circular plaster cast, between eight and nine inches in diameter, of the head of the historian. I shall be obliged to anybody who can tell me whether it is now in existence; and, if it is, how a sight of it may be obtained. S. R. M.

SERMON ON CHARLES I. — I have lying before me a 12mo sermon, with the following title-page: —

"A Sermon Preach'd on the Anniversary-Fast for the Martyrdom of King Charles I. At Court. In the last Century.

"Bene Agere & male Pati Regium est.

"Judges xix. 30.

"*London:* Printed by H. Hills, in Black-fryars, near the Water-side, for the Benefit of the Poor, 1709."

Is the author known? From the style, I should conjecture that it was composed not very long before the date of publication. S. C.

"SUN AND WHALEBONE." — Can any explanation be given of the origin of the sign, "The Sun and Whalebone," which is attached to an inn in Essex? L. A. M.

RICHARD AND HENRY SWINGLEHURST. — The former, born in 1598, is believed to have been connected with the first East India Company. Particulars desired. C. J. R.

STEPHENSON. — The Rev. A. Stephenson, A.M., Rector of Foulmire, married Mary, 2nd daughter of the above-named William Kilborne. Are there any descendants of this marriage now living? P. R.

SLIPSLOP. — Has Slipslop any earlier existence than Fielding's Mrs. Slipslop? Johnson's *Dictionary* describes *slip slop* as meaning bad liquor. W.H.

TITLE PAGES. — I should like to obtain the title-pages, &c., of the two following books: —

1. Octavo, pp. 434. Running title, *Devotions of the Roman Church.* Imprimatur, Sam. Parker, June 1, 1673. Lettered, on the original binding, "Reflections on the Church of Rome."

2. Octavo, pp. 140. *Fables* (16), illustrated with sixteen well engraved plates. S. Wale, *delin.*; T. Simpson, *sculpt.* Bound elegantly by some former owner. E. D.

THACKWELL FAMILY. — What is the origin of the surname "Thackwell," and when does it first appear in history, official documents, printed papers, &c.? Is there any name similar to it in Domesday Book? I believe "Thackwell" is a Saxon name. Lower, in his *Patronymica Britannica*, asserts that it is a corruption or abbreviation of the words "at the oak well;" and that the family which first bore this surname lived at a house near a well, shaded by a large oak; or owned an estate in which there was such a shaded well. Burke says that it was formerly written "Thekell, Tekell, Tickell," &c. A family named "Thackwell" have resided in Worcestershire, or have been connected with that county, since the beginning of the sixteenth century. The "Rye" estate in the parish of Berrow, Worcestershire, has belonged to the Thackwells from a very early date. A SUBSCRIBER.

UNIVERSAL SOCIETY. — I possess half a dozen blank certificates of membership for a Universal Society, and of which the following is a copy: —

"No 360. Class 4th.

"UNIVERSAL SOCIETY.

Abrm Robarts, Esq., Willm Curtis, Esq., M.P., and Aldn Ellis Were, Esq., Thos. Hornyold, Esq., Josph Berwick, Esq. & Co., *Treasurers.*

"This is to Certify that ——— is duly Admitted a Member of the Universal Society, this —— day of ——— 179—, and has Subscribed on the Life of ———, Aged —— Years or thereabouts for ——— Shares.

"Entd ——

——— *Agent*

"(Signed) W. HANCE, *Secretary.*"

These certificates are engraved somewhat in the form of a bank-note. On the right side is a female figure with a cornucopia and anchor, and the

motto "Our trust is in God." The engraver's name is "Kidgell," London.

I have three Nos. of Class 4th, viz. 360, 361, 362, and three Nos. of Class 6th, viz. 368, 371, 372. The numbers of the certificate and class are written.

I would be obliged by any information regarding this "Universal Society," its origin, objects and meaning. INQUISITOR.

Queries with Answers.

THE FARMERS-GENERAL. — We occasionally meet with engravings which are said to be "from the original in the collection of the Farmers-General," or some equivalent expression. I presume that these Farmers-General were those of France; but why had they a collection of paintings? Where was it deposited, and what else can now be learnt about it? BAR-POINT.

Philadelphia.

[The *Fermiers-Généraux* were rich bankers or capitalists, who, before the Revolution of '93, farmed the State revenues. As their profits were great, they made enormous fortunes. The style of living of these princes of finance rivalled that of the princes of royal blood. Their hotels, furniture, works of art, and equipages were of the most luxurious and costly description. Previous to the establishment in France of an administration of the Fine Arts, and of exhibitions organised by the government, there were private exhibitions to which the public was admitted. The Fermiers-Généraux, who were known to possess the finest works of living artists, were requested to allow them to figure at these exhibitions. These paintings were subsequently engraved, and the collection of these engravings was called *La Collection des Fermiers-Généraux*. There is a very fine edition of La Fontaine's *Fables*, the engravings of which are from that collection.]

POACHED. — What is the derivation of this word in the phrase "poached-eggs?" V. V. R.

["To poach eggs" comes to us immediately from the French "Pocher des œufs." "Pocher" was formerly "paulcer"; hence, "Paulcer un œuf." There was also the phrase "Paulcer les yeux" (to punch the eyes), which has led to the idea that "*Paulcer*" meant "*pollice* elidere," or, as we now say, to gouge. For this last derivation, however, we cannot hold ourselves responsible. Some have supposed, and, we think, reasonably, that "To poach eggs" is literally to pocket them, from the Fr. *poche*, a pocket. We beg leave to mention in explanation, and for the special benefit of such of our readers as appreciate poached eggs, that there is a culinary instrument especially designed for poaching. It consists of an upright, to which are annexed, at equal distances, a series of small cups, or shallow *pockets*, into each of which, the shell being broken, an egg is turned out raw. Boil moderately, and the result is "poached eggs." See "N. & Q." 2nd S. iv. 239. Poached eggs were formerly "Potched eggs," or "Poched eggs."]

LORD STRAFFORD. — Is there any evidence whatever (except Howell's *Letter*, book I. sect. 5, Letter 23, dated 1 July, 1629), that Strafford was appointed Lord Deputy of Ireland *before* 1633? Beatson gives the date of his appointment, 25 July, 1633. Jesse (*Mem. of the Court under the Stuarts*, vol. ii. 128), says "in *February*, 1633, he was nominated Lord Deputy of Ireland." H. L. T.

[From the despatch of Secretary Coke, addressed to Chancellor Loftus and the Earl of Cork, Lords Justices of Ireland (included in the *Strafforde Correspondence*, i. 63), it appears that Wentworth was appointed Lord Deputy of that country on or about the 12th day of January, 163½; but the task of settling his northern presidency, of which he still retained the government; of arranging his private affairs; and, above all, the difficulty of reaching the new scene of his labours, delayed his arrival in Dublin till the last week of July, 1633. His first communication from that city, which is addressed to the Lord Treasurer in London, bears date the 3rd of August, in the last-mentioned year.]

DR. NORTON. — Can you give me any information about Dr. Norton, who was appointed preacher of Gray's Inn in the room of Dr. Robert Moss, Dean of Ely, in 1729, May 13? The books of Gray's Inn do not even give his Christian name. He was succeeded by the elder Dr. Henry Stebbing in 1731, Nov. 2, the opponent of Hoadly, and critic of Warburton. He seems to have held his office only a short time; but as he was D.D. at the time of his election, and came between two men of some note, I cannot suppose he was quite undistinguished. J. A. H.

[William Norton was educated at King's College, Cambridge, A.B. 1709; A.M. 1713; D.D. 1728. He was not "distinguished" for his literary productions, but for his laborious parochial duties, for he was not only preacher of Gray's Inn, but Rector of Walkern, Herts, Vicar of St. Nicholas, Deptford, and Rector of St. Paul, in the same parish. He died on May 21, 1731.]

SIMON OF SUDBURY. —

"I have seen in a church of Sudbury, in Suffolk, a skull which is shown to strangers for the skull of this Bishop (Simon of Sudbury), and probably it is the true one."— Bourne's *Antiquitates Vulgares* (Newcastle, 1725), p. 179, n.

Is this skull still one of the "lions" of the place? E. H. A.

[Tom Martin of Palgrave has also the following jotting respecting this skull in his *Church Notes*, ii. 95: "Dec. 7, 1727, I saw at St. Gregory's church in Sudbury, the head of Simon of Sudbury, Archbishop of Canterbury, who was beheaded in Wat Tyler's rebellion. The under jaw is lost, and all the teeth are plucked out of the upper. Great part of the skin is remaining upon it, with part of the ears, nose, and muscles in the nape of the neck, which are like a sponge, or spongious leather. The sexton often puts in fictitious teeth, &c., which are soon pilfered, or sold by him." Gough, too, has a notice of it in his *Sepulchral Monuments*, vol. i. part i. page lxxv. He says, "Abp. Sudbury's head is shown enclosed within a grate at St. Gregory's church, Sudbury, where that prelate and his brother founded a college on the site of their father's house. The skin and the ears are dried on, and the jaw is fallen, as they pretend from the blows he received from the rebels in dying. Godwyn (edit. Richardson, p. 120), however, affirms, that both the body *and head* were carried to Canterbury, and there buried in the cathedral."]

James Howell. — Can any antiquary of Richmond, Yorkshire, give me the exact date of the election of James Howell as M.P. for that borough, in 1627 or 1628? H. L. T.

[Charles I. dissolved the parliament on the 15th June, 1626, and summoned a new one to meet on the 17th March, 1627. In the last mentioned, Howell, who was Secretary to Lord Scrope (afterwards Earl of Sunderland), the Lord President of the north, was, through that patron's interest, elected by the corporation of Richmond to represent them in the parliament of 1627. — See *Parliamentary History.*]

A Palatine. — What is meant by "a Palatine"? I copy the following from the Burial Register of a parish in Kent: —

"1736. Margaret Evreest, a Palatine."
"1745. Andrew Hesler, a Palatine, aged 85."

There are other similar entries. L. L.

[A Palatine is one of those poor Protestants, 7000 in number, who were driven by the French from their homes on the banks of the Rhine at the commencement of the last century. On their arrival in England they encamped on Blackheath and Camberwell Common. A brief was granted to collect alms for them. About 500 families settled about Limerick, in Ireland; but the majority emigrated to Pennsylvania, where they were kindly treated by the Friends. For notices of these poor Palatines consult *The Annals of Queen Anne*, 1709, 8vo, pp. 166-168; Boyer's *Political State of Great Britain*, i. 133, 276-280; and "N. & Q." 1st S. xi. 87, 172, 251.]

Replies.

DOMESDAY BOOK: COLIBERT.

(3rd S. i. 187.)

The "firmā IIII septimanarum" at Lanpiran means a *corvée* performed by the tenant upon the lord's land during that period, being the substitute for the more honourable service of rent.

The *cotsetla* of the *Rectitudines* performed similar base services. "On sumon he sceal ælce mondæge ofer geares fyrst his laforde wyrcan, oðð III dagas ælcre wucan on hærfest, ne ðearf he landgafol syllan"; *i. e.* in some lands he is obliged to work for his lord every Monday throughout the year, or three days every week in August. He is not bound to pay rent.

The ancient Latin translation of the *Rectitudines* gives also another duration of an English *corvée*, which more nearly agrees with that which is recorded in Domesday: "Apud quosdam operatur per totum Augustum omni die," &c. The counterpart of this passage is not to be found in the English original.

I will also refer Kernow to the extracts given by Mr. Thorpe in his *Glossary to the Ancient Laws and Institutes of England*, sub voce "bên-yeð." For further information Ducange may be consulted for *colibert*. H. C. C.

Kernow asks for information concerning that class of villein denominated *colibert*. Perhaps the following may be of use to him.

Coliberts (coliberti) were tenants in socage, and particularly such villeins as were manumitted or made freemen (Jacob, *Law Dictionary*.) The word occurs in Domesday, Somerset: "Episcopus Winton, tenet Fantone, ibi quater xx villani, et quater xxii bordarii, et lxx servi, xvi *coliberti*, et xviii porcarii"; and under Gloucestershire, "Brictric, filius Algari tenebat Turnebiri T. R. E. ibi xxiii bordarii, et xv servi, et xv *coliberti*, ibi ii molendini," &c.

They were a middle sort of tenants, between servile and free, or such as held their freedom of tenure under condition of such works and services. They were sold, given, and exchanged like serfs, instances of which may be adduced from various sources.

The *Cartulaire de l'Abbaye de Saint-Père de Chartres*, published by the French government in 1840, supplies several examples. By a charter, dated about 1080, Earl Tedbaldus gives to the abbey certain *coliberts*, whom he describes as "quosdam servos mei juris, natos ex servis meis ancillisque sancti Petri Carnotensis, cum uno servo meo libero."

By another charter, dated about 1070, other *coliberts*, with their cousin, and his wife and children were granted to the abbey. About the same time Hugo, named Brustans Salicem, gave to the abbey a *coliberta*, together with a fourth part of the church and vill of Guiri, and other property.

Between 1089 and 1101, Frederic gives to the abbey his *colibert* named Robert, and his sister Eremburg, that they may be *coliberts* of the abbey.

In the year 1061, Hugo grants his *colibert*, Letaldus, with his wife, his brother, and their children, on condition that they should remain free in the service of the abbey.

By another charter (1013–1033), a *colibert* of the abbey, named Vivian, and his wife, who had killed a serf, were given, together with their money, by the abbey to William, a knight, the serf's lord, in order that their lives might be spared; but their sons were retained to the use of the abbey, while those who should be born afterwards, would be serfs, and belong to William.

W. H. Hart, F.S.A.

Folkestone House, Roupell Park, Streatham.

I don't know whether H. C. C. intends *his* specimens of Domesday as a portion of another version in course of threatened preparation, but he will do well to pause over some of his sentences, and some of his variations from the original, before he finally adopts them. He has done good service by drawing attention to the slips which

have occurred in that which he first notices, and it is well that considerable caution should be used in the matter. Perhaps, however, *all* specimens should be tenderly dealt with. Certainly one issued as regards the county of Hampshire should not be roughly touched; and yet it is from a gentleman at Winchester, who is known to have "done" a great deal respecting the antiquities of the county. The anxiety to put something out, if only to occupy the ground, often leads to carelessness, and it is also easy to concentrate criticism on any passage. One cannot think "de ii *hidas*" is anything but a slip of the pen or press; so also may be the other literal errors which are not creditable.

But let H. C. C. look to *his* substitution of "carucatæ" for "carucæ" in the fourth line (before he is so shocked at the blunders of *some* people), and say why he makes the surveyors talk such arrant nonsense as that there are twenty-six plough-*lands* in one part of the manor, and *there might be twelve more*. Twelve more *plough-lands* than actually exist! I think it will appear to most readers that such a specimen of *extension* requires revision, and that the meaning there is that there might be twelve more *ploughs*. So also in the sentence "pratum i *carucatæ*," meadow for one *plough-land*. A glaring anomaly, and of course a complete perversion of the meaning.

Whether it is advisible to substitute the *v* for the *u* of the original, and capitals for smaller letters are matters of taste, upon which there will be the usual amount of concord; but I protest against any *extension* which introduces, even in brackets, words apparently necessary for the construction, but not in the original. This is *extending* indeed, and may stop only where the author pleases. However proper such addition may be in notes, they should be kept out of the text.

T. W.

In the Exeter Domesday Book (see Oliver, *Monasticon Diœcesis Exoniensis*, p. 72,) "ii mansiones" are substituted for "ii træ": "que .... reddebant canonichis S. Pierani firmam quatuor septimanarum." ... "Iste ii mansiones reddebant decano pro consuetudine xx solidos preter predictam firmam." The "firmam quatuor septimanarum" was the finding a provision or maintenance for four weeks, or a pecuniary equivalent as agreed instead of it. There are several other examples in Domesday Book: as "firma," for ten nights, for three nights, for one night, for one day, and even for half a night; and in some cases the nature and amount of the maintenance was specified; so when a pecuniary equivalent was settled, it was in fact a kind of rent. *Colibert, Co-libertus*, was a tenant something between servile and free. They were manumitted or enfranchised; but upon the condition of performing certain services, or paying a certain acknowledgment to the lord of the soil.

Wm. S.

PRAISE-GOD BARBONE

(3rd S. i. 211.)

Must have been born about 1596. I believe Damned Barbone was his brother. The Harleian MS. No. 7332 has a collection of verses by various authors, collected by Fear-God Barbon of Daventry. The name of Praise-God was probably conferred by his god-fathers and god-mothers in his baptism; at all events the records of the Leather-sellers' Company show that he bore it five-and-twenty years before the commencement of the Civil War. Nearly all our baptismal names have a meaning in some foreign language, either Hebrew or Greek generally; and it does not strike me as odd that, just after our church service had discarded a foreign language, earnest people should have prefixed the equivalent intelligible English word to the unintelligible foreign one; nor does the name of Praise God appear to me more singular than the French Dieudonné or Jean Baptiste, or than the English Charity and Patience. The Stuart faction were more successful in the scurrility of vulgar nicknames than they were in the field, and revenged themselves on their opponents by scattering such among them: the respectable name of Barbone was easily transformed into the odd one of Barebones, the appearance and sound of which, especially when coupled with an unusual baptismal name, must have been very droll. In 1653 Cromwell nominated persons to form a convention or parliament. Barbone was one of the seven Londoners selected. Of this convention Rous was president, but the Stuart faction appear to have thought Praise-God Barebones a droller name than any they could extract from Rous, and hence termed the Parliament derisively P.-G. Barebones' Parliament. Barbone does not seem to have been a member of any other Parliament, but after the death of the Protector, he headed a deputation petitioning parliament not to recall the Stuarts; and we suppose that his being sent to the Tower was a pitiful revenge of the disreputable king, for his conduct on the occasion. Poor Barbone must have then been nearly seventy, but Charles II. allowed no such maudlin sentiments as respect for age to slip in between himself and his revenge. Barbone not improbably actually had at one time a shop in Fleet Street. A jocose member of parliament, about 1654, proposed that the act, or ordinance, secularising marriage, should be bound in calf-skin purchased at Mr. Barbone's shop in Fleet Street; but in 1676 we find him paying 25*l.* a-year for a house in Shoe Lane, and giving evidence, quoted by J. P. Malcolm in his *Londinum*

Redivivum, in which he described himself as being eighty years of age, and to have resided twenty-five years in the parish of St. Dunstan's in the West. But, why is Barbone termed a fanatic? He seems, like many another, to have had confidence in the great man who then ruled over England; but surely there was in this no fanaticism. I should be inclined to assert that, preferring Charles I. and II. to H. H. would argue far more fanaticism than the having confidence in H. H. When affairs were not going on in the Crimea as we could have wished them, I not unfrequently heard the memory of that mighty name invoked, coupled with that of a greater soldier, but hardly so great a man, whose loss we had then recently had to deplore. Barbone, from all we know, was simply a quiet-going substantial tradesman, possibly a zealous vestryman. His son, the speculator, was Dr. Nicholas Barbone. He built the houses on the site of Essex Street, Strand, Exeter Change, and Red Lion Square; and was the promoter of the Phœnix Fire Office in 1682. He rebuilt the house in Crane Court, now occupied by the Scottish Corporation.

What is your authority for Barbon Square, near Gerrard Street? I do not find it mentioned in Hatton, nor in 1722 edition of Strype, nor by the parish clerks.

I remember to have met with the elder Barbone's name twice in the *Lives of the Norths*. I think it is there once spelt Bar, once Barebone. Can this be the autobiography alluded to by MR. CROSSLEY? If so, it was published several years ago. W. H.

[Our notice of Barbon Square was quoted from a biographical sketch of Praise-God Barebone prefixed to a work entitled, "A Word to Fanatics, Puritans, and Sectaries; or, New Preachers New! Green, the Felt-maker, Spencer, the Horse-rubber, Quartermine the Brewer's Clarke, with some few others, that are mighty Sticklers in this new kinde of talking Trade, which many ignorant Coxcombes call Preaching. Whereunto is added the last Tumult in Fleet-street, raised by the disorderly preachment, pratings, and pratling of Mr. Barebones the Leather-seller, and Mr. Greene the Felt-maker, on Sunday last, the 19th Dec. 1641. With an authentic Portrait and Memoir of Mr. Praise-God Barebone, the Fanatic leader of the Republican Parliament, denominated after him, Barebone's Parliament. London: Baynes and Son, 8vo. 1821." The portrait is dated "Anno 1653." On Feb. 9, 1659-60, this "quiet-going" leatherseller headed a number of petitioners at the door of the House of Commons; and being called in, in the name of the rest, he thus addressed the Speaker: "We are come to wait upon this honourable House with a petition from such as are lovers to the *good old cause*. The petitioners are such as have adhered to this parliament, and such as are lovers of justice, righteousness, freedom, and lovers of a Commonwealth, accounting it the best government. There are many subscriptions, I may say thousands, and in their names I do humbly present it to you." Two days after, Pepys tells us in his *Diary*, "That the late petition of the fanatique people presented by Barebones for the imposing of an oath [to abjure *Charles Stuart*] upon all sorts of people, was received by the House with thanks." Barebone's petition, with the Speaker's answer to it, was printed on a folio sheet on July 14, 1660. Barebone's exertions for the *good old cause* appear to have exposed him to the rage of the populace; for on the 12th Feb. Pepys remarks, "To my father's, where Charles Glascocke was overjoyed to see how things are now: who told me the boys had last night broke Barebone's windows." On the 22nd our amusing Diarist adds, "I observed this day how abominably Barebone's windows are broke again last night."—ED.]

LAMBETH DEGREES.

(2nd S. xii. 436, 539; 3rd S. i. 36, 133.)

The subject of these degrees is shrouded in such mystery that I hope you will allow me to add a few particulars to those given by J. R. The power of conferring degrees to the prejudice of the universities is given to the Abp. of Canterbury by the 4th section of the Act 25 Hen. VIII. c. 21. In the 6th section of the above act it is provided, "that no manner of dispensations, licencies, faculties," &c., to be granted by authority of the said act, the tax on obtaining which from Rome, as formerly, was 4*l.* or upwards, should be put in execution until confirmed under the Great Seal, and enrolled in Chancery. The *Book of Taxation of Faculties* referred to in the grant of the degree to R. M. J. is evidently the authority which determines whether a Faculty need pass the Great Seal or no, the act providing that "matters of no great importance," which is explained to mean those on which the tax was under 4*l.* should "pass only by the Archbishop's Seal."

The Abp. of Canterbury may confer all the degrees which are granted by the Universities of Oxford and Cambridge, and the present holder of the see has conferred many different degrees. Only last year the archbishop conferred the degree of D.D. on the highly respected rector of St. Matthew's, Bethnal Green. Dr. Buck, organist of Norwich cathedral; Dr. Pech, and several more, have received the degree of Mus. Doc. from Lambeth. The degree of M.A. was conferred a few years ago on the present vicar of Folkestone, and on Mr. James Haddon, one of the mathematical masters of King's College School, London. Other cases might be mentioned, as it is not uncommon to see a notice in *The Times* that such and such a degree has been given at Lambeth, but the above will probably suffice. The Lambeth degree of M.D. has been somewhat affected by the 21 & 22 Vict. c. 90, the 15th section of which provides that only those M.D.s who have received their degree from the Abp. of Canterbury previous to the passing of the act (*i. e.* Aug. 2, 1858), shall, as such, be qualified to be registered under it; but the 26th section expressly recognises Lambeth degrees of M.D. conferred after the act, although

the possessors must otherwise qualify themselves before they can be registered.

The practice alluded to by F. Y. (3rd S. i. 156) of assuming the letters M.D. with the tacit assent of the College of Physicians, is a very objectionable one, and, if it really be still carried out, should, I think, be taken up by the universities.

With regard to the precedence of Doctors in the several Faculties, Wharton, in his *Law Lexicon*, states that they belong to the fourth class of Esquires. Stephen, in his *Commentaries*, ranks them next below Colonels, and above Esquires. Dod places them next to knights' younger sons, and places Clergymen, Queen's Counsel, and officers styled Esquire in their commissions below them.

One word as regards hoods. A correspondent of "N. & Q." stated that it was etiquette to wear the hood of the university to which the archbishop conferring the degree belonged. Lately, however, I have seen a clergyman, who has a Lambeth M.A. degree, officiating in an Oxford hood. Is there any rule? * J. A. Pn.

GRAY'S ELEGY PARODIED.

(3rd S. i. 197, 230.)

An amusing parody of this celebrated poem is to be found in a small volume, entitled *Occasional and Farewell Addresses delivered by W. H. Murray, Esq., in the Theatres Royal and Adelphi, Edinburgh.* Mr. Murray was, for many years, the lessee and favourite actor of the Edinburgh Theatres; and on the opening or closing of either of his establishments, he invariably delivered an address of his own composition, and filled with pointed and happy allusions. The address containing the parody on *Gray's Elegy* was spoken on the commencement of the season at the Adelphi, on June 25th, 1836. I heard the address, and shall never forget the shouts of laughter and applause by which it was greeted. After bewailing the emptiness of the town, and the difficulty of keeping a theatre open during the summer season, Mr. Murray went on as follows: —

"If I might venture, friends, to parody
A verse or two of Gray's famed elegy,
Thus would I sing in imitative strains,
The solitude which then around us reigns: —

"The year has toll'd the knell of fashion's day,
And all her children seek the azure sea;
E'en the Lord Provost, too, has flown away,
And left the town to solitude and me.

"Now fades the glittering throng from Prince's Street,
And Charlotte Square a solemn stillness holds,
Save when some doctor in his gig we meet
Scenting a fever, or a few stray colds.

"Save when you hear some moping judge complain
Of cruel fate which keeps him from the hills;
And makes him most reluctantly remain
An ordinary lord upon the bills.*

"Though where the people go to when they roam
Would puzzle Newton. For I'll lay a crown
Visit the Poles, there's nobody '*at home*,'
Or try the Tropics, and they're '*out of town*.'

"You smile, but search Great Britain round about,
From North to South, or where you please begin,
Depend on't you'll find everybody out,
And Ministers the only people in."

I have copied the parody, as it is short; and the volume containing it having a merely local interest, it is not much known. Mr. Murray, its author, was a man of remarkable and varied histrionic ability. His Falstaff was a most unctuous impersonation, and he excelled in many of poor Farren's parts: such as Uncle Foozle, Grandfather Whitehead, Hugo Bambino, &c. He was brother of Mrs. Henry Siddons — one of the most charming actresses who ever graced the British stage; and whose private life was as pure and stainless as her public excellence was transcendent. John Pavin Phillips.

Haverfordwest.

[* This Reply was accidentally omitted last week. — Ed. "N. & Q."]

* The judge whose duty it is to remain in town during the vacation.

American Cents (3rd S. i. 208.) — I give a list of early American cents that I have in my possession. More minute particulars may be obtained by dropping me a line.

I beg also to inform Charles Clay, M.D., that the *Numismatic Chronicle*, No. 77, or vol. xx. pp. 66—76, contains many particulars on these coins. I have seen them often in the possession of collectors of the tokens of the latter part of the last century. Generally, the possessors are unaware what they are, or to what locality to place them.

1. "Auctori. * * Connec." Bust. *Rev.* "Inde. * * * * et Lib. Britannia," sitting. *Exerg.* 1787.
2. "Auctori. Connec." Bust. *Rev.* "Inde. et Lib." *Exerg.* 1787. Figure sitting on a globe, by side a shield. (The last much better executed). *Connecticut.*
3. "Auctori. * plebis." Bust. *Rev.* "Indep. et Liber." *Exerg.* 1787. Figure sitting on ——, right arm on a globe; left on an anchor. (Very rare.) *Connecticut.*
4. "E Pluribus unum." Fifteen stars placed triangularly, with rays starting from them. Letters on each star to denote each State, as K. RI. V. M. SC., &c. *Rev.* "Unanimity is the strength of Society." A hand holding a scroll, inscribed "Our cause is just." *Kentucky.*
5. "E * Pluribus * unum *." Shield with stripes across, and downward. *Rev.* "Nova Cæsarea." *Exerg.* 1787; head of a horse and a plough. *New Jersey.*
6. "Washington and Independence," 1783. Laureated head. *Rev.* "United States of America, one cent."
7. As above. A figure of Liberty seated, holding in right hand a branch of olive; left, a rod in it; a liberty cap; above "United States."
8. "George Washington," bust. *Rev.* "Liberty and Security," 1795. Spread Eagle over the American shield.

9. (Size of the dimo). "Columbia," head. *Rev.* A female figure seated, holding a balance. There are three varieties.

Samuel Shaw.

Andover, 15th March, 1862.

Nockynge and Dowell Money, etc. (3rd S. i. 220.)—To prevent confusion, it may be proper to state, that these terms were taken by me at second hand, from a *History of the Borough of Guildford*, published by the Messrs. Russells, booksellers of this town, in 1801.

The old book of accounts is no longer in the parish chest, being either lost or destroyed; so that I have no means of verifying the correctness of the transcript, but I have no doubt that *Nockynge* should be *Hockynge;* and that *Dowell* means *Dole*, after the explanation given by Messrs. Eastwood and Burn. D. M. Stevens.

Army Lists (3rd S. i. 198, 220.)—So multifarious, and so much dispersed, are the subjects which occupy your columns, that it must be matter of difficulty, if not of impossibility, for any one mind to keep pace with them. In your publication (2nd S. v. 280, 385), I did myself the pleasure to describe an Army List in one volume, London, 1740, folio, published by authority of the House of Commons; and with the *imprimatur* of Arthur Onslow, the Speaker, and dated War Office, March 20, $17\frac{39}{40}$. It is very comprehensive, and contains all the different *armes* of the service, both of the British and Irish establishments: the reduced officers and retired officers on 22nd February, $17\frac{38}{39}$; half-pay of the marines, 31st January, $17\frac{39}{40}$. The three regiments of Foot Guards were then commanded: the 1st by Col. Sir Chas. Wills; the 2nd was momentarily vacant, but H.R.H. Wm., Duke of Cumberland, was nominated for the Colonelcy; the 3rd, John, Earl of Dunmore.

The names and ranks of the officers are given very systematically; and the whole has the additional voucher of the Right Hon. Sir Wm. Yonge, Bart., K.B., then M.P. for Honiton.

I believe this volume to be extremely rare, and I have never been able to discover another copy. As I stated, I was indebted for the perusal of it to the late Mr. Furnivall, of 30, Charing Cross, who very politely allowed me to take such extracts from it as I wished. Delta.

Circular Bordure (3rd S. i. 172.)—Surely a *circular* bordure is something more than "a strip surrounding the field," whatever shape that field may take, which is seldom or never round?

Hone, in his *Table Book* (i. 555), gives a woodcut of the armorial bearing of the lord of the manor of Stoke Lynn, Oxon, which has this form, is surrounded by a bordure *sa.*, charged with roundels, and answers exactly to the first term used by Her.

A "bordure *inwardly* circular," I should suppose to be one conforming in its outline to the shape of the field, but having its interior margin rounded. Douglas Allport.

Burns and Andrew Horner (3rd S. i. 147.)—The lines referred to by your correspondent are as follows:

> "In seventeen hundred forty-nine
> Satan took stuff to make a swine,
> And cuist it in a corner;
> But wilily he changed his plan,
> And shaped it something like a man,
> And ca'd it Andrew Turner."

This Andrew *Turner* rests his sole claim to immortality on a casual interview with Burns. The particulars of this interview, which differ considerably from those mentioned by your correspondent, may be found, with the above lines, in Chambers' Library Edition of Burns' *Works*, vol. iv. p. 244.

William Black.

Long Sermons (3rd S. i. 169.)—Very respectable precedent might be urged on this head. The apostle Paul, as Eutychus knew to his cost, was, on one occasion at least, so "long preaching" as to keep his hearers until midnight. The Puritans were remarkable for the wordy and elaborate way in which they "opened" even a very simple text; and many of Bunyan's discourses would form a good-sized pocket volume. The Methodists seem to have had "no fear lest dinner cool;" and probably spoiled many a good one by a very indifferent sermon. Hogarth, ever ready to catch and stereotype the "living manners" of his day, has represented a clergyman preaching by the hour-glass, with the witty accompaniment of a copy of Warwick's *Spare Minutes*—a conceit that tells its own story very pleasantly.

Douglas Allport.

Brazil (2nd S. x. 449) is from *braza*, "a live coal," being the colour of the so-called *Brazil wood.*

John H. van Lennep.

Zeyst, near Utrecht.

Willet's "Synopsis" (2nd S. xii. 258; 3rd S. i. 32)—I have just observed a Query in regard to my calling the modern reprint of Willet's *Synopsis* "atrocious." I called it so because of its incorrectness: the Latin and Greek passages are full of blunders. An eminent Regius professor of divinity is understood to have pronounced this the worst edited book he had ever met with. Sexagenarius.

Otho Vænius (3rd S. i. 53, 117.)—It may interest your readers that I have in my possession a portrait of Justus Lipsius by Otto Vænius (properly Octavio van Veen). John H. van Lennep.

Zeyst, near Utrecht.

St. abbreviated T: Tanthony (3rd S. i. 75, 219.)—Are R. S. Charnock and Cuthbert Bede quite certain that the *t* is abbreviated from

"St.," and not rather from the article *the*, so seldom heard in its integrity in northern village talk, except among the better educated few. "T' oven," "t' parson," "t' doctor," "t' ass" are in every-day use; and what was once "t' Anthony pig" may have been adopted by more *genteel* counties as a *bonâ fide* word, to be preceded by an article — "*a* Tantony pig," "*the* Tantony fire."

Of the northern habit of clipping the article before nouns, every one acquainted with the country is well aware. Such a sentence as the following is no exaggeration whatever. "Gang to *t'* old doctor's, lad, and bid him come to *t'* fayther. Thou maun tell him he's been to *t'* market, and has hurt hissen agin *t'* wheels o' *t'* cart. Be sharp, now, wilt *t'e?*"

The first five *t's* here are obvious abbreviations of *the*. The concluding *t'e* is an instance of another common abuse of words. It is the pronoun *thee* clipped, and in use for *thou*.

So in the following: "*Thee* 'd best mind *the*' own business, woman, I tell *the*'," where we find *thee* available for *thou*, *thy*, and *thee* indifferently; and in the last two cases it is pronounced quite short, as we do the article.

Another reason for doubting an abbreviation of "St." is the tendency in the class alluded to, to clip titles as well as words. They are not fond even of a Mr. Where a "Smith" is squire of the parish, we should be very liable to hear of "Smith lassies," for the Miss Smiths; "Smith dogs," and "Smith carriage," for his hounds and belongings. And this without intentional impertinence, though one traces a defect of deferential feeling in the habit. When the schoolmaster has been abroad long enough, we must hope that Anthony's saintship will be understood and acknowledged. At present "Tantony," or *the* "Tantony fire," is merely a complaint, which *t'old* doctor must be sent for to cure. Aurora Borealis.

P.S. I have heard "Fishwilliam's vennison" spoken of as a matter of course, though with the utmost deference, by a butcher in the neighbourhood of Wentworth Woodhouse. So that even an earl's title is not free from the levelling custom of the country!

The Beginning of the End (2nd S. xii. 307, 357, 381.) — By an unfortunate printer's error, the whole force of my meaning at p. 217 is destroyed. The third and fourth lines of the quotation from Shakspeare should stand thus —

"*This is the true Beginning.*
Of the End,
Consider — then. We come," &c.

My object was to show that our great dramatist never broached the idea which moderns have attached to the passage, and which has really no foundation; but arises entirely from a blunder in tacking the end of the first sentence to the beginning of the second. Douglas Allport.

Alcumie Stuff (3rd S. i. 211.) — I am sure "our Editor" will permit me very respectfully to say that his explanation of the foregoing expression is hardly to the point. *Alcumie* is evidently *ockimy*, described in common dictionaries as "a mixed base metal," such, in fact, as was used in casting the large, bright, metal buttons worn by most country people a century ago. It is a mixture of copper and tin, similar to that of which small bells are commonly cast; and as it melts at a less heat than a mixture of copper and spelter (the *hard solder* of the brazier), it is used by the brass-worker as intermediate between that and the soft, or tin solder. A curious illustration of the use and meaning of the above word occurs in the journal of George Fox: "My buttons being bright," says the brave proto-quaker, "the people thought they were silver, and charged me with extravagance; whereas they were only alchemy," *i. e. ockimy*. I quote the passage from memory. H.

Ryot and Riot (3rd S. i. 207.) — It is perfectly true that *Ryots* in India are frequently *riotous*, especially those living near an Indigo factory. I certainly am unable to disprove S.'s theory, that the English word *riot* is derived from the Hindosthanie (or rather Arabic) word *Ryot*, any more than I can disprove Monmouth being derived from *Macedon*. Still the theory may be correct; for all that I cannot disprove would fill a very large book. Would it be pushing S.'s theory to an unreasonable extent to say, that if it be true, it might also derive the *ryotwar* system from the *Ryots* always warring with each other? W. H.

Lord Mayors of London (2nd S. xii. 435.) — 1785. Rich. Clarke's arms: argent on a bend gules, between 3 pellets, as many swans ppr., on a canton sinister az., a demi-ram mounting argent, in chief, 2 fleur-de-lis, over all a dexter baton. (Bray's *Surrey*, vol. iii., under plate opposite p. 207.)

1791. John Boydell, argent on a fesse azure, 3 mullets or. (On monument in St. Olave's, Jewry.)

1800. Harvey Christian Combe, ermine, 3 lions passant in pale gules. (Hatchment in Cobham church, Surrey, 1824.) F. G. W.

Heworth Church (1st S. xi. 186.) — The dedication of Heworth church or chapel has been ascertained. The then existing edifice is described in the *Durham Household Book*; or, Bursar's Account of Durham Monastery (1530-34), published by the Surtees Society, as the chantry of the "Blessed Mary" in Jarrow; and the chaplain, John Jakson, had an annual payment from the Prior and Convent of Durham (who were the patrons) for celebrating divine service in the chapel of Heworth. The chaplaincy was also endowed with certain glebe lands, some or all of which were given by Walter de Heworth. After

the Reformation this chantry chapel seems to have been allowed to fall into ruins; but towards the close of the seventeenth century, owing to the increase of the population, and the distance from Jarrow, it was rebuilt, and remained in use till its removal about forty years ago, and replacement by the present building. E. H. A.

Lady Mary Percy (3rd S. i. 170.) — This lady, the youngest daughter of the seventh Earl of Northumberland, is said, on the authority of a MS. belonging to the English Benedictine Dames (formerly at Brussels, now at Winchester), and printed in the *Catholic Magazine* for August, 1838, to have been born on the 11th of June, 1570. After the death of the countess (who died at Namur, Oct. 17th, 1596), she "came into the Low Countries to take possession of what was left her by her mother, but more by her desire to dedicate herself to the service of Almighty God in holy religion, having formerly vowed virginity, and also to be religious," and became the founder of the Benedictine Dames at Brussels. (*Vide* Sir C. Sharp's *Memorials of the Rebellion of* 1569, p. 350.) E. H. A.

The Name of the Royal Family of England (2nd S. xii. 396, 466.) — I venture to dissent, respectfully, from the notions of Hermentrude on this subject. There is confusion enough caused by M. Kossuth, and by the anonymous writers in *The Times*, who, from time to time, for the worst of purposes, still persist in nick-naming the reigning family of Austria as the "Hapsburgs!"

The family can only be the House of Austria, or of Lorrain-Austria.

The Dukes of Brunswick, the King of Hanover, His Royal Highness the Duke of Cambridge, and their descendants, may carry on the name of D'Este or of Guelph; but, it is to be hoped, for the sake of avoiding confusion in future times that, as long as the crown of England continues in the male line of the late Prince Consort, the royal family of England may be universally known as the House of Saxe-Coburg (in England). If the royal family is to be "dubbed" Guelph, why not go further back a little way, and retain a rather less ugly name and a more English one — Tudor, Mortimer, Plantagenet, Norman or Anglo-Saxon?

It might even be permitted to ask, jestingly, Why not take the name of some one of the *few* families of England still existing in the male line, which are able to trace the descent of the more modern royal family of England from their own paternal ancestors, viz. the Earls of Abergavenny, the Baronets Clavering, &c.? Henry Clinton.

"The Wandering Jew" (3rd S. i. 14, 77.) — Please add to your list of notices *The Chronicles of Cartaphilus*, by D. Hoffman. The prefatory remarks say: —

"It is a well-known fact that during nearly eighteen centuries there has been a mysterious and almost invisible tradition quietly passing down that long stream of time, in various countries of Christendom, respecting a certain wonderful personage, endued with almost perpetual life; and who has been known under the general name of the Wandering Jew; but whose distinctive names, in different countries and ages, have been *Cartaphilus*, next *Ahasuerus*, then *Josephus*, and finally, *Isaac Lakedion*."

I hope this extract may be of use to your French subscriber. George Lloyd.

Thurstonland.

Rutland: County or Shire? (3rd S. i. 111.) — I believe that Rutland is generally considered to be a *Shire*. All the other portions of the Anglo-Saxon Kingdom of Mercia are undoubtedly *Shires*. It must, however, be observed that these others all take their name from the county town; Rutland does not. And if it is a *Shire*, it is the only one there is in England with the name terminating in *land*. Lumen.

While thanking your correspondent D. M. Stevens for his attention to my Query about Rutland, yet I would ask whether the case of *Ireland* may not be noticeable? Is it merely custom, or some law of euphony that makes us speak of *County* Kerry, *County* Wicklow, &c., *ad infinitum*? I put this inquiringly, desiring to know the true state of the case, without at all impugning the correctness of the answer relative to *England*.

Eliot Montauban.

Oxford.

Touching for the King's Evil (3rd S. i. 208.) —Perhaps the following extract from the Register of Stoke-upon-Trent may be acceptable to S. T. The surname was illegible to me when I made the extract, several years ago. In the same Register there is another example which I did not copy, dated August 29, 1687: —

"Memorand. That the Minister and Churchwardens of Stoke-upon-Trent, in the County of Stafford, gave unto Catharine, the daughter of Arthur . . . and Mary his wife of the Parish aforesaid, upon the third day of May, in the year of o^r Lord God one thousand six hundred eighty and ffoure a certificate under their hands and seals, in order to her obtaining of his Majesty's sacred touch for the healing of the disease called the King's-Evill.

"J. Bromfield, Curate of Stoke aforesaid.
"John Yeats and Joseph Twiford, Churchwardens."

D. P.

Stuart's Lodge, Malvern Wells.

I can throw no light on S. T.'s queries; but, in common with not a few of "N. & Q." readers, am glad to learn that he purposes to publish a volume on the subject *supra*. Perchance the annexed title-pages may slightly aid. Has your correspondent S. T. any theory, or, if he prefer

it, philosophy of the thing? Whence did the notion originate? How explain alleged cures?

1. "Badger (John), Cases of Cures of the King's Evil perfected by the royal touch. Lond. 8vo. 1748."
2. "Becket (Will.) Enquiry into antiquity and efficacy of touching for King's Evil, with records. 8vo. 1722."

Γ.

English Epitaphs at Rome (3rd S. i. 209.)—I can supply some of the information which B. H. C. desires to obtain.

In the cloister of the Quadriporticus before the church of San Gregorio, are the two following epitaphs. I copied them myself in January 1848. The epitaphs will answer the queries of B. H. C.; and one of them, Carne's, will illustrate the explanation of his remaining in Rome which appears in Murray's *Hand Book*.

On your left, as you enter the cloister, is a mural monument to Peckham, the "Vecamo," no doubt, mentioned by B. H. C.: —

"D. O. M.
Roberto Pechamo Anglo
Equiti avrato
Philippo et Mariæ
Angliæ et Hispaniæ Regibvs
Olim a consiliis,
Genere, Religione, Virtvte,
Præclaro,
Qui cum patriam svam
A fide Catholica deficientem adspicere
Sine svmmo dolore non posset,
Relictis omnibvs quæ in hac vita
carissima esse solent,
in volvntarivm profectvs exilivm,
post sex annos,
Pavperibvs Christi hæredibus
Testamento institvtis,
Sanctissime e vita migravit
Idib. Sept. ann. MDLXIX.
Ætatis svae LIV.

Thomas Goldovellus Episcop. Asaphensis
Et Thomas Kirtonvs Angli
Testamenti Procvratores pos."

Thomas Goldwell, Bishop of St. Asaph, was the single English Bishop who is included in the Catalogue of the Fathers of the Council of Trent.

Carne's monument is near Peckham's. It has this epitaph: —

"D. O. M.

Edvardo Carno Britanno

Eqviti avrato, ivrisconsvlto, oratori, summis de rebvs Britanniæ Regvm ad Imperatorem, ad Reges, bisqve ad Romanam et Apostolicam sedem, qvarvm in altera legatione, a Philippo Mariaq. piis Regibvs missvs. Oborto deinde post mortem Mariæ in Britannia schismate, sponte patria carens ob Catholicam fidem, cv magna integritatis veræque pietatis existimatione decessit. Hoc monumentvm Galfridvs Vachanvs et Thomas Fremannvs, amici, ex testamento pos. obiit ann. Salvtis M.D.LXI. XIIII. Cal. Febr."

Above this inscription is carved the figure of the Blessed Virgin holding our Divine Redeemer in her arms. Below the inscription enough carving remains to show that there has been a perfect achievement. The helmet and bearings have been chiselled off. This injury was, I believe, done by the French republicans.

I do not know the monument in the church of San Crisogono; nor can I give B. H. C. any account of Cardinal Allen's tomb. There is no monument to him in the English College now. The former church of the English College was destroyed by the French republicans. D. P.

Stuart's Lodge, Malvern, Wells.

Holyland Family (2nd S. xi. 249, 358.)—Being myself descended from a Miss Holyland, of whose paternal ancestry we know but little, I should be glad to know whether your correspondent T. North, Southfield, Leicester, who mentions a family of the name in the parish of Ratby, Leicestershire, would allow me to enter into communication with him on the subject. Any one else who can localise or identify families bearing this name would oblige me by stating it in the pages of "N. & Q." I should also be glad of information as to the best means of tracing the descent of the family of *Elton*, of the *Nether Hall*, *Ledbury*, and their connection with the main stock of Elton of the *Hazell*, from which the two baronetted families of the name derive their origin.

Should T. North, or any other correspondent, offer to communicate privately with me, I will intrust the address that may then be the most convenient for me to the Editor of "N & Q."

Eliot Montauban.

Oxford.

Trial by Battel (3rd S. i. 214.) — Mr. Edward Foss says, "Trial by battel was merely optional on the part of the appellee when he pleaded not guilty, and *even that option was taken away when there had been a previous trial*."

This last statement is erroneous, for in the celebrated case of Abraham Thornton, who was appealed of murder, after acquittal, Lord Ellenborough in the Court of K. B. allowed the wager of battel, the other judges concurring. The only reason for the Court refusing an appellee the wager of battel upon appeal of felony was in the case of his having been taken *flagrante delicto*, "for it is unreasonable that an innocent man should stake his life against one who is already half convicted." (*Bla. Com.* vol. iv. p. 347.) Jal.

The Irish Harp (3rd S. i. 192.) — If Mr. Chessborough Harberton will refer to "N. & Q." (1st S. xii. 328, 350), he will find a long account by Sir Martin Leake, Garter, of the changes which have been made from time to time in the arms of Ireland. J. Woodward.

Shoreham.

Leaden Coin of William and Mary (3rd S. i. 307.) — This is a farthing in pewter, with a stud

of copper through the centre, in order to prevent forgeries of them; but they were largely counterfeited. If in good preservation, the words "NVMMORVM FAMVLVS" will be found on their edge.

S. S.

THE PETTIGREW FAMILY (3rd S. i. 125, 215.)—William Pettygrew, gazetted Captain R.N., 17th July, 1755.—*Beatson*. S. T.

"OLLA PODRIDA" (3rd S. i. 215.)—I have observed that a mistake in the use of the words *olla podrida* is very general.

People probably intend to say *olla*, i. e. a collection of all sorts of things: for, I believe, *olla* is the name of the well-known dish, heretofore very generally seen on the hospitable tables of Spain and Portugal. Whereas *olla podrida* would seem to be the *pot pourri*—the well-known sweet-scented amalgam of flowers, leaves, &c.

HENRY CLINTON.

Barkway, Herts.

TABARD (3rd S. i. 217.)—It appears from "N. & Q." (2nd S. xii. 435), that the tabard was something worn by ladies. Is it generally known that it corresponded often to the round-frock of our small farmers some centuries ago? Though usually defined to be a herald's jacket or sleeveless coat, Chaucer's "Plowman" is certainly described as wearing one; and this fact, taken in connexion with the sign of the inn in Southwark, from which he started with the other pilgrims to Canterbury, leads me to believe that the old hostelrie was so called out of compliment to the Kentish farmers, who "most do congregate," in the present day, about our Southwark taverns.

In an account of the scanty wardrobe of Reginald Labbe, a Hampshire ploughman, who died in 1293, mention is made of a tabard and tunic valued together at xij^{d}. DOUGLAS ALLPORT.

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HENRY LEROY TEMPLE. *Has our correspondent overlooked the notice of Sir Thomas Posthumous Hoby in our* 2nd S. iii. 331?

A. M. *Lord Longueville's mother was a Miss Gearing (not Jones). See Burke's* Landed Gentry, *edit.* 1850, i. 764.

H. G. *The Kemble of smoking notoriety was executed at Hereford (not in Queen Mary's reign) but on Aug* 2, 1679, *on a charge of implication in Titus Oates's plot. See* "N. & Q." 1st S. iii. 502.

ERRATUM.—3rd S. i. p. 233, col. i. line 11 from bottom, *for* "in" *read* "on."

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LONDON, SATURDAY, APRIL 5, 1862.

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Notes.

OXFORD IN 1688–92: FROM ORIGINAL LETTERS.

In the drawers and libraries of many a country house in England are rich and unexplored stores of information, upon matters of the highest political interest. We have, fortunately, had a collection of letters of this character lately placed by a friend in our hands, and proceed to lay before our readers extracts carefully arranged, and illustrated by a few observations. These letters form part of the correspondence of Mr. James Harrington, M.A., second son of James Harrington of Waltham Abbey; admitted student of Christ Church, Oxford, Dec. 17, 1684, and of the Inner Temple in London.

Mr. Harrington was retained for the University in a cause which affected its privileges; and Dr. George Smalridge, Jan. 28, $16\frac{88}{89}$, tells him that it is proposed to elect him their burgess in consequence of his care and ability in defending their cause.

The information with respect to Oxford is of peculiar interest; as A. Wood, in his *Life*, is silent on the proceedings of the interval between 1687 and 1692,—the period which is illustrated in these letters. Mr. Harrington wrote the preface to the first volume of Wood's *Athenæ Oxonienses*, and the introduction to the second; he died at the age of twenty-nine years, in 1693.

We must apprise the reader that A. M. are the initials of Arthur Mainwaring, a nephew of Mr. Cholmeley, whom he mentions as a prisoner in the Tower. See Bayley's *Hist. of the Tower*, ii. 639.

A. C. denote Arthur Charlett, Fellow of Trinity College, 1680; Proctor, April 18, 1683; D.D. July 8, 1692; and Master of University College, 1692. (Wood's *Life*, cxxi., *A. O.* iv. 386). He was the son of the Rev. A. Charlett, Rector of Collingbourne Ducis, Wilts; was Chaplain in Ordinary from 1690 to March, 1717; and Prebendary of Worcester Nov. 1713. He died Nov. 18, 1722. He maintained a correspondence with near 2000 persons, including the name of every distinguished man of letters and science of the period; and the tradition in his college was, that the postage of the letters which he received amounted to nearly as much as the profits of his Mastership, which, until June, 1707, were no more than 80*l.* a-year (*Oxoniana*, iv. 117–9).

T. N. are the initials of Thomas Newey, of Christ Church; Proctor, April 10, 1689 (*A. O. Fasti*, iv. 406.)

G. S. mark the letters of George Smalridge, the Favonius of the *Tatler;* afterwards Bishop of Bristol.

Affairs at All Souls': Founder's Kin.

"There are here (Ch. Ch.) Mr Duke and Tim Hannes, J. Man, Heywood, Gastrel; Atterbury we expect agen to-night . . . Creech[1] of All Souls is here; and he telis me effectual care is taken that no more Founder's Kinsmen come into All Souls. I enquired concerning the Chicheleys, and find him of opinion they are not all related to the Abp, and that no one of that name can be, for he 8th all the succession is by a daughter of one of the Founder's brothers."

(Endorsed Mr Creech, about Boys). From Thomas Creech. — "If it hath been represented to you that the right was either questioned or denyed, ye account is false. There was no debate about it, nor indeed was there any reason for such a debate. You know very well yt a bare pedigree doth not qualify a man; ye founder requires other conditions, and I think no man chosen this election but was much more qualifyed than ye appealer; however, ye College is sole judge of that. If ye young man would follow his study a little, ye pedigree may do him some service, and you may please to inform him yt a turbulent litigious temper is not a very good qualification to recommend a man to our Society."

The following anecdote refers to the election of a Camden Professor of History. Henry Dodwell, the learned chronologist and controversialist, who was successful on this occasion, but only held the office for three years, being deprived as a Nonjuror. Wood, *Ath. Oxon. Fasti*, iv. 404, says that he was elected April 2, "generously by the University without his privity."

What came of a Fellow not voting for his Warden.

"March 18, 1688 (T. N.)—It's thought Dr. Lamphire[2]

[1] Thomas Creech, B.D., Fellow of All Souls, and translator of Lucretius, died 1701.

[2] Dr John Lamphire was Fellow of New College, 1636;

cannot live much longer; if no mandate come, I heare Mr Dodwell intends to appeare against Mr Heylin[3] for the place."

"April 5, 1688 (T. N.) — Mr Heylin, distrusting the strength of his party, how justly I know not, desisted, and designed to serve the warden of A. S. with his interest: so yt the only three competitors who stood it out were Dr Aldworth,[4] Mr Finch,[5] and Mr Dodwell; the first of whom upon computation appeared to have 86 votes, the second 98, and the third 104. Most of us were for Mr F., except those whose peculiar character it is to dissent from the rest of the hous; who, tho' as much against a foreigner as others, yet would not be dissuaded from throwing away theyr votes upon Dr Aldworth; but Mr F. lost the place by 3 of his own hous — Dr Trapp, Mr Gardiner, and Mr Proast; for if they had voted for him instead of D., the numbers had been equall, and, consequently, he had carried it by vertue of being a graduate in this University, and he struck Proast's name out the book last Tuesday, and has this morning summoned the other 2 before the fellows, and register'd em. I know this proceeding of his will seem a little too hot, but can witness for him yt he was not induced to it by the frequent and earnest sollicitations of the fellows, and after having received two not very obliging letters from Proast; and really at first sight it seems a little too provoking to be borne, for one who lyes perfectly at the mercy of the head of his Coll. not onely to vote against him, but to be importunate with others to doe the like. Since the election, we are much better convinced of the imprudence of choosing Mr D. at this juncture; for, notwithstanding the Bp of St A.'s[6] and Dr Mills certainty of his willingness to accept the place, it now appears yt they were so far from having consulted him yt they knew not where he was, having sent a messenger with horses to Dr Fowk and Dr Hollins where they may find him."

Burnet v. *Dodwell.*

"Dr Kidder[7] having sent for Mr Hody[8] to introduce him into Somersetshire, both gave such a character of Mr Dodwell at Salisbury to ye Bp there of ill intentions agst ye Baroccian MSS.,[9] that it so fired ye Bp, as to make him break out into very intemperate expressions agst Mr Dodwell before Dr Whitby[1]; who, according to his usual simplicity of friendship, has communicated them in a letter to Mr D., who has replyd very sharply to it, without any regard to ye vertues or abilitys of Dr. Burnett (*A. C.*, [Charlett], 1692)."

What People thought of the Bishop of Oxford.

"The B. of O.[2] fills every mouth. I never knew any under a more universal odium. The B. of C. is a St to him. Ev'n in Yorkshire, where the countrey gentlemen talk of nothing but horses, they launch out agt him, and a distanced horse is not spoken agt wth more contempt. This epitaph goes about him, wh, because I recd not from Ox., tho' I recd a letter thence, take —

> 'If Heaven be glad when sinners cease to sin,
> If Hell be glad when sinners do come in,
> If Earth be glad when it doth lose a knave,
> Then all are glad S. O. is in his grave.'"

Fairfax v. *Burnet.*

"There is a sheet by Fairfax the Jesuite agt Dr Maurice[5] for licensing a pamphlet in defence of our Orders, very mean. A defence of the Considerations on Luther against his Vindicator, still meaner. The reflections on Burnet are stupid to the most utmost degree."

Affairs at Magdalen.

1688. T. N. says, "We have little news here but of the civil wars in Magdalen. The fellows thought the Bps government a little too arbitrary, and were preparing to desire him to govern by Statute; wch he perceiving, called 'em before him, and produced and read to 'em a Commission from the King, whereby he was impowered to govern the Coll., and displace and place fellows, &c., according to his own pleasure, without any appeal to Visitor, Ecclesiastical Comrs, or the King himself. He told 'em the Coll. was by the Founder's charity designed a seminary for learned and pious men; yt some of 'em were neither way qualified. As for ye rest, he bad 'em be-

---

Principal of New Inn Hall, 1662, and of Harthall 1663; and Camden Professor 1660-68. He died March 30, 1688.

[3] Thomas Heylyn, of Ch. Ch., M.A., 1669.

[4] Charles Aldworth, D.C.L., Fellow of Magdalen, was elected Camden Professor, Nov. 19, 1691; he died April 15, 1720.

[5] Hon. Leopold W. Finch, admitted without election by the King's mandate, Warden, Jan. 21, 1686; Prebendary of Canterbury, Nov. 4, 1689; he was nominated again by Archbishop Tenison, Oct. 31, 1698, having formally vacated the Headship for the purpose.

[6] The Bishop of St. Asaph was William Lloyd, translated to Lichfield Oct. 20, 1694; and to Worcester, June 20, 1700.

[7] The intruded Bishop of Bath and Wells, in the place of the excellent Bishop Ken.

[8] Humphrey Hody, M.A., Fellow of Wadham College, Regius Professor of Divinity, and Archdeacon of Oxford. His edition of the treatise attributed to Nicephorus, of the thirteenth or fourteenth century, and asserting that the unjust deprivation of a bishop, if his successor was not a heretic, did not make a church guilty of schism, in 1691, provoked a reply from Dodwell in 1692, entitled *A Vindication of the Deprived Bishops.*

[9] The MSS. of F. Barocci, the mathematician of Venice, were sold by his heirs, and came to the Bodleian Library as part of Langbaine's collection.

[1] Daniel Whitby, D.D., Fellow of Trinity College, Precentor of Salisbury, 1672, and the learned Commentator of the New Testament. He died an Arian. He wrote, in 1707, *Reflections* — "showing the falsehood and pernicious consequences of the opinions of Mr. Henry Dodwell, contained in a book intituled an *Epistolary Discourse*, proving that the soul is a principle naturally mortal."

[2] Samuel Parker, D.D., F.R.S., was the son of Mr. Baron Parker, and forsook the Independents to become a Romanist. He was appointed, by royal mandamus, President of Magdalen, Oct. 25, 1687, and made a Privy Councillor. Father Petre condemned his bigotry and intemperance. He refused at last, according to Evelyn, to declare for the Roman Church; and died March 20, 1688. He was buried in Magdalen Chapel. His successor, Timothy Hall, was promoted for reading the Declaration of Conscience in person, whilst others employed their parish clerks at a fee of 2*s.* 6*d.* Neither Dean nor Canon would instal him; nor would any graduate receive orders from him, so that on May 26, 1689, Bishop Levinz came to hold an ordination in Magdalen College Chapel. Dr. Hall died in great poverty at Homerton, April 9, 1690; and was buried at Hackney. He was succeeded by the excellent John Hough, President of Magdalen. The Bishop of Chester here alluded to was Thomas *Cartwright*, consecrated Oct. 17, 1688. He came with L. C. J. Wright and Mr. Baron Jenner, as a Commissioner, Oct. 20, 1687, to expel Hough from the Presidency.

[5] Henry Maurice, D.D., Chaplain to the Archbishop of Canterbury.

gone and live quietly, or they should heare further from him shortly. Our Dean told a friend of his t'other day y^{t} half of 'em . . . . tw . . . . of w^{ch} number Charnock . . . . being not onely Chancellor, but Vicar-generall, w^{ch} I am glad to heare to befall."

"June 12^{o} (Anon). — Charnock[4] and Cotton have fought of late. Charnock has put him out of Commons. Fairfax turned out a boy from being chorister, and Charnock admitted him clerk. This corporation was entirely dissolved the last week. The King had reserv'd a power of putting out, and put out all. There are 8 put into commission to govern the town, 3 Wrights, Brown, a hatter, Carter, a brewer, and one Padrey, &c."

"April 24 (T. N.) — Tomorrow being S^{t} Mark's day, the University Sermon ought to be at Magdalen's, upon pain of some of the University lands lapsing to Trinity Coll. But they began to say Mass there last Sunday; and Charnock, resolving y^{t} nothing like heresy shall ever come within those walls again, has appointed F^{r} Fairfax to preach; what the issue is, you'll hear by the next . . . . [A fragment by another correspondent supplies this hiatus] . . . Protestant preach, was because Charnock put up Fairfax at S^{t} Maries, where M^{r} Whiting of Wadham gave us an ingenious discourse."

Changes in the Oxford Corporation.

"May 31, 1688 (T. N.) — There's a new regulation of the Oxford charter coming down, whereof 10 out of the 13 are to be turned out, and Alderman Wright constituted mayor."

The Affairs of Obadiah Walker.

"Ox. Sunday, May 6th. (G. S.) — Walker[5] has published a Discourse of the Eucharist, a book often cited but never before printed, written by the author of the rest, for he professeth himself the editor only. There are adjoined 2 appendixes in Defence of the 2 discourses before printed; one in answer to the London Answerer, and the other to the Oxford replier . . . . . Dr. Burnet he cals a perfidious fugitive, Cranmer he sth for flattery, lust, inconstancy, ingratitude, and treason, and most damnable *Hobbism*, deserves the invectives and execrations of all posterity. B^{p} Taylor he cals an inconstant, artificiall, and confident writer — one that wrote according as his humor and circumstances engaged, and never scrupled contradicting himself."

"Anon. — Walker has put out another book w^{ch} he calls a Compendious Discourse on the Eucharist, tho' it contains 240 pages besides two appendixes, the first and longest wherof pretends to be an Answer to Wake; the 2^{d} to the Oxford Reply, the author of w^{ch} designs him a return at y^{e} end of y^{e} Reflections, for w^{ch} reason he thinks it requisite there should be a new preface, and therefore has left out y^{e} introduction, but contrived where to bring it all in in different places in the body of the book; he desires you would at leisure think of some convenient place to insert something concerning the Bodleian Library, or the greatest part of the revenues of University Coll., being given by Sir Simon Bennet, a Protestant."

"Here has been a great bustle about a roguish taylor's boy, perhaps you may know him by the name of Kidny; he put his head into Commissioners' coach when they were here, and cryd, 'Some of us will be hanged;' and lately threw Sir Reverence in at the window upon Obadiah's plate when he was dinner. When the constables came to seiz him by Ob. warrant, he asked 'em how they durst obey one who was not qualified for a justice of peace, as not having taken the oaths; he was rescued from the constables in the streets, and his health always succeeds the L^{d} Lovelace's.[6] Its sayd a gentleman commoner or two of Queens were concerned in the rescue; and the judges sent out warrants to seiz 'em, and ordered the constables to search the coll., but they were not found.

"Jun. 26, 1688 (T.[N.) — The B^{p} of Madaura[7] arrived here last Sunday was sennight; he complained mightily to our Dean[8] y^{t} night of y^{e} trouble he was like to receive next day by visits from y^{e} heads of houses before he had recovered y^{e} fatigue of his journey, but I do not hear y^{t} his door has been beaten down. He went yesterday, accompanied by Mafrey and Obadiah, to visit the Vice-ch.[9], where he met D^{r} Bathurst[10], Beeston[1], and invited 'em all to dinner next Sunday. Yesterday the Act was by y^{e} Convocation put off."

"Ch.-Ch. Jan. 27, 168$\frac{8}{9}$ (T. N.) — Yesterday the Vice-Ch. and the rest of the visitors of University College, having received a complaint from the fellows, met in the Apodyterium[2], but it not being a regular appeal they did nothing, onely ordered 'em to draw it up in form, and agreed when y^{t} is done to summon them and Obadiah to appeare before 'em to morrow sennight."

Musical Instruments used at St. Mary's.

"169– (W. Stratford.) — We had great doings upon the thanksgiving day in St. Maries. All the services sung with violins and harpsicals."

Affairs at Corpus Christi College.

"March 18 (T. Newey.) — Mr. Chetwood is defeated in his expectations at C. C. C. if he had any last tuesday. D^{r} Turner[3] was regularly elected, approved by the visi-

[4] Robert Charnock, Vice-President and Fellow of Magdalen, M.A., 1686; he was executed in 1696 for participation in the "Assassination Plot," and meanly offered to betray the trust of the Jacobites, in whose employment he had been sent to St. Germain's, and had received the commission of a Captain from James II.

[5] Obadiah Walker, a man of learning and talent, and a Romanist before elected Master of University College, June 22, 1676, declared himself of that faith in 1685; and on Aug. 15, 1686, opened a Romish chapel in the college, and in 1687, established a printing-press in it under Letters Patent, where he published the tracts of Woodward, Master of the Romish seminary at Hoxton. He left Oxford, Nov. 9, 1688; and on Feb. 4, 1689, the mastership was filled up by the election of the senior Fellow.

[6] John, third Lord Lovelace, Captain of the Band of Pensioners, a zealous adherent of William of Orange, whom he entertained at Lady Place, Berks. His prodigality brought him so low, that by the decree of the Court of Chancery, a great portion of his estates were sold.

[7] Bonaventure Gifford, a Doctor of the Sorbonne, titular Bishop of Madura, April 22, 1688, took possession of the President's Lodge as the king's nominee June 15, 1688. On Oct. 25 following, Dr. Hough was restored. (Gough's *Wood*, ii. 319.)

[8] John Massey, a Roman Catholic, being a convert from Presbyterianism, installed Dec. 29, 1686, Dean of Christ Church. He fled Nov. 1688 to London, and died in 1715 in Paris. (Gough's *Wood*, ii. 441.)

[9] Dr. G. Ironside, Warden of Wadham, successively Bishop of Bristol 1689, and Hereford, 1694.

[10] Ralph Bathurst was President of Trinity College. His life has been written by Warton. He died June 14, 1704.

[1] Dr. H. Beeston was Warden of New College, elected Aug. 7, 1679, and Commissary of Oxford, 1680. He died May 12, 1701. (*William of Wykeham and his Colleges*, p. 350; Nutt. 1852.)

[2] See "Wood's Life," *Ath. Oxon.* cxii.

[3] Thomas Turner, Prebendary of Ely, Precentor of St.

tor on Wednesday, and installed on Thursday. On Fryday was sennight Bernard recd a large pacquet of letters wch raisd his hopes, and our fears, but when opened it provd onely a larg sheet of brown paper, and a round biskett."

Affairs at Exeter College.

"June 17, 1692.—The Bp of Exeter[4] went to the Coll. in his robes yesterday; he knockt thrice at the chapel, but could gain no admittance. The Rector and some fellows met him in the quadrangle, and presented him a protestation agt his authority, subscribed by the rector and major part of the fellows of the house. The Bp sd if they had any thing to offer they ought to offer it in the place whither they were cited. The Rectôr[5] ordered it to be read there, but the Bp threw it down on the ground. 12 Fellows subscribed it, 8 that were in the college refused to subscribe, and were ready to attend the Bp. The Bp would have gone into the Hall, but no Butler was to be found. He went into a staircase, and there swore some fellows to prove the citation had regularly been set up. Those who complied wth the Bp are accused by their brethren of perjury in opposing the Protestation, wh was an act of the house, to all wh they are sworn to give obedience. The Bp has sent up to the E. of Nottingham to beg his advise. All the fellows waited upon him at Dr Jane's[6] the day after he came in 2 parties, the rector with his, and Colmer wth his friends. The Rector had told him then he should protest. The Rector reckons it was an extraordinary piece of civility that he did not shut them out of the gates of the College. They do not protest against his visiting in this case, but at this time. The last they acknowledge to have been a visitation, but that it did not extend to Colmer's case . . . . . Dr Hannes[7] designed to have begun his chymicall Lecture yesterday, but because a full number did not come in, he deferred it for a fortnight, and is gone to Astrop."

Dr. Mills's Greek Testament.

"Mr Philip Fowke, writing from Salop, May 7, 1687, begs his correspondent to put down his name as a subscriber to certain works. 'Some of ym,' he says, 'I doubt will be slow enough, especially ye Gr T. although ye best thing (doubtless) if he lives to finish it, ye world has in its kind. I wish him health, life, and patience to go on with it, and yt no rubs be cast in his way by those whose interest it is to discourage learning, and reduce us to Barbarism again in order to implicit Faith. Methinks he should be minded to finish ye Gospels and Acts first, and yn ye matter will not be so great; ye account of Mr W.'s book is surely very exact, and yr memory happy yt can methodise a book in so little time. I think it will spare one ye reading of it. Doubtless he will have answers enough, if they dare be seen, or his pformance tanti to engage any of the great ones. Methinks Dr. Burnet may have leisure and freedom, besides a ready stock of materials, if he be not damned in Scotland, so yt he nor any thing of his be suffered to appear here. If it prove so, he will have enough of others to expose him in ye historical part, I question not; and for ye reasoning part, I think he is no great master. I have seen one answer already by a gent. yt humbles him sufficiently.'"

"Sept. 17, 1688.—I am sorry to hear Dr M.'s Gr T. is at such a stand as to be gott no further yn 21 Acts."

Mackenzie E. C. Walcott, M.A., F.S.A.

Paul's, 1689, and Archdeacon of Essex; elected President March 13, 168$\frac{7}{8}$. He died, April 30, 1714.

[4] Sir Jonathan Trelawney, translated from Bristol, April 3, 1689.

[5] William Painter, D.D. Rector of Wotton, elected 1690; died Feb. 19, 1715. Arthur Bury, D.D., Prebendary of Exeter, Vicar of Brampton, King's Chaplain, was elected Rector, 1665; and was ejected by Bishop Trelawney 26 July, 1690, for a Socinian work called the *Naked Gospel*. James Colmer, B.M. 1690, one of the Fellows of bad repute, was expelled, and Dr. Bury wrote an "Account of the Unhappy Affair," &c., which was answered by Mr. James Harrington vindicating Colmer, to which he again replied. (*Ath. Oxon.* iv. 486.)

[6] Dr. Jane was Canon of Christ Church, Regius Professor of Divinity, Prolocutor, and Dean of Gloucester. He died 1706.

[7] Edward Hannes, Westminster Student of Ch. Ch. D.M. 1695. He took his degree of M.A. on the same day as George Smalridge. He was elected Professor of Chemistry, 1690. (*Ath. Oxon.* iv. 667.)

SHAKSPEARIANA:

SHAKSPEARE'S "MUCH ADO ABOUT NOTHING."

"*Benedict.* Ho! now you strike like the blind man; 'twas the boy that stole your meat, and you'll beat the post."—Act II. Scene 1.

I find no note to this passage in the only annotated edition of Shakspeare which I possess, namely, Knight's *Original Pictorial Shakspere*, (Comedies, ii. p. 86). As it may have escaped the notice of other editors, I beg to supply an explanation which I have found in a rather unexpected quarter — a Spanish volume. In the "Discurso preliminar sobre la Novela Española," p. xxii. prefixed to Arriban's *Novelistas anteriores à Cervantes* (Madrid, 1846), the editor, speaking of the familiar acquaintance with the story of *Lazarillo de Tormes*, which Cervantes and other celebrated writers have shown, thus continues: —

"Shakespeare aludió tambien a la venganza que Lazarillo tomó de su primer amo, cuando dice: "*¡ Oh! vos dais palos de ciego. Vuestro lazarillo os hurtó la comida, y vos dais en el poste.*"

The original passage from Shakspere is quoted in the note, but it is slightly misprinted, "And you'll *meat* the post" (Qu., could "*meet*" have been meant?) being given for "and you'll *beat* the post." The English play is called *Much Ado* for *Nothing*, which is felicitously translated into the equivalent Spanish proverb, *Mucho ruido y pocas nueces*, or, as we would say it, "Great cry and little wool."

There can be little doubt that Benedict *does* allude to Lazarillo de Tormes in this passage, but nevertheless the conclusion of it is still, to me at least, a little obscure. In the first chapter of that earliest of the *picaresco* novels we have "the blind man" (*el ciego*), "the boy" who leads him (*el lazarillo*), the theft of the "meat" or sausage (*longaniza*), and "the post" (*un pilar ó poste de piedra*), but "the *beating* of the post" remains to be explained. In the story, "the post" is made the instrument of the boy's revenge, and the blind man's punishment, not the vicarious object of his wrath. Can there be a double allusion in the

passage? Could Shakspere, while thinking of the story of Lazarillo, have had any knowledge of the anecdote which found its way long afterwards into print, and which Mr. Halliwell gives in his valuable *Dictionary of Archaic Words*, under "Post"? —

"One night a drunken fellow 'josled against a post, but the fellow thought somebody had josled him, and fell *a beating the post* till his fingers were broken. Says one to him, 'Fie! What do you do to fight with a post?' 'Is it a post? Why did he not blow his horn then?'" — *Oxford Jests*, 1706, p. 101.

The obscurity, if any, may have been long since cleared up. In any case I would thank some of your Shaksperian critics for an explanation or a reference. D. F. Mac-Carthy.

Since forwarding my note upon the passage in this play which is founded on the incident described in Lazarillo de Tormes, I have looked into a number of editions of Shakspeare, including the very valuable one in eight volumes by Mr. Collier, and the more recent edition by Mr. Dyce; but neither in these nor in any of the earlier editions that I have examined is there any explanation of the passage, which I suppose must have been given up as one hopelessly obscure. It is somewhat strange that what I searched for in vain in any edition of the original, I found at once in M. Guizot's French translation, a copy of which is in the King's Inns Library, Henrietta Street, Dublin. In M. Guizot's *Œuvres Complètes de Shakspeare*, t. vii. p. 160, there is this brief note, "*Allusion à l'aveugle de Lazarillo de Tormes.*" I am in doubt whether to account for an explanation of a difficult passage in Shakspeare being given by Spanish and French writers, where so many English editors have been silent, to the wider acquaintance with the story of Lazarillo de Tormes which still exists on the Continent, or to the possibility of the foreign writers having derived their information from some English source as yet unknown to me. D. F. Mac Carthy.

Summerfield, Dalkey.

SHAKESPEARE MUSIC.

Of the pretty serenade in *Cymbeline*, "Hark! hark! the lark," &c., I have never yet been able to meet with any setting by an English composer, except the well-known one for four voices by Dr. Benjamin Cooke. There are, however, two settings, as solos, by German musicians. One of these is by F. Curschmann, and the other by F. Schubert. They are published in London with both English and German words, and Schubert's composition is particularised by Mrs. Jameson, in her Paper upon Miss Adelaide Kemble, as amongst the songs which were admirably performed by that vocalist.

Of the lines in *A Midsummer Night's Dream* (Act II. Sc. 1), commencing "Over hill, over dale," there are three elaborate settings, as soprano solos, by composers of our own time. One of these is by Mr. J. Duggan, and another by Mr. G. A. Macfarren; this, as we are informed, was composed for, and sung by, Madame Viardot. The third of these settings was by the late Mr. Edward Fitzwilliam: it has an *obbligato* accompaniment for the clarionet, and is to be found amongst the composer's *Songs for a Winter Night*.

The Willow Song (in *Othello*) has been set (1780?) by Signor Giardani as a solo. This melody has been arranged as a three-part glee by Mr. J. Morehead. Mr. Linley has also set the Willow Song himself for his *Dramatic Songs of Shakespeare;* and a few years ago was published an ancient setting (as solo in E minor). This was arranged (from a MS. of about the year 1600), with symphonies and accompaniments by Mr. T. Oliphant.

"Lawn as white as driven snow," one of the songs of Autolycus in the *Winter's Tale*, has been set at least three times in the glee form. So it will be found in the *Cheerful Ayres* of Dr. John Wilson, 1660; and so has it also been set by Dr. Cooke. Another setting (1807), as a glee, is contained in a Collection of Vocal Music, composed by Mr. Thomas Hutchinson, who appears, from his prefatory advertisement, to have been an amateur.* Several of his compositions are very pleasing. The only setting which I have yet met with of "Lawn as white," &c., having the dramatic propriety of being a solo, is the very excellent one by Linley (another amateur), in his *Dramatic Songs of Shakspeare*.

Dr. Arne's felicitous setting of Amiens' song in *As You Like It*, "Under the greenwood tree," is of course generally known. It seems remarkable that the doctor did not include in his composition the words, "Who doth ambition shun," &c.; but so it is. Mr. Linley has supplied this want in some measure, by composing those words as a chorus, to follow Dr. Arne's song. Still the dramatic effect is not attained, as Mr. Linley has written his chorus for first and second soprano

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* These are the words of Mr. Hutchinson's concluding sentence: —

"Music, though not professionally exercised by the Author, has long formed his study and delight. If it has stolen from him some of that time which might have been more usefully employed in the business of life, it has served also to sweeten retirement, and, he might add, to solace some share of misfortune."

It seems possible that this gentleman may have belonged to the family of Colonel Hutchinson, for, in the list of subscribers to the volume, appears the name of the Rev. Julius Hutchinson, — and it was a Rev. Julius Hutchinson who gave to the world Mrs. Hutchinson's life of her husband.

and bass (with a view to performance in the drawing-room only), and not for male voices entirely, according to the stage situation. Dr. Arne's melody has been arranged as a glee for four men's voices by Sir Henry Bishop, and introduced into the *Comedy of Errors*.

In Mr. W. Chappell's work of old English music there is a simple air to the words of Amiens' song, and there is a little three-voiced "Under the greenwood tree," in a book of vocal compositions, by Maria Hester Park (about 1790 ?).

Lastly, as far as I at present know, there is a very elaborate setting (including the words "Who doth ambition," &c.), of "Under the greenwood tree," for two sopranos, tenor, and bass by Mr. Stafford Smith, 1792. The first soprano part in this composition is somewhat florid, and the glee altogether is one, which I doubt not, if skilfully performed, would give much delight to the Shakespearian musician. ALFRED ROFFE.

Somer's Town.

OLD ALLUSIONS TO SHAKESPEARE. — An inference against the more contracted form of the poet's name may be drawn from a passage in the *Polydoron*, a curious miscellany of apophthegms and table-talk, evidently the work of one of Shakespeare's contemporaries : —

"Names were first questionlesse given for distinction, facultie, consanguinitie, desert, qualitie: for Smith, Tayler, Joyner, Sadler, &c. were doubtlesse of the trades; Johnson, Robinson, Williamson, of the blood; Sackville, Saville, names of honorable desert; Armestrong, Shakespeare of high qualitie: and Turde, Porredge, Drinkall, ridiculous in condicion."

Amongst the many scattered allusions found in writers of the seventeenth century, and which are worth collecting as the only data towards obtaining a history of popular opinion concerning Shakespeare, I do not remember to have seen the following, quoted from *A Hermeticall Banquet*, drest by a *Spagiricall Cook*, 12mo, Lond. written before 1632, as it is dedicated to Sir Isaac Wake, who died in that year. The author is describing the court of the Princess Phantasia : —

"Ovid she makes Major-domo. Homer, because a merry Greek, Master of the Wine-cellars. Aretine (for his skill in postures) growing old, is made pander. Shack-Spear, Butler, Ben Johnson, Clark of the kitchen, Fenner his Turn-spit, and Taylor his scullion."

Is it known who wrote the first of the books I have quoted, *Polydoron ?* My copy unfortunately wants the title-page. I should be happy to purchase or receive on loan a perfect copy.

C. B. CAREW.

WHO STEALS MY PURSE. —

"Who steals my purse steals trash," &c.

"And many times there cometh less hurt of a thing than of a railing tongue : for the one taketh away a man's good name; the other taketh but his riches, which is of much less value and estimation than is his good name."—From the *Homily against Contention*, set forth in the time of Edward VI.

I am not aware that this coincidence, or rather quotation, has been noticed before. P. P.

"DELIGHTED:" "MEASURE FOR MEASURE," ACT III. SC. 1. — Some time ago this word was the subject of a voluminous correspondence in your pages.

I have no wish to renew the discussion, but merely to point out a parallel passage in D'Avenant, who published a revised edition of this play, and therefore is likely to have given some attention to the peculiar use of this word.

In a poem *On Remembrance of Mr. William Shakspeare*, he commences,

"Beware, *delighted* poets, when ye sing,"

and addresses his brother poets as mourning the loss of their chief light, of which they are by death deprived. This use of the word seems to justify the interpretation which deems "delighted spirit" to mean the departed spirit, gone to the dark regions of the grave, *deprived of light* in the nether world. EDEN WARWICK.

Birmingham.

SHAKESPEARE, HAMLET, ACT V., SC. 2.—

"... If it be now, 'tis not to come; if it be not to come, it will be now: if it be not now, yet it will come: the readiness is all ....."

On the fatalism of the ancient Danish religion, note a curious parallel to the above passage as follows : —

"They (the Icelanders) say that if they were not *fey* (*i. e.* fated or fore-doomed to die) they must live; and that if they were *fey*, they must die." — *Edinburgh Review*, No. 232, Oct. 1861, p. 450.

The doomed man was conscious of approaching death.

"How ill all's about my heart."—*Hamlet*, ut sup.

EDEN WARWICK.

Birmingham.

AN ENGLISH ACADEMY FOR EMINENCE IN LITERATURE.

Since literature has emancipated itself from living or starving by flattering the great, its humblest votaries, as well as its most distinguished ornaments in England, have nobly trusted, in most cases, to their own independent efforts for securing that position and those rewards which are the best proofs of public esteem. In every way the world has benefited by this happy change. The great and the wealthy have been freed from the lip-homage of fulsome dedications and servile flattery, repaid by well-understood gifts of golden hue and sterling weight; while literary men have learned to respect themselves and their glorious craft, by appealing to a higher audience and a world-wide circle of readers and admirers for that

support and encouragement which should sustain them in their efforts to instruct and to delight mankind, and bring them, at the same time, their proudly-earned pecuniary reward. England, however, has no *Academy*, like that of France, formed of the *élite* of her literary men, and chosen by the suffrages of the elected body. My present object is to point out this want, and to suggest its removal. By this means literature would be honoured in the persons of its most illustrious representatives; and our country would in some good degree be rescued from the charge too long brought against it by our Continental neighbours, of only caring for material comfort, and of holding in little estimation the graces and accomplishments of the mind. The charge is founded on imperfect knowledge, but is true so far as relates to public recognition of honourable fame, in the style of the French Academy. Let our Bulwers, our Thackerays, our Tennysons, and our Dickens's unite, therefore, in taking steps for the formation of such an Academy, which will throw a new glory on the reign of Queen Victoria, and tend to carry on and perpetuate the high intellectual aims of her Majesty's ever-honoured and illustrious Consort. PRO PATRIA.

INEDITED LETTER FROM A QUEEN OF FRANCE.

I forward the copy of a letter from a Queen of France to Queen Elizabeth, in the hope that "N. & Q." may be able to unravel the mystery attending it. The original may be found among the Cottonian MSS., "Caligula," E. xii., art. 48. It appears to be a holograph, and is burnt round the edges; the beginning is burnt off; there does not seem to have been any signature. The only Queens of France who could correspond with Elizabeth are: Catherine de' Medici, Mary Stuart, Elizabeth of Germany, Louise of Lorraine, Marguerite de Valois, and Marie de' Medici. This letter is certainly not in the hand, either of Mary Stuart or Marie de' Medici; nor, to judge from the style of their signatures, in those of Elizabeth or Marguerite. Catherine wrote several hands; but this letter does not resemble any autograph of hers which I have seen, yet the "deux frères" named therein can only refer, I think, to her sons. The compiler of the *Cottonian Catalogue* seems unable to identify the writer, for he catalogues the letter as from "A . . . Queen of France to Queen Elizabeth." The writer does not appear to have been a Frenchwoman, for her sins against grammar are palpable, and one sentence seems (grammatically) to intimate that the recipient of the letter was the mother of the "deux frères." The only conjecture I can hazard, is, that the letter is *from* Elizabeth *to* Catherine; but in this hypothesis there are difficulties as well as in the other. I give it verbatim: —

". . . . . pardon come ne . . . . . esloigne d' honorer Mounsieur . . . . de mieulx accomoder la Cause. Si oncques . . . . ie doibt estimer lye de plus estroictes chaines en . . . . de Prince. C'est moy qui me confesse de l' . . . . tant de moyens que l'ancre me défailliroit pour . . . . Et nul papier me suffiroit a l'exprimer. Seul . . . . me reste un Cœur qui ne manquera a le ricog . . . . cõbien que ce soit insuffisant a le meriter. Pour con . . . . . Je suis resolue que quant il playra au Roy de fayre achi . . . . les comissaires, ils me seront tres agreables . . . . . tant que vous n'ayes regret de bon electiõ pour auoir conceu mieulx de moy que J'ay a respondre. Et me tiens tres bien satisfaict d'auoir ramentove (?) souvant a luy (?) mesme mes desfaultes pour contenter si ieune Prince pour ly pouvoir le mieulx imposer la faulte de telle crime. Madame ma bone Soeur Je vous ose vouer une seule chose que vous trouverez veritable qu'il ne peut trouver creature plus adoñee au repos de la france. Ny a l'intime affectiõ de deux freres que moy qui en tiendra aultant de soing que vous mesme que leur estes mere. Et cõbien que mõ esprit ne peult arriuer au cõble de vos prudences. Si (?) est ce que tant que J'en auray de jugement et d'entendement seront employes a nul aultre dessaing. Cõme scait le Createur qui Je suplie, (Apres mes trescordialles Recõmẽdati a vostre bone grace), vous tenir en saincte garde.

" Vostre tres affectiõnee boñe Sœur et Cousine."

HERMENTRUDE.

[We are assured, on competent authority, that the letters (arts. 47 and 48) are both in the hand-writing of Queen Elizabeth herself, and written *to* the Queen of France. The error lies in the old Cotton Catalogue.—ED.]

Minor Notes.

VISITING CARDS. — Mrs. St. George writes in her journal, p. 8, under date Nov. 16, 1799, Hanover: —

"At six Mad. de Busche called to take me to pay my visits. We only dropped tickets," &c.

Under date, March 28, 1800, Vienna: —

"The multiplicity of visits, not confined to leaving a card, as in London, but real substantial bodily visits; and the impossibility, without overstepping all the bounds of custom, of associating with any but the *noblesse*, may be reckoned among the greatest obstacles."

S. F. CRESWELL.

The School, Tonbridge, Kent.

ROYAL EXCHANGE MOTTO. — The accompanying cutting from this day's *Times* (March 13), showing the origin of the reverent motto sculptured in the front of the Royal Exchange, is in itself so interesting, and so illustrative of the piety of the late lamented Prince Consort, that I make no apology for requesting its preservation in the columns of "N. & Q." JOHN MACLEAN.

Hammersmith.

"THE ROYAL EXCHANGE MOTTO. — Various statements have been made regarding the origin and cause of placing the motto on the pediment of the Royal Exchange, 'The earth is the Lord's, and the fulness thereof,' the general impression being that it was suggested by

the late Prince Consort. Mr. Tite, M.P., architect of the Exchange, thus explains the matter in the *City Press*:— 'As the work (the building of the Exchange) proceeded, his Royal Highness took much interest in the modelling and carving of the various groups, and condescended very frequently to visit the studio of the sculptor in Wilton-place. Your readers may recollect that the figure of Commerce stands on an elevated block or pedestal in the centre of the group, and it became a subject of earnest consideration with Mr. Westmacott and myself in what way the plainness of this block could be relieved; for, although in the original model on a small scale, this defect did not strike the eye, yet in the execution it was very apparent. Wreaths, fasces, festoons were all tried, but the effect was unsatisfactory; and in this state of affairs Mr. Westmacott submitted the difficulty to his Royal Highness. After a little delay, Prince Albert suggested that the pedestal in question would be a very appropriate situation for a religious inscription, which would relieve the plainness of the surface, in an artistic point of view, and at the same time have the higher merit of exhibiting the devotional feelings of the people and their recognition of a superior power; and he particularly wished that such inscription should be in English, so as to be intelligible to all. This happy thought put an end to all difficulty; and, as Dr. Milman, the learned Dean of St. Paul's, had kindly advised me, in reference to the Latin inscriptions on the frieze, and in the merchant's area, Mr. Westmacott consulted him on this subject also; and he suggested the words of the Psalmist, which were at once adopted.'"

Use of the Tongue in Speech.—In a former vol. of "N. & Q." (2nd S. v. 409, 483), the use of the tongue in speech was learnedly discussed at some length with a variety of illustrations. The enclosed cutting from a late newspaper I think to be worthy of preservation in the editor's pages, as proving that the tongue is no longer to be considered *absolutely* necessary in the enunciation of sounds, and that if in ancient times martyrs or others spoke who were deprived of that organ, the ascription must cease of *miracles* having been performed:—

"Extraordinary Surgical Operation.—A paper was recently read by Mr. Nunneley, of this town, before the Royal Medical and Chirurgical Society, on a remarkable case in which that gentleman had successfully removed the entire tongue, for cancer of the organ, and restored the patient to comfort and apparent health. The man, otherwise of robust constitution and in the prime of life, was wasting under the agony of the diseased tongue, and such difficulty of taking food as threatened soon to destroy life by starvation. The operation of extirpating the diseased member was most severe and painful; and, in fact, involved a series of processes extending over several days; but at the end, and when the tongue was finally removed, so rapid was the recovery that the man ate and enjoyed a good dinner the next day, and continues to this time in vigorous health. But what will perhaps still surprise some people is, that he can talk without even a stump or a bit of the root of a tongue. He can pronounce every letter of the alphabet — many of them perfectly (all the vowels) — most of them distinctly. The three there is the most difficulty in are K, Q, and T, which are difficult and indistinct in the order they are named, K being much more so than T. In conversation he can be readily understood if not excited or hurried."—*Leeds Intelligencer.*

G. N.

Stephen Kemble. — It may interest some of your readers, and tend to correct inaccuracies in biographical sketches of the Kemble family, if I forward you a copy of an extract from the Baptismal Register of the parish of Kington, co. Hereford:—

"1758, 21 April. Stephen, son of Roger Kemble, by Sarah his wife, was baptized."

In Rose's *Biographical Dictionary*, I find it stated that Stephen Kemble was born at *Kingstown*, in Herefordshire.

Roger Kemble was manager of Kington Theatre, amongst others on the same theatrical circuit; and Mrs. Siddons and her brothers acted there. I have seen a play-bill, of which I think I could now procure a copy, in which the famous tragic actress is advertised to take the part of Patty in *The Maid of the Mill*. This play-bill for years served as part of the papering of a shoemaker's shop in Kington, and was purchased with that portion of the boarding of the shop which it covered by my father, who, a few years ago possessed it. Δ.

A famous Wrestler. — The monument of Sir Thomas Parkyns, a renowned athlete of the last century, and author of *The Cornish-hug Wrestler*, bears the following inscription by Dr. Friend, the Master, I believe, of Westminster:—

"Quem modo stravisti longo in certamine, Tempus,
Hic recubat Britonum clarus in orbe, Pugil,
Jampridem stratus: præter te, vicerat omnes;
De te etiam victor, quando resurget, erit."

The certamen was not especially long, Sir Thomas having barely marked his threescore-and-ten; but its point is better turned in the older Epitaph on a Fiddler, whose prænomen sorts well with the sentiment:—

"Stephen and Time now both are even:
Stephen beat Time, now Time beats Stephen."

Old Mem.

Acts of Parliament Repealed. — Few persons are aware of the great clearance of the Statute Book made by the legislature last Sessions, therefore, Mr. Editor, I send you a note of it. In Chapter 95, there are 106 statutes or parts of statutes repealed, while Chapter 101 repeals no less than 881, which, with a few in other Acts, make a total of above *one thousand* repealed in one Session of Parliament. A. Pritchard.

Queries.

STANDING AT THE LORD'S PRAYER.

Can any of your readers explain the origin of the practice, as well as the reason, for the minister at the commencement of the Communion Service *standing* to say the Lord's Prayer, while the people are directed to kneel? The words of the

rubric are, "And the priest *standing* at the north side of the table shall say the Lord's Prayer with the collect following, the people kneeling."

At the beginning of Morning Prayer, after "the absolution or remission of sins," it is directed by the rubric that "the minister *shall kneel*, and say the Lord's Prayer with an audible voice; the people also kneeling, and repeating it with him, both here, *and wheresoever else it is used in divine service*."

Again, after the Apostles' Creed, "*all devoutly kneeling*, the minister, clerks, and people shall say the Lord's Prayer with a loud voice."

In the Communion office in the first Prayer Book of Edward VI., 1549, entitled "The Supper of our Lord, and the Holy Communion, commonly called the Mass," the directions are — "The priest, *standing* humbly afore the midst of the altar, shall say the Lord's Prayer with the collect."

In 1552, the office was entitled "The order for the Administration of the Lord's Supper, or Holy Communion," and the Lord's Prayer was introduced into our post-communion service for the first time. The rubric to this merely states, "Then shall the priest say the Lord's Prayer, the people repeating after him every petition," without directing whether he is to stand or to kneel.

In the *History of the Book of Common Prayer* by the Rev. Francis Procter, there is the following note, p. 340: —

"The Lord's Prayer was not printed here (at the commencement of the Communion Service) until 1662; the rubric only directed it to be said. Hence apparently the custom of the unreformed service continued, that the priest alone should repeat it; and the tradition has prevailed over the general rubric (1662), on the first occurrence of the Lord's Prayer, ordering that the people should repeat it with the minister, '*wheresoever else it is used in divine service.*'"

But this does not explain why the sacred words of our Lord should be repeated by the minister *standing* at this part of divine service, when, on every other occasion, the minister and people are directed to say the prayer devoutly kneeling. Dr. Hook, in his *Dictionary*, under head of "Communion," states: —

"As for the primitive and original form of administration of the Lord's Supper, since Christ did not institute any one method, it was various in divers churches, only all agreed in using *the Lord's Prayer*, and reciting the words of the institution, which therefore some think was all the Apostles used."

This shows the infinite importance attached to the introduction of this prayer into the Holy Communion, and how reverentially it was regarded, and yet, according to the form we now use in its celebration, the priest is directed in the ante-communion to repeat the Lord's Prayer *standing*, where people kneel. B. S.

Isaac Ambrose. — Where is it said of Isaac Ambrose, "He studied, not to please and tickle men's ears, but to prick and affect their hearts"? W.

Architectural Views. — Are any views printed or painted, or any architectural designs known of *Chilton Candover*, formerly the seat of Lord Carteret; *Abbotstone*, formerly the seat of Peter, Duke of Bolton; and of *Grange Hall*, as originally designed by Inigo Jones? All these places are or were in Hampshire, within twenty miles of Winchester. Frederick K. Harford.

More Mysteries about Burke. — In a note to a letter from Ed. Burke to Mrs. Bunbury, printed in *The Hanmer Correspondence*, p. 400, Sir H. Bunbury, the editor, observes: —

"Mr. Burke and his cousin had been the Trustees appointed under the will of Mrs. Bunbury's father, Capt. Kane Horneck, to administer his property for the benefit of his widow and his three infant children. The Editor wishes he could add that the Burkes discharged their trust in such a manner as to leave their names free from reproach."

Can any one tell us what were the facts? M. M. A.

Mrs. Cumberbatch. — I have in my possession a portrait of the late Mrs. Cumberbatch, "Drawn on stone by W. Sharp, from a sketch by Sir Thomas Lawrence, P.R.A. &c. &c. Published by J. Dickinson, 444, New Bond Street, May 1, 1829. Printed by C. Hullmandel." Who was she? Any information relative to her or her family would be very acceptable to G. W. M.

"English Fashions in Italy in the 17th Century." —

"Here at Lucca, she counts herself not fine that hath not something English about her. And to say this or that came from England, gives a greater esteem than we conceive when, at home, we call anything French or Italian." — From the *Life of the Hon. Sir Dudley North*. North's *Lives*, ed. 1826, ii. 329.

Is this fondness of the Italians for English goods and fashions noted by any other writer of the time? D. M. Stevens.

Guildford.

Freeman Family. — I should feel obliged if your correspondent Mr. Freeman, or any other reader of "N. & Q.," could inform me at what period a branch of this family first settled in Ireland, and from what part of England they migrated? M. F.

Gerlachus Flicchs. — Having offered to the Society of Antiquaries some notices of the Painters in this country who were the contemporaries and immediate successors of Hans Holbein, particularly the portrait painters, and being honoured with a request to prepare the same for the *Archæologia*, I should feel especially obliged for any particulars of Flick, who painted the portrait of

Archbishop Cranmer in the year 1547, that of Lord Darcy of Chiche in 1551, and his own portrait, "*ex speculo*," in the year 1552. The last belonged to the Rev. Thomas Monkhouse, D.D., F.S.A., who died in 1793, and has been thus described: — (Walpole's *Anecdotes*, edit. Dallaway, iv. 320.)

"Dr. Monkhouse, of Queen's College, Oxford, has a small picture on board, 4½ inches by 3½, containing two half-length portraits neatly executed. The one has a pallet in his hand, the other a lute; the date 1554, and over their heads the two following inscriptions: —

"Talis erat facie Gerlachus Flicciis, ipsa
Londonia quando Pictor in urbe fuit,
Hanc is ex speculo pro caris pinxit amicis,
Post obitum possint quo meminisse sui.

"Strangwish thus strangely depicted is,
One prisoner for the other has done this;
Gerlin hath garnisht for his delight
This woorck whiche you se before your sight.

"It is conjectured that these persons were prisoners on account of religion in the reign of Queen Mary."

Where is this picture now? And who is the painter's fellow-prisoner likely to have been?

John Gough Nichols.

Mediæval Architects. — Where can I find any satisfactory account of the architects or builders who were employed in the erection of English mansions during the reigns of Hen. VII. and Hen. VIII.? Vedette.

Mesmerism. — In discussions on the reality of the assumed effect of mesmeric passes in producing sleep, has the passage been adverted to in the *Amphitruo* of Plautus, in which Mercury, in order to get rid of the importunities of Sosia, deliberates whether he will not make passes and put him to sleep? — a consummation to which Sosia, who overhears him, would not object, seeing he had been kept awake travelling for three nights in succession: —

"*Mercury.* Quid si ego illum *tractim tangam ut dormiat?*

"*Sosia.* Nam, continuo has tres noctes pervigilavi." — Act I. Sc. 1.

J. E. T.

Palestine Association. — I should be much obliged to any reader of "N & Q." who can inform me where to find information on the Palestine Association. It is mentioned by Col. Leake in his preface to Burckhardt's *Travels*, as having in 1810 published Seetzen's *Correspondence*. The Association probably published other works also, and had other objects, which I should be glad to know about. [G.]

Pickering Family. — I should be greatly obliged to any of your correspondents who would kindly assist me in unravelling the intricacies of the Pickering pedigree.

I would first inquire what relationship existed between the branch at Whaddon (baronetcy created 1661) and that at Tichmarsh, previous to the marriage of Sydney Pickering. The will of Lucy Pickering (dated 6th July, 1680,) of Aldwinckle, co. Northampton, single woman, mentions "Sir John P. of Titmarsh"; "her sister, Susanna P."; "her brother Mr. John P., deceased"; "her adopted son, Mr. Gilbert P. (son and heir apparent of Sir John P.)"; "her sister Mrs. Mary Allin"; "her *nephew*, Sir Henry P."; "her nephew, Mr. Charles Dryden" (spelt Draiden); "her nephew, Mr. Robt. Elton"; "her nephew and godson, Erasmus Lauton." To her said sister, Susanna, she leaves the yearly rent of 7*l.* due from Sir Henry P. of Whaddon, co. Camb. The connexion of the Titchmarsh Pickerings with the Drydens and Laughtons is given in the baronetages; but the information about the family generally is extremely vague, and I cannot identify the testatrix.

Again, there was a family named Pickering at Woodend, in Blakesly parish, co. Northampton. Was this a branch of the Titmarsh line? Thomas Pickering, of Woodend, in his will (dated 1710, and proved 1712), mentions his sons William and Thomas; his wife Mary; his daughters Mary and Margaret, under age; and his nephew, John Welsh of Slapton. The eldest son, William, died *s. p.* in 1712; and, from his will, it appears that his sister Mary had married —— Worley, and left issue. His sister Margaret was unmarried, and his brother dead. The second son Thomas was, I think, of the Six Clerks Office; and died, a bachelor, in 1737.

Sir B. Burke, in his *Extinct and Dormant Baronetage*, speaks of the Tichmarsh title as "extinct, or at all events, dormant." From the very large families which the early members had, I should think that the latter was more probably the case. Gilbert seems to have been the favourite Christian name; and I find a marriage (Sept. 30, 1666,) at St. Leonard's, Shoreditch, between Gilbert Pickering and Elizabeth Proctor, Possibly this may form a clue. C. J. R.

Quotations Wanted. —

1. "Divinum consilium dum devitatur impletur, humana sapientia dum reluctatur comprehenditur." — *St. Gregory.*

2. "Ex ipso dolore suo compuncti inardescunt in amore Dei. Damna præcedentia lucris sequentibus compensuit." —*Idem.*

3. "Luther's rule is exceedingly good in this case: *Summa ars*, the greatest art of a Christian is *credere credibilia &c. et sperare dilata*, — to hope for things a long time, and to believe God when he seemeth contrary to himself in his promise."

4. "Cum omnium incertus sit eventus, ad ea accedimus de quibus bona operandum esse credimus?" — *Seneca.*

5. "Quis pollicetur sereniti proventum naviganti portum? Ideo navigantes vitam ventis credunt," &c. — *Salvianus.*

6. "*Bonitas invicta non vincitur et infinita misericordia*

non finitur. — Invincible mercy will never be conquered, and endless goodness never admits of bounds or ends." — *Fulgentius.*

7. "Nemo committit sponsam suam Vicario; nemo enim Ecclesiæ sponsus est."—Quoted at Council of Basil from *St. Bernard.*

8. "*Tibi accidit*, &c. Christ comes and goes away for our good."—*St. Bernard.*

9. "Vix diligitur Jesus propter Jesum."—*Augustine.*

10. "*Quicquid bonum*, &c. Whatsoever is good . . . it is either God or from God."—*Augustine.*

11. "The heathen man counted it a grace in his scholler, and a signe that he would prove hopefull, because he was full of questions."

Who was this "heathen man?"

12. "There was a dreame of an holy man in those times (divers hundred years agone) that he saw one having a deale of manchet to feed on, and yet all the while, poor wretch! he fed on stones."

Where is this "dreame" to be found?

References to any of the above will very much oblige r.

Rainbow in 1644. — In the *Diary of Lady Willoughby*, Nov. 19th, 1644, is mentioned the phenomenon of "a rainebow with the bend towards the earth," which caused much consternation at the time. How is such a phenomenon accounted for by astronomers, and are there other instances of it on record? M. F.

Rugby School.—Any notices or records of the earlier days of Rugby School, especially under Dr. James and Dr. Ingles, would be very gladly received, if addressed to C. N., care of Mr. Thornton, bookseller, Magdalen Street, Oxford. The name and object of the advertiser will be willingly communicated to any correspondent.

Sir John Strange.—In December, 1860, your readers were favoured with some account of *The Causidicade*, a poem "on a Strange Resignation and Stranger Promotion," written on the retirement of Sir John Strange from the office of Solicitor-General in 1742. I cannot find any account of his parentage, or his early life; and I should be very thankful if any of your numerous correspondents would furnish me with this information, and also as to his descendants.

He was appointed one of the King's Counsel in 736, Solicitor-General in 1737, and Recorder of London in 1739. He resigned all these positions in 1742; was made Master of the Rolls in 1750, and died in 1754. He was Member for West Looe from 1737 to 1741; and from that time till his death, he represented Totnes. His Reports extend from 1729 to 1748; and were so esteemed by lawyers as to require four editions. D. S.

Three-penny Curates. — Thomas Story, the Quaker, in the Appendix to his quaint and interesting *Journal* (p. 756) says: —

"The day whereon the Act passed, in the morning, along with some others, I waited on the Duke of Somerset, at Northumberland House, by Charing Cross, to solicit his favour; and, on that occasion, I acquainted him that I had heard, as I came, that both universities intended to petition against us, as the clergy in and about London had already done, which might give us much more trouble and delay, if not bring our Bill in danger; and therefore intreated that he would please to use his interest for the passing it into a law that day."

In the course of the remarks elicited by this appeal, the Duke said, —

"'There are a company of fellows, calling themselves the Clergy, in and about the city of London, who have sent in a petition, wherein they pretend to blame both houses of Parliament for encouraging a sect, which they rank with Jews, Turks, and other infidels; as if we were to be imposed upon by them, and receive their dictates, or knew not what to do without their directions. And besides, we do not know who they are; for there are above 500 of the Clergy in and about London, and we find only 41 names to their petition, and these very obscure. Where is their Sherlock, their Waterland, or any of note among them? Do these fellows see any corn growing in the streets of London, that they should meddle in this case?'

"Then," says Story, "I informed the Duke that I had also heard that morning that many of the petitioners were Three-penny Curates, and unbeneficed. The Duke asked, 'What are they?' I replied that I had been informed they were clergymen without benefices, and had but few friends, and perhaps some of them Nonjurors, who hang on about the town looking for preferment; and being very indigent, say prayers for the richer sort for three-pence a-time, which is paid two-pence in farthings, and a dish of coffee."

One is sufficiently familiar with the general idea of ecclesiastics too much resembling those here described*, but is there any corroboration of these particulars? And what was the meaning of such an odd way of payment? Trinummus.

Wilkes's last Speech in Parliament. — Can any of your readers inform me where I may find a copy of Wilkes's *Last Speech in Parliament?* I ask this question in consequence of reading an Epigram upon the speech, preserved in the *St. James's Chronicle* of Jan. 27, 1776: —

"*Epigram upon Wilkes's last Speech in Parliament.*

"Hancock and Adams traitors are,
By Royal Proclamation:
They're honest men and subjects good,
Says Wilkes and Defamation.

"Now this most wonderful dispute,
'Twixt Royalty and Vermin,
Jack Ketch, who deals in knotty points,
Will probably determine."

An Asker of Questions.

Queries with Answers.

Christopher Wandesforde, Lord Deputy of Ireland in 1640. — In Rose's *Biog. Dict.* it is

* [Does our correspondent know the curious "History of the Ecclesiastical Register Office in London," extracted from a letter to the Bishop of London, in *Gent. Mag.*, vol. xlii. p. 173? — Ed.]

stated that this gentleman "gave such satisfaction to the king by his conduct in that high station, that he was created *Baron Mowbray and Musters*, and *Viscount Castlecomer*." Burke's *Extinct Baronetage*, in which there is an account of him, makes no mention of these dignities in his person, nor can I find any record of them in Beatson's *Political Index*. Beatson calls him *Sir* Christopher in 1640; but Burke does not mention even knighthood.

Burke says "the fate of his friend, Lord Strafford had so deep an effect upon him, that he died on 3rd Dec. in that year" (1640). Now Strafford was not beheaded, according to all the authorities, till 12th May, 1641; and Rose's *Biog. Dict.* quotes his impassioned lamentation for the death of Wandesforde. Can any one set all this straight?

H. L. T.

[Sir Christopher Wandesforde accompanied Lord Wentworth to Ireland, and was appointed Master of the Rolls, on which occasion the Lord Deputy wished him to be made a knight, which he declined at that time. In the beginning of June, 1636, Wentworth came over to England, and left the Master of the Rolls one of the Lords Justices of Ireland, and to support this dignity seems to have knighted him, for we find him not long afterwards, addressed by the title of Sir Christopher (Dr. Thomas Comber's *Memoirs of Lord Deputy Wandesforde*, 2nd edit. 1778, p. 92). On the 3rd of April, 1640, Lord Strafford, on leaving Ireland, delivered to Sir Christopher the sword of state as Lord Deputy. The king was so perfectly satisfied with the conduct of his new Lord Deputy, that this summer he sent to him a patent creating him Baron Mowbray and Musters, and Viscount Castlecomer. On the receipt of this patent he exclaimed, "Is it a fit time for a faithful subject to appear *higher than usual*, when his King, the fountain of honours, is likely to be *reduced lower than ever?*" He therefore ordered the patent to be concealed, and his grandson was the first who assumed its privileges. (*Ibid.* p. 121.) Sir Christopher died on Dec. 3, 1640, and his death is thus lamented by his friend Lord Strafford in his letter to Sir Adam Loftus, dated the 15th of the same month: "The loss of my excellent friend, the Lord Deputy, more afflicts me than all the rest [of my troubles], by how much I have, in my own esteem, far more to lose in my friend, than in myself." Dr. Comber's *Memoirs of Lord Deputy Wandesforde* is not only valuable for the interesting biography of this loyal, pious, and intelligent statesman, but for the incidental notices of the measures adopted by Lord Strafford during his viceroyalty for the amelioration of Ireland. This work is unnoticed by Lowndes, and is not to be found in the Bodleian library. The only copy known to us is the one in the Grenville library.]

Emanuel le Scrope, Earl of Sunderland, Lord President of the North, *temp.* Jac. I. et Car. I. — He died according to Burke in 1627; according to Sir H. Nicolas in 1630. The latter is more likely. Can any one give me the exact date of his death, and its cause, the exact date of his resignation of his presidency, and the exact date of the appointment of his successor Wentworth [Strafford]? He seems to have suffered from some not-understood disease, and to have put himself into the hands of one Richard Napier, rector of Linford, Bucks, equally renowned as doctor and parson, of whom Anthony à Wood gives some curious particulars. Any information about him would be a favour. H. L. T.

[Sir Emanuel Scrope, 11th Baron Scrope of Bolton, and first Earl of Sunderland, was summoned to parliament from 5 April 12 Jaq. I. 1614 to 17 May 1 Car. I. 1625; appointed Lord President of the King's Council of the North, Feb. 1619 (Pat. 16 Jaq. I. p. 1); created Earl of Sunderland 19 June, 3 Car. I. 1627; died *s. p. l.* 30 May, and was buried at Langar, co. Notts, June, 1630. M. I. He married, first Martha Janes, *alias* Sanford, a concubine; and, secondly, Elizabeth, daughter of John Manners, 4th Earl of Rutland; buried at Langar, co. Notts, 16 March, 1653. M. I. (Pedigree of the family in the *Scrope and Grosvenor Controversy*, by Sir N. H. Nicolas, ii. 62.) The exact date of Lord Strafford's appointment as Lord President of the North occurs in a letter from Mr. Pory to the Rev. Joseph Mead, dated Dec. 12, 1628. He says "My Lord Wentworth of the North is not only made a Viscount, but on *Wednesday* last [Dec. 10] had a commission, granted him under the great seal, to be Lord President of the North."—*Court and Times of Charles I.*, i. 448. See also Rushworth, ii. 163.]

"Diary of Lady Willoughby."—I should feel obliged to any correspondent of "N. & Q." who would inform me when this work was first published. I read it many years ago with the impression that it was a modern publication, but I have recently purchased it in a small 12mo. form, with every appearance of antiquity. The first and last pages, however, have evidently been tampered with by scraping with a knife, probably to erase the date, and thus make a modern edition pass for an antique. I cannot obtain another copy of the book in Cork to collate with mine, or I would not give this trouble. M. F.

[This work was edited by Mrs. Rathbone, and first appeared in 1844, entitled, *So much of the Diary of Lady Willoughby as relates to her Domestic History, and to the Eventful Period of the Reign of Charles the First.* Imprinted for Longman & Co., Paternoster Row, 1844, 4to. This volume includes the years 1635 to 1648, and was followed by another portion for the years 1648 to 1663, and entitled, *Some Further Portions of the Diary of Lady Willoughby which do relate to her Domestic History, and to the stirring Events of the latter Years of the Reign of King Charles I., the Protectorate, and the Restoration.* Longman & Co. 1848, 4to.]

Joseph Hallet, author of the *Defence of a Discourse on the Impossibility of proving a Future State by the Light of Nature*, and several other works, published between the years 1729 and 1740. What is known of him? Foxley.

[Joseph Hallet, a dissenting minister at Exeter, was born in 1692, and died in 1744. In the early part of the last century, a great controversy arose among the dissenters of Exeter, which spread over a great part of the kingdom. Having been referred to the London ministers, it created a great division, and gave rise to an incredible number of controversial pamphlets. The point in controversy was the doctrine of the Trinity. Mr. Pearce and Mr. Hallet having embraced the doctrines of Arianism, were ejected by their congregation, and in the event, opened a new meeting-house in the Mint in the

year 1719. For a list of his works consult Watt's *Bibliotheca Britannica*, and Orme's *Bibliotheca Biblica*.]

Welsh Mottoes. — I shall be glad to be favoured with a translation of the following mottoes: —

"Heb Dduw Heb Ddim, Duw sidifour."
"A vinno duw derwd."
"Y gwir leges erbyn bid y."

T. F.

[We read and translate these mottoes as follows: —

1. Heb Dduw heb Ddim—Duw sy digon.
There is nothing without God—God is sufficient.

2. A fyno Duw a ddaw.
When God wills, He will come.

3. Y gwir yn erbyn y byd.
The truth against the world.

The last is the well known Bardic motto, which we have never seen with the Latin word *leges*.]

Walton and Cotton Club. — Can any of your readers inform me whether this Club is still in existence, and give me any particulars of its past history and present rules, &c.? D. W.

[The Walton and Cotton Club was instituted on the 19th of March, 1817, by the late Michael Bland, Esq., Sir Henry Ellis, and other lovers of the gentle art. Charles Hawey, Esq., M.P., was the first President, and Michael Bland the first Vice-President, Treasurer, and Secretary. The very appropriate motto, "Dum capimus capimur" was, we believe, the happy suggestion of Sir H. Ellis. On 26th March, 1840, the club was newly organised, and the laws revised, when we find among the names of the members Walter Campbell, Esq., M.P., *President*; Edward Jesse, Esq., *Treasurer*; William Dunn, Esq., *Secretary*; and William Yarrell, Esq., *Recorder*. The quaint rules, beautifully printed by Whittingham, and illustrated with woodcuts, is quite a gem, and was no doubt a labour of love to that excellent bibliographer, and worthy brother of the angle, William Pickering.]

Replies.

CLERICAL KNIGHTS.

(3rd S. i. 209.)

G. W. M. cites the names of two reverend Knights of the reign of George III., and asks, Can a clergyman have knighthood conferred upon him? With regard to the Rev. Sir Robert Peat, I find his inquiry thus answered: —

"The Order of St. Stanislaus was conferred on the Rev. Sir Robert Peat, *then Robert Peat, Esquire*, by Stanislaus Augustus, King of Poland, Nov. 21, 1790; and he received permission to wear it from King George III. Oct. 2, 1804, at which time he was Rector of Ashley-cum-Silverley, and Vicar of Kirtling, co. Cambridge. (*Gentleman's Magazine*, Dec. 1837, p. 662.)

This "permission" carried with it the appellation "Sir," until the issuing of a regulation relative to foreign orders, in March, 1813, as is repeatedly noticed in Townsend's *Calendar of Knights*. In that work, p. 45, Sir Robert's name is misprinted *Peate*, and he is erroneously called Rector, instead of Vicar, of New Brentford. Some further notices of him will be found in the *Gentleman's Magazine* (N. S.), vol. viii. p. 209, for 1837, in which year, on the 20th April, he died; but it does not there appear that he had the degree of D.D., which is attributed to him by G. W. M. On the occasion of a prosecution against William Dearsley for an assault on the Rev. Sir Robert Peat, the appellation "Sir" was objected to by the counsel for the defendant, because the plaintiff had not been knighted by the King; but Lord Ellenborough over-ruled that objection, "on the ground that knighthood was an universal honour, which there could be no doubt every sovereign could confer according to the laws and customs of his own state; and that there could be as little doubt that the King of England could notify and confirm such creation by a foreign sovereign, and that having so done, the party was, to all intents and purposes, a Knight, and entitled to the appellation by which Knights are commonly distinguished in these realms." (Preface to Townsend's *Calendar of Knights*, p. xiv.)

It further appears in the same preface that there were various conflicting decisions respecting the attribution of the title "Sir" to Knights of foreign orders, it being denied in the Navy, but allowed in the Army List; until altogether withdrawn by the regulation above-mentioned, issued by the Prince Regent in March, 1813.

With respect to the Rev. Sir John Thoroton, he was certainly knighted by the Prince Regent when he was already a clergyman, which proves that such a knighthood is possible. The honour was bestowed at Belvoir Castle, on the 4th of Jan. 1814, on the day his Royal Highness stood godfather to the infant Marquess of Granby, who died shortly after. Sir John was the family chaplain, and a great favourite with the Duke his master, who thus recorded his amiable qualities, and his architectural skill, in an epitaph in the neighbouring church of Bottesford: —

"In Memory of the Rev. Sir John Thoroton, Knt., M.A., Rector of Bottesford, and during twenty-three years the Domestic Chaplain, the valued friend, and the faithful companion of the Duke and Duchess of Rutland.

"No man was ever more gifted with the mild virtues which adorn human nature; and no man more entirely possessed the attributes of an attached Friend, a good Subject, and a sincere Christian. Possessed of great natural taste, he devoted his leisure to the cultivation of it. Of his architectural talent, the new buildings erected at Belvoir Castle will be a lasting monument: for he participated in every plan connected with them, from their commencement in the year MDCCCI.; and during the latter years of his life he had the chief direction both in the design and execution of them.

"He died at Belvoir Castle on the xviii. Dec. MDCCCXX. in the lxii. year of his age, and is buried in the chancel of this church.

"Many will say of him, but none more sincerely than his sorrowing friend the Duke of Rutland — Multis ille bonis flebilis occidit, Nulli flebilior quam mihi."

Sir John Thoroton had designed the private chapel at Belvoir before his knighthood in 1814, but it was after a fire, which occurred in 1816, had destroyed a great part of the mansion previously erected by Wyatt, that his architectural taste was more fully called into play.

Whether this instance of Sir John Thoroton stands alone as an example of clerical knighthood may be worthy of further inquiry. The honour might on the same occasion have been bestowed with at least equal propriety on the Rev. John Staunton, D.D., who, by virtue of his possessing the manor of Staunton by the military tenure of castle-guard of Belvoir, presented to the Prince Regent the key of the Staunton Tower, as will be found very proudly recorded in the account of the Staunton family given in Burke's *Dictionary of the Landed Gentry*. J. G. N.

Up to the year 1810, the grant of a Royal Licence to a British subject to accept a foreign order of knighthood, also gave him the right to the rank of a Knight Bachelor of this kingdom, and to the title of *Sir*.

The Order of St. Stanislaus was conferred on Sir Robert Peat, when a layman, in the year 1790, and the Royal Licence, granted in 1804, gave permission to wear *in his own country* the ensigns of that order.

In the prosecution of Wm. Dearsley for an assault on the Rev. Sir Robert Peat —

"The counsel for the defendant in that case took an objection to the description of the plaintiff, arguing that as he had not been *knighted* by the king, he had no right to the appellation, *Sir*. Lord Ellenborough over-ruled this objection, observing 'That the order of knighthood having been confirmed by Patent from the King of England, no doubt whatever could be entertained respecting its validity. The king is the fountain of honour, — and no one ever doubted the *knighthood* of *Sir* Sydney Smith, with many others, whose rank had been confirmed by the king.'" — Carlisle's *Foreign Orders of Knighthood*, pp. xxi. xxii. and 230.

Shoreham. J. Woodward.

It may be interesting to G. W. M. to know, that in addition to the Rev. Sir Robert Peat, D.D., being a Knight of St. Stanislaus, he was also a Great Cross, and Grand Prior of the English Langue of the Order of St. John of Jerusalem in 1834. J. W. Bryans.

I had just accidentally lighted on an instance of this kind, of which I was about to make a note, when the Query of G. W. M. appeared. My instance is that of a Scottish minister, Andrew Murray, of Balvaird, minister of Ebdie, who was knighted at the coronation of Charles I. at Scone, 1633, "though," as my authority, Nisbet says, "an actual minister at the time." It may be worth recording, that Douglas states in his *Baronage* that this Sir Andrew got a charter of the Barony of Balvaird to himself, as "Domino Andreæ Murray de Balvaird, *Militi*," &c., thus giving himself much more of the character of Sir Knight than Sir Priest. His son succeeded as fourth Viscount Stormont. This knightly clergyman, it may be noted, appears never to have relinquished the ministry; for, though created Lord Balvaird, 1641, he is recorded to have continued his pastoral office at Ebdie till his death, which was accelerated by the troubles of the rising Civil War. The peculiarity of the case must be my apology for the length to which I have run.

C. H. E. Carmichael.

In the Patents of some of the older baronetcies, it was usual to insert a clause that the eldest son might claim knighthood on coming of age. This was done by the eldest son of the late Sir Edwin Sandys, Baronet of Misarden Park, Gloucestershire, who afterwards took orders, and became the Reverend Sir Edwin Windsor Sandys, Knight. There was much question at the time as to the validity of the claim. It was, however, conceded, but I think at the same time some alteration took place in the law to prevent its being a precedent for similar claims. The baronetcy is now extinct

S. L.

Knighthood, considered as a social dignity, can be and has been conferred upon the clergy in common with the higher degrees of the baronetage and peerage, and the bearing of such titles by their body appears to be less incongruous than their conference on females, of which instances in the three grades I have mentioned could be adduced.

If we divest knighthood of the exclusive military application which for centuries attached to it, and regard it in the religious character with which it was formerly associated, it is perhaps (anomalous though it may seem) the most appropriate of our present titular dignities to which a clergyman could be raised. Mr. Beltz, Lancaster Herald, in his *Memorials of the Order of the Garter*, says that the knights of the twelfth century (which is the earliest date to which we can properly trace our present system of knighthood) were of two classes, religious and military, and adds: —

"The first consisted of Knights, who, renouncing the rewards and honours of their profession, had submitted themselves, under vows of celibacy, obedience, and poverty, to ecclesiastical rules of life, whilst they at the same time strenuously directed their exertions to the defence and propagation of the Christian faith."

Antecedent even to this period the order was conferred by the priest at the altar, after religious

ceremonial, and Ashmole tells us that this prerogative of the clergy was not abolished till 1100, or immediately before the institution of the system which still exists. These facts, therefore, added to those still better known, of the identity of knighthood, even in comparatively recent times, with various religious orders, go far, I think, to establish the position I advanced as to the greater appropriateness of this above all other distinctions for the clergy, when raised to other than church dignities.

I do not argue that secular titles are now-a-days fitly bestowed on ministers of the Gospel. I rather incline to the opinion inferred by G. W. M. in his query, that they are not; but yet there are positions in which they may be or have been placed where they could be either eligible for or might have claimed knighthood. As mayors of boroughs and justices of the peace, they may now, on particular occasions, be eligible for it; and as the eldest sons of baronets, they formerly could claim it. This privilege was granted by James I. in 1612. An instance, to the point, of its having been claimed, occurs to me: Mr. Sandys, the Rector of Winstone, in Gloucestershire, and who was, I presume, in orders at the the time, received knighthood in 1825, as the son and heir of the late Sir Edwin Bayntun-Sandys, Bart. George IV., two years later, revoked the grant of this privilege by his predecessor, the founder of the degree of baronetage.

One of the cases quoted by G. W. M. is not in point; and if he turns to the preface to Townsend's *Calendar of Knights*, page xiv., he will see that Sir Robert Peate was never knighted, but assumed the prefix of "Sir" by virtue of his decoration with a foreign order, which Lord Ellenborough, in a suit in which the "Clerical Knight" was plaintiff, ruled that he had a right to do. The practice (formerly common) of assuming the distinctive adjuncts of English knighthood on receiving a foreign order, was abolished in 1813. A relative of the Rev. Sir John Thoroton, Knt., is, I fancy, now a beneficed clergyman in England, and would doubtless answer G. W. M.'s question respecting him. He was of the same family as Robt. Thoroton, the historian of Nottinghamshire.

G. W. M. has probably noted as many instances as I have, in early brasses, of the prefix of Sir, Syr, or Sire to the name of an ecclesiastic, where we should now put "Rev.," and which may have a more intimate connection with a religious order of knighthood than is generally admitted. S. T.

SPENCER'S COWPER'S TRIAL.

(3rd S. i. 91, 191, 214.)

I should be sorry to have written a word to suggest a doubt of the full belief to be entertained of the entire innocence of Spencer Cowper, and whatever Mr. Foss writes is entitled to the greatest respect. I should have written in my Note that the guardian on the appeal for murder was the mother of "the appellant" (the appellant being the next heir of the deceased). It was an error of mine to say "mother of the deceased." The report of the case [12 *Modern Reports*, 373], states that "after the writ was returnable, the mother of the appellant, at the instance and procurement of Cowper, came and demanded the writ of the sheriff, and the sheriff [without any assurance that the infant was the appellant, or that the party who came with him was his mother] delivered the writ to them, who destroyed it. All this appearing to the Court by the sheriff's own confession, and he being put to answer interrogatories, confessed further that he, upon receipt of the writ, had sent a copy of it to Cowper, the defendant's brother, and likewise notice to Cowper himself," &c.

These are the words of the report, and the sheriff was fined 200 marks. The remarkable part of the discussion is comprised in the words I cited of Chief Justice Holt, in approval of the ancient and barbarous process of an appeal for murder. There must have been a motive on the part of Cowper or his brother in getting the writ destroyed, for it was destroyed, and the sheriff was fined. Certainly an effort to get rid of a persecution by the destruction of the writ was justifiable. As respects the old appeal for murder, abolished by the Act 59 Geo. III. ch. 24, Coke [2 *Institute*, 247] says: —

"The law doth allow trial by battle in another case, and that is in case of life, in an appeal of felony, when the defendant may either put himself *on the country*, or try it by body to body; that is, by combat between him and the plaintiff, but there the parties shall fight."

I admit fighting was not a necessary accompaniment of every appeal.

"This trial by battel was at the defendant's choice; but if the plaintiff were under an apparent disability to fight as *under age*, maimed, &c., he might counter-plead the wager of battel, and compel the defendant to put himself upon his country, no champion being allowed in criminal appeals."— "Battle," Tomlins's *Law Dictionary*.

But then there was a remarkable peculiarity of this appeal, namely, that if the appellee were found "guilty," the Crown had no power to pardon, though the appellant might. It was the suit of a private subject to make atonement for a private wrong, and the king could not destroy it [Co. 2 *Inst.* 316]. Therefore, this remark is certainty relevant that, looking at the temper of the times, and the possibility of a wicked and corrupt jury finding him guilty, Cowper [the appellee] had very sufficient cause to do what he actually did; namely, to get possession of the writ, and to destroy it. He did a very wise and prudent act; for there was no hope of escape or life if he

had come before a jury like some juries, before whom innocent men, more than simply to their own disadvantage, had, in his lifetime, appeared.

J. F.

TOAD-EATER.

(3rd S. i. 128, 176.)

I think the true explanation of this word is contained in the passage quoted from Fielding by your correspondent E. β. E. The French make use of the expression *avaler un crapaud*, upon which Bescherelle has the following: "Perdre toute illusion. Pour pouvoir supporter sans dégoût les sottises que l'on dit et que l'on fait chaque jour, il faut *avaler un crapaud* le matin (Champfort)." From which we may infer, that he who has *swallowed a toad* is capable of putting up with anything. *To swallow a toad* is a stronger expression than *to eat a toad*, as eating does not necessarily involve *swallowing*. Again, the French say *avaler des couleuvres* (lit. to swallow adders)=, according to Bescherelle, "recevoir des dégoûts, des mortifications, &c.," or, according to Fleming and Tibbins, "avoir beaucoup de déplaisir, de chagrin, sans oser s'en plaindre." Indeed if it be true that a language often points to the habits of the people by whom it is spoken, we should, I think, be entitled to conclude that the French are a very humble and submissive nation, continually swallowing a great many disagreeable things, for they constantly apply to *sorrows*, *vexation*, *affronts*, *insults*, &c., verbs which signify *to eat* and *to drink*, and which by other nations are more especially confined to food. Thus they say, MANGER *des douleurs*, DÉVORER *des chagrins*, *des dégoûts*, *des affronts*, *des injures*, &c., AVALER, BOIRE, DIGÉRER *un affront*, &c., S'ABREUVER *de larmes*, *de honte*, *d'ignominie*.

Whilst I am upon the subject of *toads*, perhaps I may be allowed to ask whether the Lat. name for these animals, *bufo*, is not related to *buffoon*. In Mid. Lat. the two words are spelled in precisely the same manner, viz. *buffo** (Migne). *Buffoon* (Fr. *bouffon*) is generally derived from the Fr. *bouffer* (Prov. *bouffar*†, Sp. *bufar*) *to blow, puff, out the cheeks*, or the Ital. *buffo=a puff* (of air, wind), because, so it is said, buffoons were in the habit of blowing out their cheeks‡, either in their violent explosions of laughter, or in order that slaps upon their faces might produce a louder noise, or simply for the purpose of making themselves ridiculous.§ At all events the word is considered to involve the notion of *blowing*, or *swelling up*, of inflation or tumidity. Now is not the toad noted for swelling up its body? Has not Dryden the line,

"The hissing serpent and the *swelling* toad"?

Is not *bloated* often applied to this animal, and is not one of its Greek names *φύσαλος* (from *φυσάω to puff up, inflate*)?

There is so much resemblance between the two words that I expect my suggestion is not a new one; still I have not been able to find it in any one of the many books I have consulted.

F. CHANCE.

* In Ital. *bufone* means a *toad*; *buffone*, a *buffoon*.

† See Grimm's Germ. Dict. s. v. *büffen* (puffen), which verb he refers to the Lat. (*ob*)*puvio*, only found in the form *obpuviat* (Forcellini)=verberat. PUVIO must therefore have been akin to *pavio*, to strike. Hence our *buff*, *buffet*, *rebuff*.

‡ Compare the Fr. *pouffer de rire*.

§ *Buffa*=both a *puff of wind* (Fr. bouffée), and also anything light, vain, frivolous and empty (bagatelle, sottise), the Heb. רַעְיוֹן רוּחַ (Eccles. i. 17) WINDY thought[s]. This is therefore just as probable a derivation of *buffone* as that given above.

PAULSON (3rd S. i. 210.)—Henley's *ruse* in cutting boots down to shoes is well-known. The identity of Paulson may be difficult to settle, as he was probably one of several obscure adventurers who advertised for show the "Wonderful horse with his head where his tail ought to be, and his tail where his head should be"; and then introduced his ready dupes to a wretched animal with his tail tied to the feeding rack. I have heard the story related as a fact, and suppose it to be the same as that of the "topsy-turvy horse."

DOUGLAS ALLPORT.

"Λόγος τις διεφοίτα, λέγων, τους Σωκράτους λόγους ἐοικέναι τοῖς Παύσωνος γράμμασι. Καὶ γάρ τοι καὶ Παύσωνα τὸν ζωγράφον, ἀκούσαντα παρά τινος γράψαι ἵππον καλινδούμενον, τόνδε γράψαι τρέχοντα. Ἀγανακτοῦντος οὖν τοῦ τὸ πινάκιον ἐκδόντος, ὡς παρὰ τὰς ὁμολογίας γράψαντος, ἀποκρίνασθαι τὸν ζωγράφον· ὅτι στρεψον τὸ πινάκιον, καὶ ὁ καλινδούμενος ἔστω σοὶ ὁ τρέχων." — Æliani, *Variæ Historiæ*, l. xiv. c. 15, p. 950, ed. Gronovii, Lugd. Bat. 1731.

H. B. C.

U. U. Club.

CHIEF BARON JAMES REYNOLDS: BARON JAMES REYNOLDS (3rd S. i. 149, 235.)—Grateful as I feel for the useful extracts and information furnished by HERUS FRATER, I hope they will not deter your other correspondents from supplying some explanation as to the precise degree of relationship that existed between these two judges, my inquiry thereon remaining as yet wholly unanswered.

EDWARD FOSS.

BIOGRAPHICAL QUERIES (3rd S. i. 208.)—*Mr. Justice John Heath* was the son of Thomas Heath, an alderman of Exeter, and nephew of Benjamin Heath, a barrister and town clerk of that city, who was the father of Dr. Benjamin Heath, the headmaster of Eton. He succeeded Sir William Blackstone as a judge of the Common Pleas in July, 1780, and sat in that court above five and thirty years. Lord Eldon spoke highly of his professional knowledge, and many are the testimonies

to his private worth, and to the extent of his general acquirements. He refused the customary honour of knighthood; declaring that he would die "plain John Heath," a resolution to which he adhered.

Sir Simon Le Blanc (not Blane, as erroneously named by F. G.) was called Serjeant in 1787, appointed Counsel to the University of Cambridge in 1791, and invested with the judicial ermine as a Judge of the King's Bench in 1799, on the resignation of Mr. Justice Ashurst. He died after seventeen years' service in that court.

These facts are contributed in the hope that they will elicit further information. D. S.

Coins inserted in Tankards (3rd S. i. 50, 116.) — Sam. Pepys, whom I verily believe to have acquired his habit of "note-making" from the gallant progenitor of our Captain Cuttle, so often mentioned in his *Diary*, refers to this custom: —

"Captain Cocke shewed me two or three of a great number of silver dishes and plates, which he bought of an Embassador that did lack money, in the edges and basins of which was placed silver and gold medalls very ancient." — Vol. ii. p. 303.

Have these been preserved, or, have they vanished in the melting-pot?

Lord Braybrooke has, elsewhere, a more satisfactory article on the subject: —

"Baron Cornwallis, the then Treasurer of the Household, distributed the medals at Charles the Second's Coronation, and received as his fee nearly an hundred; which were preserved in the family, and recently arranged so as to form the setting of a large silver cup, now at Audley End." — Note, *Ibid*, vol. i. p. 176.

Many years ago, I remember seeing, in the shop-window of a silversmith in Cockspur Street, a large tankard; the lower rim of which was thickly set with coins or medals. Old Mem.

Title-Pages (3rd S. i. 250.)—The Fables inquired after by E. D. I believe he will find to be a volume published in 1768 (8vo.) by Dr. William Wilkie, an eccentric professor at St. Andrew's, N. B., and author of a forgotten epic based on an episode in Homer, which, to the confusion of the critics, he dubbed *The Epigoniad*. For notice of Wilkie, should such be wished, consult Grosart's edition of the *Works* of the Scottish poet, Robert Fergusson, who wrote a pastoral elegy on his death. r.

Sir H. Davy and James Watt (3rd S. i. 51.)— When I read this Query, I remembered having been somewhat amused on reading something similar in *The Quiver*. After little search, I found it in No. 10, p. 207, of that valuable little periodical; and I transcribe it for Anti-Pooh-Poon's further astonishment: —

"When the application of coal gas to the lighting of streets was first suggested, Sir Walter Scott (not James Watt) said, 'It can't be done; it is only the dream of a lunatic.' And Sir Humphrey Davy, on being told that the time would come when all London would be lighted with gas, said, 'It is all nonsense; you might as well talk of lighting London with a slice of the moon, as to light London with gas.'"

This is only half a step in reply, but no doubt the statement can be verified. *Omnia mutantur*, &c.

George Lloyd.

Thurstonland.

Bristol Cathedral (3rd S. i. 209.) — G. W. M. will find, in Skelton's *Etchings of the Antiquities of Bristol from Drawings by the late Mr. O'Neill*, beautiful copies of a few of the monuments in this cathedral, namely, four recumbent statues of the Berkeley family, two of them prelates, and the two others mailed knights. But I am unable to refer to any work containing copies of any other of the monuments. M. H. R.

Sutton Family (3rd S. i. 131.)—I have always understood the name of the Sutton, who came over to England with the Conqueror, to have been "Syward." A pedigree of the family, compiled chiefly from local records, is given in Frost's *Early Notices of Hull* (pp. 98, 99), and additional information in Poulson's *Holderness*, ii. 323, *et seq.* The effigy of Sir John de Sutton, Knt., who died 12 Edw. III. may still be seen in the parish church of Sutton, two miles from Hull.

E. S. Wilson.

Melton, Brough, East Yorkshire.

"God's Providence is mine Inheritance" (3rd S. i. 51, 119.) — Eirionnach will be sorry to learn that this old house is in progress of demolition. But it will gratify him to know—if he do not know it already — that the *Illustrated London News* has preserved an admirable sketch of it in their pages on the 1st February, 1862.

George Lloyd.

Thurstonland.

Burke — Mallow Registers (3rd S. i. 161.)— In the article on Edmund Burke it is asked, "Are there not registers in Mallow, Protestant and Catholic?" I am sorry to say that though registers are *now* kept, they only extend back about eighty years, whether for baptisms or marriages. M. F.

Postage Stamps (3rd S. i. 149.) — These were first issued in London by an Order from the Lords of the Treasury, on 6th May, 1840, and were gradually extended throughout the kingdom; but properly stamped letters passed free from any part of the country. They could only be purchased of licensed vendors, and at the London, Dublin, and Edinburgh post-offices. Two kinds were issued — penny in black, and twopenny in blue ink. At top and bottom of the covers, directions and rates of postage, prices of stamps, &c., were given as follows: —

At a post-office, labels 1*d.* and 2*d.* each; covers 1½*d.* and 2½*d.* each. Stamp distributors as above; and half ream, or 240 penny covers, 1*l.* 2*s.* 4*d.*;

penny envelopes, 1*l.* 1*s.* 9*d.* Quarter ream, or 120 twopenny covers, 1*l.* 1*s.* 4*d.*; twopenny envelopes, 1*l.* 1*s.* 1*d.* Covers could be had in sheets or ready cut; envelopes in sheets only. The 1*d.* carried ½ oz., the 2*d.* 1 oz.; for greater weights the proper number of labels, either alone or with the covers, could be used.

The paper used for the covers, &c., was manufactured by Mr. John Dickinson, having coloured lines inserted in the woof of the paper. The adhesive labels on water-marked paper, had each the water-mark of a crown, and certain letters of the alphabet were inserted in the two lower corners of the labels, the letters being varied in every 240 labels, to prevent forgery. The artists employed were Mulready, Wyon, Thompson, and Heath. Mr. Wyon's die, and Mr. Heath's plate was a head of the queen. Mr. Mulready's design for covers was Britannia despatching four winged messengers; the figures on each side groups emblematical of British commerce, communicating with all parts of the world. On the right are East Indians directing the embarkation of merchandise; next, Arabs with camels laden, and Chinese; on the left, American-Indians concluding a treaty, and Negroes packing casks of sugar. The whole design occupies rather more than an inch in width on the face of the envelope. In the foreground: on one side, a young man is reading a letter to his mother, whose clapsed hands express her emotion. On the other side is a group of three figures, each one striving to catching a sight of the welcome letter. The whole is forcibly told, and suggests gratitude for the blessings of a free correspondence, or speech by means of written characters.

The fourpenny rate came into operation on the 5th Dec. 1839; the penny rate 10th Jan. 1840; stamps, 6th May, 1840.

Jno. Wm. Phillips.

The Carylls of Ladyholt (3rd S. i. 203.) — The readers of "N. & Q." in general, and more especially the members of the Archæological Institute, cannot fail to have read with interest the criticisms of D., and to appreciate his corrections of certain misstatements alleged to have been made in the reports given in the papers. I regret that I was not present at the meeting of the Institute on Feb. 7, when the communication was made regarding the neglected condition of the tombs and alabaster effigies of the Caryll family at Harting. Mr. Minty, who resides in the neighbourhood, appears to have felt a laudable desire that, attention being called to these memorials, some suitable precautions might be taken for their preservation. It will, I am sure, be gratifying to D., who evidently takes so much interest in the history of the family, that we might almost suppose him to be the "last of the Carylls," to be informed that there is good reason to hope that Mr. Minty's conservative purpose may speedily be carried out. I need scarcely say, however, that the sympathy of D., if indeed a descendant of the loyal house of Ladyholt, would be very welcome in such a cause. Mr. Minty, as I understand, read no memoir on the occasion, and only made a few observations relating to the family, without any intention of compiling their history, which the Sussex antiquary is well aware may be found amongst the Burrell collections. The few notices of the Carylls, given merely with the view of exciting some interest in the subject, may not have been stated with the correctness which might be expected in a detailed paper on such a subject; and it must be observed that the criticisms of D. seem somewhat unreasonable, as making the Institute responsible for any statement, inaccurate as he asserts, or possibly given with some want of precise detail in reports in the papers. C. S. Greaves.

An exact copy of the epitaph of King James's Secretary, at the Scotch College in Paris, is printed in the *Collectanea Topographica et Genealogica*, 1841, vol. vii. p. 42. He is there styled,—

"Illmi et Nobmi D. Johannis Caryl, Baronis de Dunford, Dni de Harting, Ladyholt, &c. Angliæ Paris, Jacobo IIo et IIIo Magnæ Britanniæ Regibus ab intimis consiliis et secretioribus mandatis."

It gives the date of his death: "Obiit in oppido S. Germani in Layâ pridie nonas Septembr. A.D. MDCCXI": that is, Sept. 4, 1711, not Sept. 9. Dunford was apparently the lapidary's error, not for Durnford, but for Dureford; which was the name of an abbey in the parish of Rogate, Sussex, not far from Harting and the other Caryll estates.

J. G. N.

Itinerarium Italiæ (3rd S. i. 209.) — This work was originally written by Francis Schott, and published in 1600, and passed through three editions. The *fourth* edition was revised and published in 1625 by his brother Andrew, whose reputation eventually eclipsed that of Francis, and occasioned the work to be ascribed to himself alone. See Backer's *Bibliothèque des E'crivains de la Compagnie de Jésus*, tom. i. p. 725.

'Αλιεύς.

Dublin.

Medical Degrees (3rd S. i. 156, 254.) — Your readers will thank J. A. Pn. for his valuable article on "Lambeth Degrees." On the subject of "Medical Degrees," permit me to add to my former communication (p. 156) that the College of Physicians of London has of late years admitted, as extra *Licentiates* to practise, upon paying a fee to the College, surgeons and apothecaries of twenty years' standing, without such persons having the degree of M.A. or M.D., which the College cannot confer; still these per-

sons assume and appropriate to themselves the title of M.D., though they cannot sign, or annex the title to their names, or be so registered according to the Act of Parliament now in force.

It has been stated that the title of M.D. is in many cases assumed, particularly in Paris, Italy, &c. This has been strongly opposed by the French medical men, and many Englishmen have been cited before their tribunals for infringing their laws on this head. Some years ago, no less than thirteen Englishmen, assuming the title of M.D., were in Paris summoned to appear in Court, and to bring with them their diplomas, when it is said one only of that number could or did produce his diploma, and that single person was Dr. Wm. M. Boyton, who was a *Fellow* of the Royal College of Physicians, in London. Dr. Boyton at one time practised as M.D. in Sloane Street, Knightsbridge, but is now deceased.

When Earl Granville was ambassador at Paris, Mr. O'Grady, who was surgeon and apothecary to the household of the Embassy, and whose business was carried on in the Rue de la Paix, was obliged to have a *prête-nom* *, instead of affixing his own name to his premises, to whom he paid 40*l.* a-year for the use of his name. F. Y.

* A *prête-nom* is a person who, in France, being properly qualified, lends his name to carry on a business.

Miscellaneous.

NOTES ON BOOKS, ETC.

Proceedings principally in the County of Kent in Connection with the Parliaments called in 1640, *and especially with the Committee of Religion appointed in that Reign. Edited by the* Rev. L. B. Larking, *from the Collection of* Sir Edward Dering, Bart. *With a Preface by* John Bruce, Esq., F.S.A. (Printed for the Camden Society.)

Parliamentary Debates in 1610. *Edited from the Notes of a Member of the House of Commons by* Samuel Rawson Gardiner, *late Student of Christchurch.* (Printed for the Camden Society.)

We shall be surprised if these two volumes, just issued by the Camden Society, be not considered as among the most valuable which that Society has yet brought before the public. If for the first we are indebted to the skilful editorship of Mr. Larking, and the curious illustrative Preface by Mr. Bruce, we are certainly not less indebted to the acquisitiveness of Sir E. Dering, which induced him to convey to the safe keeping of Surrenden the very interesting documents which form the staple of the volume. These throw new and considerable light on the state of public affairs in the memorable year 1640; but more particularly upon the proceedings of the House of Commons in reference to the ecclesiastical administration of Laud; and they illustrate in a very striking manner the then state of the Church of England, and the character of its ministers. Mr. Bruce furnishes us with an admirable sketch of Sir E. Dering; in the course of which we get a curious glimpse of honest Isaac Walton in the novel character of a match-maker. The second volume, referring as it does to a somewhat earlier period, is like the former — valuable as a contribution to parliamentary history. From the debates here recorded, may be dated the commencement of the great struggle between the King and the House of Commons as to whether the exclusive power of taxation should remain in the hands of the latter. The accounts in the Commons' Journals of these proceedings are extremely meagre, but this deficiency has now been supplied from various sources by Mr. Gardiner, with great zeal and corresponding intelligence; and the Camden Society may justly feel proud in adding the name of one so well versed in historical learning to its list of Editors.

The Poetical Works of James Thomson. Aldine Edition, 2 *Vols.* (Bell & Daldy.)

Messrs. Bell & Daldy's reissue of the beautiful series of *Aldine Poets* for which the lovers of handsome books were indebted to the late Mr. Pickering, does not consist of mere reprints. The various authors are re-edited. Carefully as Sir H. Nicolas had laboured upon the writings of Thomson, Mr. Peter Cunningham has found room for many valuable additions to the labours of his predecessor, among which we may specially mention eight important letters from Thomson to Mallet, printed for the first time in what may now be considered the best critical edition of Thomson's Poems.

Selections from the Works of Plato. Translated from the Greek by Georgiana Lady Chatterton. (Bentley.)

Lady Chatterton has done good service to her own sex in making this selection from the works of Plato. It is a fitting task for an accomplished lady to undertake for the instruction of other thoughtful ladies.

Books Received: —

The Intellectual Observer.

Review of Natural History, Microscopic Research, and Recreative Science. Nos. 2 *and* 3. (Groombridge & Son.)

This praiseworthy endeavour to popularise science makes very satisfactory progress. The present numbers are at once amusing and instructive.

Routledge's Illustrated Natural History. By the Rev. J. G. Wood, M.A., F.L.S. Parts 34, 35, 36, 37, and 38. (Routledge.)

In the Parts before us Mr. Wood has brought to a close his notices of the Reptile world, and is now engaged upon the Fishes. These Parts are as well and as profusely illustrated as their predecessors.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

The Royal Academy Catalogue for 1826.
Smith's Virgina. 4to, or small folio. London, 1632.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186, Fleet Street, E.C.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose: —

Musica Divina, with separate vocal parts.
Wanted by *Mr. B. Stutfield*, 139, St. George Street, E.

Aasen Ivar, Ordbog over det norske Folkesprog.
Wanted by the *Rev. G. Bayldon*, Cowling, Cross-Hills, Yorkshire.

Hilarion de Coste's Les Eloges et les Vies des Princesses et Dames Illustres. 1647.
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Notices to Correspondents.

Among other articles of interest which will appear in our next or following number, are Sir G. C. Lewis on Centenarians; Gunpowder Plot Papers; *Sir E. Tennent* on Slavery; *Mr. D. F. MacCarthy* on Shelley's "Laon and Cythna," &c.; Proclamation for Apprehension of Boswell; *Mr. Cockle's* Mathematical Bibliography, *&c.*

A Constant Reader. *The line is from Borbonius, and the proper reading* —

"Omnia mutantur, nos et mutamur in illis."

See "N. & Q." 1st S. i. 234 and 419.

S. C. *To "call a spade a spade" is a very old proverb.* Σκαφην σκαφην λεγω, *says Aristophanes; and* Scapham scapham dicere, *quoth Menander.*

Clio. *The case of Thomas Beaufort, created Duke of Exeter for life, was noticed in the case of Lord Wensleydale.*

S. B. *Various explanations have already appeared in* "N. & Q." *as to Milton's "Hæmony."* Allyson *is suggested by one Correspondent* (1st S. ii. 141); Ceterach, spleenwort, *or* miltwaste *of another* (ibid p. 410.) *A curious summary of opinions will be found in* 1st S. vi. 275, *and* xii. 334; *the* agrimony *is pronounced to be the plant referred to.*

G. C. *Margaret Roper, daughter of Sir Thomas More, held*

"In her last trance her murdered father's head."

Juxta Turrim *should consult Charnock's* Local Nomenclature, *and Lee's* Rectitudines, *or the English version of the latter by Mr. Williams.*

Rev. T. Barham. *Declined with thanks.*

Delta. *We had hoped that it would not have been necessary for us to repeat in this, the thirteenth year of* "N. & Q.'s" *existence, that* there is no charge for the insertion of Queries *or* Lists of Books wanted.

Hermentrude. *The poem,* "*Little Alice idly sitteth,*" *is in* Household Words, vi. 37, *and* "*The Love Test,*" *in* xiii. 372, *of the same work.*

Henry Leroy Temple. *The little knight noticed by Howell, owing to some unfortunate protuberance, had the same difficulty in getting on his* inexpressibles *as some people have in getting on new shoes. This may account for his using a shoeing-horn.*

S. B. *O'Connell's epigram is printed in our* 2nd S. viii. 430.

Errata. — 3rd S. i. p. 208, col. ii. 3rd line from bottom, *for* "Blane" *read* "Le Blanc," and last line, *for* "Davis" *read* "Devis."

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The Subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11*s.* 4*d.*, *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186, Fleet Street, E.C.; *to whom all* Communications for the Editor *should be addressed.*

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LONDON, SATURDAY, APRIL 12, 1862.

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Notes.

CENTENARIANS.

It may, I believe, be stated as a fact that (limiting ourselves to the time since the Christian era), no person of royal or noble rank mentioned in history, whose birth was recorded at the time of its occurrence, reached the age of 100 years. I am not aware that the modern peerage and baronetage books contain any such case, resting upon authentic evidence. I have been informed that no well-established case of a life exceeding 100 years has occurred in the experience of companies for the insurance of lives. These facts raise a presumption that human life, under its existing conditions, is never prolonged beyond a hundred years.

Nevertheless, the obituaries of modern newspapers contain, from time to time, the deaths of persons who are alleged to have outlived this age. It may be conjectured that these statements of longevity are in general made on the authority of the individual's own memory. Now, there are many reasons why old persons should be mistaken about their age, if their memory is not corrected by written documents. Even with persons in easy circumstances, great age is a subject of curiosity, wonder, and solicitude; with persons in a humbler rank of life, it is a ground of sympathy, interest, and charity. It is therefore not unnatural that a person, whose real age exceeds ninety years, and who has no contemporaries to check his statements, should, without intending to commit any deliberate deceit, represent his age as greater than the reality.

The only conclusive proof of a person's age is a contemporary record of his birth, or the declaration of a person who remembers its occurrence. If there are now persons living whose age exceeds 100 years, such evidence surely can be obtained, and its production would remove all doubt on the question.

The writer of these remarks has investigated several cases in which life was alleged to have lasted beyond 100 years, but it is difficult to obtain documentary evidence of the fact. The following case affords an illustration of the result of such researches. A pamphlet has recently been published at Oxford by Mr. Tyerman, a medical practitioner of that city, entitled *Notices of the Life of John Pratt, now in his 106th Year.* In this pamphlet it is stated that John Pratt is resident at Oxford, and that the writer of it is personally acquainted with him. The account of John Pratt's birth and age given in it must therefore be presumed to rest on his own testimony. The account (p. 4) is, that "He was born at Grendon-under-Wood in Buckinghamshire, on the fifth day of March, 1756, and was the eldest of three children; that his father, who was a shoemaker, and a diligent man, died at the age of 75; that his mother completed her 105th year, and his great-grandmother her 111th." Through the kindness of a friend, I have ascertained from the Rev. M. Marshall, the incumbent of Grendon-Underwood, in Buckinghamshire, that the parish register of the period (which is preserved) contains no entry of the baptism of John Pratt at or near the year 1756, although it contains various entries of baptisms, marriages, and burials of persons named Pratt from 1742 to 1783. The old man himself has no entry in a bible, or other documentary evidence, in confirmation of his statement; and his account of his age appears to rest exclusively upon his own memory.

It is argued in favour of the belief in rare cases of excessive longevity, that they would be in analogy with other ascertained peculiarities of human physiology. There have been men of extraordinary height; there have been minute dwarfs; there have been men of enormous fatness; there have also been men of extreme tenuity. Why then, it is asked, should there not be a few centenarians? This question may be answered by saying that such a duration of life does not seem, *à priori*, inconsistent with the laws of nature; but that the existence of very tall and very short, of very fat and very thin men, is proved by the indubitable evidence of eye-witnesses, whereas there is not on record, in pub-

lished books, any conclusive proof of a life which has been prolonged beyond 100 years, under the existing conditions of our physical nature.

I have, however, recently obtained the particulars of a life exceeding 100 years, which appear to be perfectly authentic, and to admit of no doubt. Mrs. Esther Strike was buried in the parish of Cranburne St. Peters, in the county of Berks, on the 22nd of February, 1862; she was the daughter of George and Ann Jackman; and she was privately baptized on June 3, and publicly baptized on June 26, 1759, in the parish of Winkfield, in the same county. She was therefore in her 103rd year. Certified extracts of the two registers proving these facts have been furnished to me through the kindness of the Rev. C. J. Elliott, Vicar of Winkfield. G. C. Lewis.

[The following articles, giving dates of the deaths of many very aged people, were in type before Sir George C. Lewis's valuable paper reached us. We hope that, in future, correspondents who send us instances of longevity will follow Sir George's example, and first ascertain that there exists some evidence that the parties were really of the age stated.—Ed. "N. & Q."]

The instances of longevity noticed by your correspondent T. C. N. (3rd S. i. 226), are quite eclipsed by the following, which I select from numerous others given in the *Town and Country* and *Gentleman's Magazines* for the year 1772; which seem to show that our ancestors, even in comparatively modern times, attained a far greater age than is reached by the present generation. Cases of persons arriving at the ages of seventy, eighty, and even ninety years and upwards, appear to have been then of almost daily occurrence. I have selected instances of centenarianism only:—

1772,	Jan. 7th.	Margaret Austen, widow, aged 104, at Tenterden, in Kent.
„	„ 10th.	Mr. Andrew Coppack, aged 105, at St. Catherine's.
„	„ 12th.	Mr. Day, aged 107, at Lynn.
„	„ 14th.	Mrs. Edwards, aged 111, at Kendal.
„	„ 28th.	Thomas Dolton, of Fairlight, in Sussex, aged 105.
„	Feb. 2nd.	John Simpson, aged 112, at Stratford, in Essex.
„	Mar. 31st.	Dr. Wm. Broughbridge, aged 112, formerly one of the Masters of the Charter-house Schools.
„	April 6th.	John Noble, aged 114, at Corney, Cumberland.
„	„ 3rd.	John Whalley, aged 121, in Rotherhithe workhouse.
„	May 4th.	Mrs. Anne Williams, a widow gentlewoman, aged 109, at Putney.
„	„ 25th.	Jasper Jenkins, Esq., aged 106, at Enfield, formerly a merchant at Liverpool.
„	June 29th.	John Meggs, Esq., aged 101, at Tamworth, in Staffordshire.
„	Oct. 9th.	The celebrated Christian Jacobsen Drachenbug, at Aarthus, aged 146. [What is known of this individual?]
1772,	Oct. 9th.	Isabel King, widow, at Fochabers, in Scotland, aged 108. Her husband, who died about two years ago, was 98 years old at his decease. They had lived in a married state upwards of sixty-six years, &c.

I shall conclude this long Note by noticing one other case of centenarianism, as quoted in one of the same journals, which I think may well be placed side by side with that last referred to by your correspondent:—

June 21st (same year). "Mrs. Keith, at Newnham, in Gloucestershire, aged 133; who retained her senses till within a fortnight before her death. She has left 6000*l.* to her three daughters, the youngest of whom is 109 [!] years of age. She has likewise left behind her about seventy grandchildren and great-grandchildren."

H. C. F.

The instance of Mrs. Esther Strike, quoted by T. C. N. from *The Times*, in "N. & Q." (3rd S. i. 226), under the head "Longevity," is enormously exceeded by the following, that is, in respect of the number of descendants. It is from George Lord Lyttelton's "Letter to Mr. Bower, with an Account of a Tour in Wales" (Lyttelton's *Miscellaneous Works*, by Ayscough, 2nd edition, London, 1775, in 4to, p. 718). The letter is dated 6th July, 1756:—

"Not long ago there died in that neighbourhood [Festiniog] an honest Welsh farmer, who was 105 years of age. By his first wife he had thirty children, ten by his second, four by his third, and seven by two concubines. His youngest son was eighty-one years younger than his eldest; and 800 persons, descended from his body, attended his funeral."

Lyttelton.

Hagley, Stourbridge.

SLAVERY.

May I solicit the attention of some biblo-critical correspondent of "N. & Q." to the 18th chapter of the Apocalypse; in the 13th verse of which there are two expressions, the translation of each of which appears to me somewhat obscure, whilst their juxtaposition would seem to present a startling contrast between the status of freemen and slaves. Foretelling the destruction of Babylon (by which Rome is understood), the voice from heaven predicts the ruin of her commerce in spices and wine, oil, wheat, horses, chariots, "*and slaves and souls of men.*"

The two latter, in the Greek text, are termed σωμάτων καὶ ψυχὰς ἀνθρώπων. As to the first, this, I believe, is the only passage in the Scriptures in which σῶμα, in its metaphorical sense, is taken to denote "a slave" by the implied dominion of his master over his *body* — a figure of speech which occurs in Strabo and Aristotle, where σωμάτα and δοῦλοι would appear to be almost convertible terms. To avoid doubt, however, Demosthenes adds to σω-

μάτα the qualification of αἰχμάλωτα, to express that they were "captives in war." And Xenophon still further discriminates between the slaves and the freemen so captured, by calling the latter σωμάτα ἐλεύθερα (*Hellen.* lib. ii. c. 1, 19). It admits, however, of no doubt, that in the passage in the Apocalypse above alluded to σῶμα means *a slave.*

But then follow antithetically the words ψυχὰς ἀνθρώπων, which are rendered in the English version — "souls of men." But the classification of the souls of men as objects of merchandise in the same list with gold and silver, gems and pearls, brass work, marble, spices, corn, wine, and oil, seems to require some further elucidation. The whole passage bears a striking resemblance to the 27th chapter of Ezekiel, in which the overthrow of Tyre is proclaimed by the Prophet; with a similar prediction of the ruin of those who traded there in silver, tin, iron, and lead, and vessels of brass, and in "the persons of men." The Hebrew term is בנפש אדם, meaning "man's life," or "man's soul;" and it is to be observed that this is rendered in the Septuagint by the very same words — ἐν ψυχαῖς ἀνθρώπων — which in the Apocalypse are translated, the "souls of men"; and which the Vulgate renders "slaves," *mancipia.*

I think there is but one other instance in the New Testament in which these words occur, Luke ix. 56; where Christ reminds the disciples, who wished him to call down fire from heaven to consume the Samaritan villages, that the Son of Man is not come to destroy *men's lives* (ψυχὰς ἀνθρώπων), but to save them.

Thus we have the same terms translated in four different ways: the "persons of men," the "souls of men," "men's lives," and "slaves." Doubting somewhat the propriety of the second, in the passage of the Apocalypse under consideration, two conjectures are open; on the merits of which it would be desirable to have some authoritative opinion. *First.* That the words ψυχὰς ἀνθρώπων may mean "slaves," in accordance with the Vulgate version of the Septuagint in Ezekiel xxvii.; but in that case, what is the distinction implied between this term and σωμάτα, which unquestionably applies also to slaves? Is the latter applied only to the lowest bondsman, himself the son of a slave? whilst the words ψυχαὶ ἀνθρώπων distinguish those reduced to slavery by captivity in war (the ἐλεύθερα στώματα of Xenophon), who, equally with the base born, would be an object of sale and merchandise? Or, *secondly,* Does the writer of the Apocalypse adopt the conventional phraseology of the heathen world in the times of Domitian and Nerva, when the slave was stigmatised as a mere "*body,*" devoid of intellect and doomed to labour, whilst the free alone were dignified by the epithet of "*men with souls*"?

J. Emerson Tennent.

SHELLEY'S "LAON AND CYTHNA" AND "REVOLT OF ISLAM."

> "Nay, pray thee come:
> Or, if thou wilt hold longer argument,
> *Do it in* Notes."
>
> *Much Ado about Nothing,* Act II. Sc. 3.

Having received the above advice (substantially, though unconsciously, taken out of Shakspeare) from two London booksellers of great experience and intelligence relative to a matter of some bibliographical interest, I have determined to adopt it. Under ordinary circumstances I might, it is to be feared, with too much truth, quote against myself the rejoinder of Balthazar in the above scene —

> "Note this before my notes,
> There's not a note of mine that's worth the noting;"

but I think the subject of *this* note at least possesses inherent attractions sufficient, perhaps, to excuse these preliminary "crotchets," —

> "Note, notes, forsooth, and noting,"—

and to atone for my way of putting before you what I have set down in accordance with the sage counsel of Captain Cuttle.

Considering how much has been written about Shelley during the last few years, it is a matter of some surprise that such facts connected with the most critical circumstances of his life, as Mr. Peacock has proved in the exceedingly valuable additions to our knowledge of the poet's biography, which that gentleman has favoured the public with in Fraser's *Magazine* *, should have been brought to light so recently. It is by no means my intention to enter into any discussion relative to the most painfully interesting of these new revelations. Should Mr. Hogg ever complete his unfinished book (and I think present as well as future admirers of the poetry of his hero would be glad if he would do so, with a little less infusion of the biographer himself) new light may be thrown upon the causes, remote or proximate, that led to the separation (if it can be called so) between Shelley and his first wife. I shall only say, that I believe, as far as the matter has been yet opened, Mr. Peacock has the thanks and sympathy of every unprejudiced person for his generous efforts to obtain even common justice for the memory of the principal sufferer and victim in this calamitous transaction.

Another of the new facts in Mr. Peacock's papers is the one which I have made the subject of this note. *It* also involves questions of the gravest moral importance, affecting the character and principles of the poet. But it is not from this point of view I wish to regard it. Shelley lived long enough to abjure the crude impiety of his "Queen Mab;" and we may hope, that had he

* Fraser's *Magazine,* June, 1858; Jan. 1860; March, 1860; and this present March, 1862.

been allowed to see his children growing up about him —

"A sober man, among his boys,"

he would have thanked those friends whose compulsory alterations of "Laon and Cythna" compelled him to respect those laws and instincts that guard the sanctity and preserve the security of home.

In the second of Mr. Peacock's Papers (January, 1860), the following passage relative to the publication of this poem in its first form occurs: —

"In the summer of 1817 he wrote the 'Revolt of Islam,' chiefly on a seat on a high prominence in Bisham Wood, where he passed whole mornings with a blank book and a pencil. This work when completed was printed under the title of 'Laon and Cythna.' In this poem he had carried the expression of his opinions, moral, political, and theological, beyond the bounds of discretion. The terror which, in those days of persecution of the press, the perusal of the book inspired in Mr. Ollier, the publisher, induced him to solicit the alteration of many passages which he had marked. Shelley was for some time inflexible; but Mr. Ollier's refusal to publish the poem as it was, backed by the advice of all his friends, induced him to submit to the required changes. *Many leaves were cancelled*, and it was finally published as 'The Revolt of Islam.' Of 'Laon and Cythna' *only three copies had gone forth.* One of these had found its way to the *Quarterly Review*, and the opportunity was readily seized of pouring out on it one of the most malignant effusions of the *odium theologicum* that ever appeared even in those days, and in that periodical." — Fraser's *Magazine*, vol. lxi. p. 100.

If Mr. Peacock is correct in stating that *only three copies* of "Laon and Cythna" had gone forth, the fate of these three is easily accounted for. "One," as Mr. Peacock says, and as is evident both from the heading and the notes of the article referred to, "found its way to the *Quarterly Review*." Another was certainly sent to Godwin, as we have a letter of Shelley's dated December 11th, 1817 (three weeks before the poem came out under its new title of "The Revolt of Islam"), in reply to one of Godwin's, in which he says, "I listened with deference and self-suspicion to your censures of 'Laon and Cythna.'"* The third there can be no doubt was sent to Thomas Moore, "whose most kind and encouraging letter on the subject of the poem," Shelley had "just received" when writing to his publisher, Mr. Ollier on the same day.† This identical copy, with "From the Author," in Shelley's large bold hand-writing on the fly-leaf, is now in the Moore Library, Royal Irish Academy, Dawson Street, Dublin, where the poet's books have found an honoured resting place, owing to the liberality of Mrs. Moore. Moore's library contains also the original edition of "The Revolt of Islam," but without any inscription from the author. I have looked carefully through both these volumes to see whether they contained any pencil marks by Moore, or any notes of admiration, condemnation, or protestation, from which we could infer whether his "most kind and encouraging letter" in acknowledgment was confined merely to the literary execution of the poem. I have, however, found none. It is quite plain notwithstanding, that Shelley wished the frightened publisher to suppose that Moore might be considered in favour of the appearance of the poem in its original form.

That Mr. Peacock's statement is strictly true is therefore extremely probable; but that more copies were *made up* than the three that "had gone forth" at the time of the publisher's objection to the further issue of the poem, and that these copies are now stealing into the market, is beyond all doubt. Before alluding to the analysis which I have made of the differences existing between "Laon and Cythna," and "The Revolt of Islam," I may state that I have obtained two uncut copies of "Laon and Cythna" within the last six months from different London booksellers, neither of whom, however, could assist me in my inquiries as to the way in which original copies of this poem are now getting into circulation, or as to their probable number. That the number must be exceedingly small is, I think, evident from the parsimony almost with which the disagreeable process of cancelling the offending pages was carried out, and the eagerness with which every printed scrap of the original sheets that was admissible was turned to use in the making up of the new volume. An amusing instance of this may be seen in the list of "Errata," which is the same in both volumes. In the process of cancelling the peccant pages, some of these errors were however corrected; but the reader of "The Revolt of Islam" is, nevertheless, called upon to forgive mistakes that no longer exist (as at pp. 90 and 264), except in "Laon and Cythna;" and at p. 182 line 12, the "these" of "Laon and Cythna," is requested to be read "those" in the list of errata to "The Revolt of Islam." While in the text itself, the word "thou," which is different from either, is silently adopted.

The length to which this note has extended prevents my giving at present in detail the results which I have arrived at as to the differences existing between the two poems. I have carefully noted all the passages; and should there be any desire for their being printed in "N. & Q.," I shall, with the editor's permission, be happy to supply them. In an inquiry of this kind they are all presentable, even, perhaps, the tremendous termination of stanza xxxix. canto 6, in "Laon and Cythna."

I may, however, say that, exclusive of the title-page and preface, but 55 lines of the original poem have been altered, necessitating, however, the cancelling of the leaves containing the following pages: 41, 42, 43, 44, 57, 58, 89, 90, 115, 116, 139, 140, 143, 144, 147, 148, 179, 180, 181, 182,

* *Shelley Memorials*, p. 85. † *Ibid.* p. 81.

183, 199, 200, 201, 202, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 234, 235, 236, 245, 246, 249, 250, 255, 256, 263, 264, 265, 266. To these are to be added the title-page, pp. xxi. xxii. of the preface, and the false title containing the quotation from Pindar, which follows the address "To Mary ——" in "The Revolt of Islam," but which is not given in "Laon and Cythna." Making altogether 52 pages (or rather 26 leaves) in which the one poem differs from the other.

D. F. MacCarthy.

Summerfield, Dalkey.

UNDERHILL FAMILY.

[Having recently drawn up the accompanying account of the Underhill family, it has occurred to me that it might perhaps be deemed of sufficient general interest to find a place in the columns of "N. & Q." I ought to mention that, for some of the particulars I was indebted to the late Rev. J. G. Denham, Rector of St. Mary-le-Strand.]

The Surname. — It is evidently of local derivation, and, like most such names, had probably at first a "de" prefixed. There are so few families of the name that we may reasonably suppose them to have all derived their origin from one head; though now, by the armorial bearings, there would appear at least three distinct families. Early in the seventeenth century several members of the family, imbued with Puritan sentiments, emigrated to the New World and established a town in North America, to which the name of "Underhill" was given. It is situated in the State of Vermont, county of Chittenden, and in 1812 contained 490 inhabitants. The History of America makes mention of several eminent descendants of these early colonists, who spread over the States, and are now become in greater number than those of the name in the mother country.

There are three villages in England bearing the designation of Underhill, viz. in Cumberland, Shropshire, and Devonshire.

The Estates. — The following estates were held by various branches of the Underhill family, and for the periods mentioned, so far at least as can be ascertained: —

Little Bradley, Suffolk (from a very early period until the beginning of the sixteenth century.)

Northcot, Staffordshire		(unknown.)
Nether Eatington, Warwickshire		(1509—1641.)
Hunningham	„	(1513—1544.)
Herberbury	„	(1531—1553.)
Barton-on-the-Heath	„	(1555—1575.)
Loxley	„	(unknown.)
Idlicot	„	(1565—1754.)
Pillerton Hercy	„	(1593—1638.)
Upthrop, Worcestershire		(1641—1700.)

Armorial Bearings. — 1. The Underhills of Wolverhampton bore "Argent, a chevron sable, between three trefoils, slipped, vert." Crest: "On a hill vert, a hind lodged or." By some it is asserted that this was the chief or principal family.

2. The Underhills of Little Bradley, Suffolk, bore "Gules, six annulets or, three, two, one." Their arms are wrought in the masonry of the tower of Little Bradley Church, and also appear in ancient stained glass in one of the windows of the nave.

3. The Underhills of ———. This family, of which little is known, bore "Per fesse dancettee, or and argent, an eagle displayed sable."

Biographical Notes. — Simon Underhull lived in the latter half of the thirteenth century, and married the co-heiress of Richard de Grymenhull, of Minton, Salop.

Robert Underhill, one of the proctors for the University of Oxford in 1372.

John de Undehill held the prebend of Longdon, Staffordshire, 1380, and exchanged it next year for other preferment.

William Vnderhill, of Wolverhampton, "armiger," living 1423, was progenitor of the Eatington and Hunningham branches of the family.

John Underhelde, sen. (*alias* Underhill), granted in 1489 land at Lingfield, Surrey, to one Alice Croker.

Thomas Vnderhill, of Little Bradley, Suffolk, Esquire and Anne his wife, buried under a tomb in Great Thurlow church, Suffolk, 1508.

John Underhill, of Nether Eatington, Warwickshire, gentleman, married the heiress of Porter, and acquired the manor of Hunningham about 1510.

John Underhill became rector of Harlington, Middlesex in 1510.

Edward Underhill, gentleman, died 1546. His marble monument and coat of arms are in Eatington church.

John Underhill, of London, a freeman of the Brewers' Company in 1537.

Thomas Underhill, one of the "chief gentlemen captains" in the Cornish rebellion, executed for treason in 1549.

Edward Underhylle, of Hunningham, known as the "Hot Gospeller" on account of his Protestant zeal, a gentleman-at-arms to Henry VIII. and Edward VI.

Guilford Underhylle, son of the last-named, was the godson of Lady Jane Grey, and died young.

Thomas Underhill, of Nether Eatington, gentleman, and Elizabeth his wife, lived together sixty-five years, and had twenty children. Both died in 1603.

William Underhill, of the Inner Temple, gentleman, brother of the foregoing, acquired various estates in Warwickshire, and died 1570.

Elizabeth Underhill, sister of the foregoing, and

wife of Edmund Bury, of Barton-on-the-Heath, Warwickshire, died shortly after 1608.

John Underhill, D.D., Bishop of Oxford, and chaplain to Queen Elizabeth, died in London, 1592, buried in the cathedral church, Oxford.

William Underhill, of Stratford-on-Avon, gentleman, sold "New Place" to Shakspeare, and died 1597, aged forty-three.

Edward Underhill, of Barton-on-the-Heath, gentleman, married Margaret, daughter of Love, and cousin of the first Earl of Downe, died 1611.

Nicholas Underhill became vicar of Whitchurch, Warwickshire, 1571; married and left issue.

Sir Hercules Underhill, of Idlicot, High Sheriff of Warwickshire, 1623, married the sister of Viscount Dorchester, died 1650.

Captain John Underhill, the Puritan, governor of Dover, United States, died at Killingworth, Long Island, 1671.

Sir John Underhill married Alice, Viscountess Saint Alban's, widow of the great Lord Bacon.

Sir Edward Underhill, of Eatington, Knight, High Sheriff of Warwickshire, 1638, died without issue, 1641.

George Underhill, of Ludlow, the Royalist, killed by the rebels at the battle of Hopton Heath, 1642.

Frances Underhill, gentlewoman, gave, in 1672, land to the poor of Bushbury and Moseley, Staffordshire.

Walter Underhill, citizen of London, a warden of the Fishmongers' Company in 1661 and 1666, buried at Godalming, Surrey, 1679.

Edward Underhill, Alderman of London, Master of the Grocers' Company in 1688.

Sir William Underhill, of Idlicot, married Alice Lucy of Charlecote, niece of the Bishop of St. David's, and died 1710.

Cave Underhill, a comedian for three generations, specially commended by Sir Richard Steele in *The Tatler*, died about 1715.*

Hester Underhill married, first to Sir Hele Hook, Bart., who died at Kensington, 1712; and, secondly to Dr. Lilly.

Edward Underhill, vicar of Prittlewell, Essex, author of various controversial works, was living 1737.

Margaret Underhill, gentlewoman, died 1784, aged ninety, leaving benefactions to the poor of Eatington, Idlicot, and Loxley, Warwickshire.

Dr. Richard Underhill, a Roman Catholic priest, died 1808, having been forty years connected with the Sardinian Chapel, London.

Michael Underhill, upwards of fifty years Presbyterian minister at Boston, Lincolnshire, died 1816.

Wm. Underhill.

4, Great College Street, Camden Town.

[* For a notice of this actor, see "N. & Q." 2nd S. x. 451. — Ed.]

Minor Notes.

Nelly Gwyn's First Love. — "My first love, you must know, was a link-boy." "A what?" "'Tis true," said she, "for all the frightfulness of your *what;* and a very good soul he was too, poor Dick! and had the heart of a gentleman. God knows what has become of him; but when I last saw him, he said he would humbly love me to his dying day. He used to say that I must have been a Lord's daughter for my beauty, and that I ought to ride in my coach, and behaved to me as if I did. He, poor boy, would light me and my mother home, when we had sold our oranges, to our lodgings in Lewkenor's Lane, as if we had been ladies of the land. He said, he never felt easy for the evening 'till he had asked me how I did; then he went gaily about his work, and if he saw us housed at night he slept like a prince. I shall never forget when he came flushing and stammering, and drew out of his pocket a pair of worsted stockings which he brought for my naked feet. It was bitter cold weather, and I had chilblains which made me hobble about till I cried; and what does poor Richard do, but work hard like a horse, and buy me these worsted stockings. My mother bade him put them on; and so he did, and his warm tears fell on my chilblains, and he said he should be the happiest lord on earth if the stockings did me any good."

This anecdote seems to have escaped the notice of the biographers of "pretty witty Nelly," as Pepys calls her. I discovered it in an interleaved copy of Downes's *Roscius Anglicanus*, with the following note prefixed: — "An account which Basil Montagu somewhere read of Nell Gwyn when a child." Has it been printed in any of the voluminous productions of this literary civilian?

J. Yeowell.

Suicide. — The following, from Voltaire's Commentary on *L'Esprit des Lois*, may be interesting to some of your readers: —

"Les Anglais en ont toujours voulu aux Français; ils leur prirent non-seulement Calais, mais tous les mots de leur langue, et leurs maladies, et leurs modes, et prétendirent enfin à l'honneur exclusif de *se tuer*. Mais si l'on voulait rabattre cet orgueil, on leur prouverait que, dans la seule année 1764, on a compté à Paris plus de cinquante personnes qui se sont donné la mort; on leur dirait que chaque année il y a douze suicides à Genève, qui ne contient que vingt mille âmes, tandis que les gazettes ne comptent pas plus de suicides à Londres, qui renferme environ sept cent mille *spleen* ou *splin*."

The word *suicide* is claimed as the creation of a French abbé, about the year 1738. V. V. R.

Crinolines. — Having occasion to refer to the Appendix II. to the Sixth Report of the Deputy Keeper of the Public Records, I chanced upon an entry in p. 120 which may be useful in the present attempt to reduce the odious nuisance which

now deforms the female figure. It is dated February 7, 1737, and is in these words: —

"Jane Vanet, of the parish of St. Anne, Westminster, widow, hoop petticoat maker: Specification for a new invented Hoop Petticoat, with foldings, whalebone and metal joints and strings, for contracting the compass of a Petticoat from four yards in circumference to two yards, and thereby causing less inconvenience to the wearer in churches, assemblies, coaches, and chairs."

D. S.

Age of Newspapers. — The subjoined cutting from the *Standard* of the 22nd March, 1862, is of some interest, and the accuracy of the dates might be tested by its insertion in "N. & Q." —

"The Morning Chronicle. — The suspension of the *Morning Chronicle*, which was the oldest of the prominent London daily papers, lends an interest to the following list of the oldest journals in the three kingdoms. London dailies — *Post*, 1772; *Herald*, 1781; *Times*, 1788; *Sun*, 1792; *Advertiser*, 1794; *Globe*, 1803; *Standard*, 1827. London weeklies — *Observer*, 1792; *St. James's Chronicle*, 1761. In the Country — Daily and weekly older than the *Times:* Bath Chronicle, 1757; Bath Journal, 1742; Arie's Birmingham Gazette, 1741; Bristol Gazette, 1767; Bristol Mirror, 1773; Bristol Journal, 1735; Cambridge Chronicle, 1748; Kentish Gazette, 1717; Chelmsford Chronicle, 1764; Chester Courant, 1730; Chester Chronicle, 1773; Coventry Standard, 1741; Derby Mercury, 1732; Exeter Flying Post, 1763; Gloucester Journal, 1722; Hereford Journal, 1739; Ipswich Journal, 1739; Leeds Mercury, 1767; Leeds Intelligencer, 1754; Leicester Journal, 1753; Sussex Advertiser, 1745; Liverpool Advertiser, 1765; Maidstone Journal, 1786; Newcastle Chronicle, 1764; Newcastle Courant, 1711; Northampton Mercury, 1720; Norfolk Chronicle, 1761; Norwich Mercury, before 1720; Nottingham Journal, 1710; Oxford Journal, 1753; Reading Mercury, 1723; Salisbury Journal, 1720; Sherborne Journal, 1764; Shrewsbury Chronicle, 1772; Shrewsbury Journal, 1774; Stamford Mercury, 1695; Cumberland Pacquet, 1774; Hampshire Chronicle, 1772; Worcester Journal, 1709; and the Western Flying Post, 1736. In Ireland — Belfast News Letter, 1737; Saunders's News Letter, 1746; Dublin Evening Post, first series, 1725, second series, 1779; Freeman's Journal, 1763; Kilkenny Journal, 1767; Limerick Chronicle, 1766; Londonderry Standard, 1772; Sligo Journal, 1760; and the Kerry Evening Post, 1774. In Scotland—Aberdeen Journal, 1748; Caledonian Mercury, 1660; and the Edinburgh Evening Courant, 1718. From the above it will be seen that the *Caledonian Mercury*, published in Edinburgh, is the oldest newspaper in the realm. The three official *Gazettes*, date from—London, 1665; Edinburgh, 1690; and Dublin, 1711. The oldest daily newspaper in England is the *Public Ledger*, an exclusively commercial list, of the nature of a price current, established in 1759."

D. M. Stevens.

Guildford.

Hawthorne and Longfellow.—In the *Philobiblion*, an obscure literary newspaper published in New York, I find the following note, which may be of interest to your readers: —

"Hawthorne, in his *Grandfather's Chair*, suggested the subject of the enforced exile of the happy Arcadians as a fit topic for the poet, some years before the appearance of *Evangeline*, and very probably Longfellow adopted this hint. The poet had been the genial reviewer of *Twice-told Tales*, in an article of generous eulogy, in the *North American Review*, on the first appearance of that admirable collection in 1837."

J. C. Lindsay.

St. Paul, Minnesota.

Post-haste in 1600.—All who are conversant with old state papers are familiar with the frequent exhortations to the post to haste for his life, that are found upon their envelopes; such as that of Secretary Paget —

"Hast post hast, hast,
For thy lief,
For thy lief,
For thy lief.

engraved in Nichols's *Autographs*, 1829, plate 16, from the Harl. MS. 283; and the following of the Lord Deputy of Ireland in the year 1600 —

"Mountjoye { hast, hast, hast for thy life."

It is not so often that we have opportunities of learning what "post haste" really was in those days. A letter despatched by Sir Geoffrey Fenton from Dublin on the 29th April, 1600, was received by Sir Robert Cecill on the 7th of May, and has on its back the following memoranda made on its route: —

"Conway at 5 o'clock yn the mornyng the 5 of May; Ruthland half an houre past viij; Chester at ii after noon; the vth Maie at Namptwoch at vj; at Stone after x; at Lychfyld past ij; Colsil after vj; at Coventry at viij; Daventry past 12 at noone; Tocester at 2; Brickhill past 5."

On another letter travelling from Ireland shortly after —

"At Coventry past viij in the morninge. At Deventrie at eleven of the clocke in thaforenoone. Tocester past 2 in the afternone. Brickhill past 5. Saint Albones past 8 at night. Barnit at 10 this night."

I take these from an important series of papers, illustrating the seizure of the Earl of Ormonde by the rebel Owny M'Rory O'More and his consequent captivity, lately edited by the Rev. James Graves in the *Quarterly Journal* of the Kilkenny Archæological Society. J. G. N.

The Great Exhibition, 1851.—A few months since, chancing to ramble through the village of Farningham, in Kent's delightful county, I visited the churchyard for the purpose of increasing my store of note-worthy memorials of the departed. The following inscription, which I then transcribed, may assuredly be now read with additional interest, as we approach so closely to the opening of the Great International Exhibition of 1862: —

"In memory of Mr. Thomas Dray, late of Chiswell Street and Swan Lane, in the City of London. He was born in this Parish, April 8th, 1822, and died May 1st, 1851. Aged 29 years. He had devoted himself with

untiring energy to preparations for the Great Exhibition of Industry of All Nations, held in London, A.D. 1851; and by which he expected materially to serve the commercial house with which he was connected. But on the day that the Crystal Palace was opened, and at the very hour toward which he had looked with so much hope and exultation, he died: —

"Cut down by death, in life's fair bloom,
I dwell within this silent tomb;
And now around my slumbering head
The curtains of the grave is spread.
Ye young and gay, soon you may be
Consign'd to earth as well as me;
Then, from the grave regard this word,
Are you prepared to meet your Lord?"

EDWIN ROFFE.

Queries.

DOUGLAS, DUKE OF TOURAINE.

In April, 1423, Archibald, fourth Earl of Douglas, was made Duke of Touraine; and Pinkerton, in his *History of Scotland* (1797, vol. i. p. 105), refers to the grant as to be found in Du Tillet, f. v. 136.

British writers appear not to have known what to make of the title. In one part of Collins's *Peerage*, by Brydges (vol. i. p. 497), it is called the Duchy of *Turrin;* in another (vol. viii. p. 230), the Duchy of *Turenne.*

In 1424, Douglas was slain in the battle of Verneuil; and, according to Pinkerton, he was "interred in Tours, the capital of his short-lived Duchy" (vol. i. p. 107).

Is there any memorial of him still remaining at Tours?

This Archibald was succeeded by his eldest son Archibald, as fifth Earl of Douglas. Collins states (vol. viii. p. 230,) that the Duchy of Touraine was granted to the fourth Earl and his heirs male. And accordingly the fifth Earl is described, in his epitaph, as "Archibaldus D. Douglass, Dux Turroniæ, Comes de Douglass et Jongoville, Dominus Gallovidiæ," etc.

Archibald, the fifth Earl, was succeeded by his eldest son William, the sixth Earl; with respect to whom Pinkerton writes as follows: —

"The power of the House of Douglas had arisen to a formidable height, and was during this reign to contend with the royal authority. Gallaway, Annandale, and other extensive territories in Scotland, the *Duchy of Touraine*, and Lordship of Longueville, in France, rendered to the chief of that family revenues perhaps equivalent to those of the Scottish monarch. The young Earl, now in his sixteenth year, possessed the impetuous spirit and haughtiness natural to his age and fortunes. His highest title, that of *Duke of Touraine*, which a weak regency had permitted the house to assume, and which impolicy had [illegible] to the French King to discontinue, emboldened the Douglas [illegible] himself as a foreign prince, independent of the laws of his country."—*History of Scotland*, vol. i. p. 192.

The young Earl was beheaded shortly afterwards; and though three Earls Douglas succeeded, all descended from Archibald the fourth Earl, the one who had been made Duke of Touraine, I do not find any traces of this title having been borne by any of them.

Upon this subject I beg to propose the following questions: —

1. What was, in the first instance, the nature of the grant? Was it a territory, or a title? A real Duchy, or only a Dukedom?

2. If, as I imagine, it did confer territorial authority upon the original grantee, did this authority devolve upon any of his descendants?

3. Was the title borne by any of the descendants of the grantee, after the death of his grandson William? MELETES.

"AD EUNDEM" DEGREES.—Could you or any of your readers refer me to a work in which I could find some information respecting *ad eundem* degrees? I wish to ascertain what advantages arise from obtaining such degrees. Whether, for instance, the holder of one would in consequence be eligible for an office open only to members of the University from which the degree had been obtained. I have looked into many books, but cannot find anything on the subject. L. L. D.

ANAGRAM: —

"I went to Mr. Fox at Whitehall, when I first saw his lady, formerly Mrs. Elizabeth Whittle, whom I had formerly a great opinion of, and did formerly make an anagram or two upon her name, when I was a boy."—Pepy's *Diary*, 1660, vol. i. p. 122.

Will somebody, having more patience or more ingenuity than myself, disintegrate Madam Fox's præ-nuptial appellations? OLD MEM.

AGGRAVATE. — Is the use of the word *aggravate*, in the sense of "to irritate or provoke," sanctioned by any writer of authority? or is it admissible in ordinary conversation? It is evidently derived from "aggravi," "to accumulate, to heighten, to make more grievous." E. P. A.

ROGER BACON. — The Rev. J. S. Brewer, in his valuable Preface to the Rolls edition of the Friar's *Works*, makes special reference to the inaccuracies of the various MSS. of such portions of his works which at present exist in this country. Hence the difficulty of producing an accurate edition of any of them. It is therefore a matter of positive interest to know, if Bacon's own copy, produced in 1266–7, by the direct order of Pope Clement IV. for the use of his Holiness, is still in the Vatican Library. JAMES GILBERT.

MASTER BRIGHTWELL. — In the year 1382 Dr. Stokes was deputed by Abp. Courtney to publish certain conclusions relative to Wycliffe's teachings in Oxford. The position of the deputy was rendered so uncomfortable that he was glad to

retire from notice as much as possible, and being summoned to give an account of these matters to his superior, the Chancellor, his friend, *Master Brightwell*, and the proctors presented themselves, to explain and correct any errors into which the said Dr. Stokes might fall. All four of these men were declared tainted with the heresies of the reformer. Any information respecting this *Master Brightwell?* B. B.

Carlile's "Weekly Register." — Any person possessing a number of Carlile's *Weekly Register*, somewhere about the year 1819, containing a passage to this effect: "Mr. Horne, with all your possibilities and probabilities, can you prove," &c., will confer a favour by communicating his name and address to me, under cover, to the Editor of "N. & Q." S. A. C.

Domestic Architecture. — The house we occupy is evidently very old, but has been altered and realtered, and no date can be found. There is, however, a peculiarity about its plan by which, we hope, some of the readers of "N. & Q." may be able to help us to its probable age. The ground-floor rooms are all not quite nine feet high, while the upper rooms are near twelve feet, looking by contrast quite lofty. There also has been a high-pitched roof, the coping stones being cut at a very different angle for the present line of roof. L. E.

Drama. — Can any of your readers give information regarding the authors of two dramatic pieces (not mentioned in the *Biog. Dramatica*), which were printed at Edinburgh.

1. *The Devil to Pay, or, The Playhouse Metamorphosed*, a farce of two acts, as it was performed at the Canongate Theatre, 24th Jan. 1767, Canongate: Printed for Mr. Heeley, in the area of the Theatre, price 2*d*. N. D. This piece has reference to the destruction of the theatre by the mob, 24th Jan. 1767.

2. *Edinburgh Delivered, or, The World in Danger;* a Dramatic Poem in two acts, Edinburgh, 1782? R. Inglis.

Mrs. Douglas. — Can any of your readers give any information regarding Mrs. Douglas, author of a translation of *The Life, Letters, &c., of C. F. Gellert*, published, Kelso, in 1805, 3 vols.

R. Inglis.

Dutch Pugs. — Is the race of Dutch pugs indeed extinct, as is surmised in the *Navorscher? Der Bazar* (vol. vii. No. 45,) states that there still exist some in England.

John H. van Lennep.

Zeyst, near Utrecht.

English Popular Books. — Wanted, a list of English popular books of the olden time, in the style of De Foe's *Robinson Crusoe* and his *Narrative of the Plague; The Adventures of Richard Falconer;* Bunyan's *Pilgrim's Progress; Reynard the Fox; Eulenspiegel*, &c.

John H. van Lennep.

Zeyst, near Utrecht.

Erasmus and Ulrich Hütten. — Will any of your readers be kind enough to inform me whether *The Colloquies of Erasmus*, and the *Epistolæ Obscurorum Virorum*,* attributed to Ulrich Hütten and some of his friends (as may be seen in Sir William Hamilton's *Discussions*), have been translated into English? And also, in what periodical (I should say Fraser or Blackwood, between 1850 and 1860, although I cannot put my thumb upon it) the translation of some extracts from the *Colloquies*, accompanied with a running commentary, appeared? The receipt of the desiderated information will be gratefully accepted by an admirer of Erasmus, and No Obscurantist.

Foster Arms: Walrond Arms. — Can anyone tell me the arms of Foster of Aylesbury, co. Bucks, as borne in the seventeenth century? John Foster, of that place, about the time of Cromwell, had a son, Colonel John Foster, who removed to Boston, in North America. That Colonel Foster left two daughters, co-heiresses. Sarah, the elder, married my ancestor Thomas Hutchinson, father of the Governor of the then province of Massachusetts Bay, and left issue (or I should not have written this); and Lydia, the younger, married Thomas Hutchinson's half-brother Edward Hutchinson, who left an only surviving daughter Lydia, married to N. Robins. I am desirous of knowing the Foster arms, as I have a right to quarter them. But I only accept that which is ancient and genuine, and not that which is "found."

With respect to the Walrond arms in the Cromwell shield (3rd S. i. 109, 179), I beg further to say, that I have been examining some coloured sketches of some parts of Uffculm church, which I took on the 4th of November, 1847. The blazon, *Argent, three bulls' heads affrontés sable* (as mentioned before), appears on a shield affixed against the front of the organ gallery; but in my sketch of the Walrond tomb in the north chancel aisle, the tinctures are, *Or, three bulls' heads*, as before. I am persuaded that both these belong to the name of Walrond (pronounced *Waldron*), but perhaps to different branches originating in one stock. P. Hutchinson.

Handel. — Upon whose, or what authority, does the assertion that Pope wrote the words of *Esther* depend? Was *Esther* ever performed under *another* name? If so, when, and by whom, &c.?

L. (1.)

[* See Fraser's *Magazine*, Jan. 1859, p. 114, for a notice of *Epistolæ Obscurorum Virorum*, by Prof. Böcking. New edition, 1858. — Ed.]

Kellington Register. — Can any of your readers inform me if there be in existence a Register of Births, Marriages, and Deaths for the parish of Kellington, near Pontefract, Yorkshire, previous to the year 1705? And if so, where it can be seen? At the church there is no register before that date. W. Dickon Hoyle.

Lampoon on the Jockey Club. — Can any reader of "N. & Q." communicate the title of a poem published early in the present century, reflecting upon the *jockeying* manœuvres of some adepts of the racing school? Among others a dignitary of the church was pre-eminently distinguished. I have but an imperfect recollection of one distich only in the poem, which was nearly as follows: —

"Sooner shall ——— forget Vandyke to *ball*,
Or quit his prebend's for his horse's stall."

Vandyke was a celebrated racer of, I rather think, the Highflyer and Sir Peter breed, which was *balled*, drugged, or hocussed, and so deprived of muscular energy that he lost the race on a remarkable occasion; beaten "hollow" as the term is. Nimrod, Junior.

Viscount Lisle. — King Edward IV. had a son, by Lady Elizabeth Lucy, named Arthur Plantagenet; and there is some ground for suspecting that his mother was really the lawful wife of the king. However this may be, the son was created Viscount Lisle by Henry VIII.; and according to Nicolas's *Synopsis of the Peerage*, this title was limited to his issue male by his wife, the daughter of Talbot, Viscount Lisle. So that his issue (if any) by any other wife could not have inherited it. He had no male issue by the above wife, and the title became extinct on his death. The works on the baronage make no mention of his ever having been married to any other lady, and we are thus left to conclude that he left no issue male at all. I find, however, from the pedigree of the Granvilles of Stow, in Cornwall, that he was also married to Honora, daughter of Sir Thomas Granville, the widow of Sir J. Bassett. So that, in reality, he might have left male issue; though, from the peculiar limitation of the peerage, they could not have succeeded to it. Can any of your correspondents elucidate this, and inform us whether there are any Plantagenets in existence? I have read somewhere that the name Plant is an abbreviation of Plantagenet. No inquisition taken on his death is on record; and it is therefore probable he had no property of his own, and might have left male posterity in obscurity. A. Z.

The Word "Matter." — Can any of your readers, *versed in old English*, give an instance of the verb *matter* earlier than the days of Locke? Locke uses it thus: "It *matters* not how they are called." And can anyone assign a reason why that verb is used in the sense of "to be of importance," only in negative and interrogative sentences? Philologus.

Dr. Moisey.—The tragedy of *Othello* was acted at Covent Garden, 20th Dec. 1800 (or 1801?), on which occasion a Dr. Moisey appeared on the stage. Who was Dr. Moisey? R. Inglis.

Officers at Quebec. — Can any of your readers inform me where I could get a list of the officers present at the siege of Quebec, under General Wolfe in 1759? I have failed at the War Office. P.

Picture of Woe. —

"Beside stood Woe, all comfortless and drear,
Pale, shrivelled, worn with famine to the bone;
Her knees enlarged, and her neglected nails
O'ergrown, her nostrils wet with constant rheum:
Upon the ground beneath, her cheeks dropped blood.
Incessantly she gnashed her quivering teeth,
And on her breast and shoulders, the thick dust
Was moistened with her tears."

"T. C."

These lines are at the foot of an engraving, which they very fairly describe. On the left is "T. C., *Inv.*"; on the right, "Thompson, *Sc.*" The drawing is spirited, though incorrect; the engraving hard and poor. I wish to know whence the lines are taken, and for what the engraving was intended? Its form indicates the illustration of an octavo volume. C. P.

Skelton. — I should be glad to know if there are any descendants of Skelton living? He is mentioned twice in the second volume of Strickland's *Queens of England* as having translated Latin poems. I do not think the name is common. The name is mentioned in Sir Jonah Barrington's *Memoirs*. F.

Snuffers. — Can you tell me where to learn the archæology of snuffers and snuffer-dishes? From popular works within my reach I can get nothing. This question is suggested by a curious pair of snuffers of the sixteenth century (of brass), recently given me, and until very lately in household use. Edwd. H. Knowles.

"The Stars of Night."—A poem with this title was found among the manuscript papers of an eminent teacher of the classics, deceased in 1847, and who it is supposed was also the author of it; but if any reader of "N. & Q." is aware of the verses having been already in print, even if he should not know the author's name, he would confer a favour by stating when and where they have been previously printed. If it cannot be ascertained that it has been ever before published, a society of old pupils of the deceased teacher and LL.D. intend to claim the authorship for their preceptor. It commences —

"Whence are your glorious goings forth,
Ye children of the sky,
In whose bright silence seems the power
Of all eternity?"

J. C. Hunter.

The Swine Brother to Man.—Sir John Maundeville has affirmed (*Book of Sir Jill*, chap. vi.), when speaking of the Saracens, that "they eat no swine's flesh, for they say it is brother to man," &c.

It would be of utility to know whether or not these statements are correct; and, if so, how the idea originated? Certainly it was not derived from the Jews. J. Alex. Davies.

Twill Pants.—In *Ovid's Banquet of Sense*, by George Chapman, 1595, are the following lines:

"White and red jasmines, merry melliphill,
Fair crown imperial, emperor of flowers,
Immortal amaranth, white asphodell,
And cup-like *twill pants* strew'd in Bacchus bowers."

Mr. Steevens, in a note to the *Tempest*, Act IV. Sc. 2,—

"Thy banks with pionied and twilled brims,
Which spongy April at thy best betrims,
To make cold nymphs chaste crowns,—

says, "If *twill* be the name of any plant, the reading *pionied* and *twilled* may stand."

I am at a loss to find what plant is meant by *twill pant*; and if the question has not been already asked in "N. & Q.," will you insert this, that some one may inform me what it is. I believe that Shakspere wrote *peonied* and *lilied* brims; for unless he did, I cannot see what the chaste crowns of cold nymphs were made of.

S. Beisly.

University Discipline.—Will you kindly inform me whether the Universities of Oxford and Cambridge can deprive a Master of Arts of that degree. Lex.

Queries with Answers.

Courts of Love.—What were the prerogatives and nature of the "Cour d'Amour"? When was the last held, and where can I find books referring to it? M. A. C.

[Our correspondent will find some account of the "Cour d'Amour" in the "History and Analysis of the Ancient Romances of Chivalry, and of the Romantic Poems of Italy; with Dissertations on the Origin, Institutions, and Ceremonies of Knighthood, &c., with figures taken from Monuments of Art. By Dr. J. Ferrario, 4 vols, 8vo. Milano, 1828-9." Consult also *The Foreign Quarterly Review* (1830), vol. vi. pp. 357-364, for an account of the origin of the Courts of Love, and the causes of their suppression; but more especially an article in Cochrane's *Quarterly Review*, i. 430, entitled "The Courts of Love in the Middle Ages," containing notices of the following works, *The Love-Courts of the Middle Ages, and their Decrees or Judgments:* a Contribution to the History of Chivalry and of Romantic Jurisprudence. Leipzig, 1821, 8vo. *Contributions to a Knowledge of Romantic Poetry*, by F. Diez. Part I. Berlin, 1825, 8vo. *The Romance of Fierabras, in Provençal.* Edited by I. Bekker. Berlin, 1829, 4to.]

Herydone.—In Gilpin's *Life of John Wycliff* (see his *Lives*, 2nd edit. p. 49), he says "that while Courtney, Archbishop of Canterbury, was sitting in court, discussing Wycliff's heresies, a violent earthquake shook the monastery." He further says, "Wycliff would often merrily speak of this accident, and would call the assembly the council of the *herydone*; herydone being the old English word for earthquake." Can you say in what old English writers this word occurs, and from what it is derived? R. W.

[We think it probable that this word is a compound, from *ἐρι*, *much*, and *δονέω*, *to agitate*. *Eridone* would be nearer the mark; but our forefathers were not particular. There is, however, the doubtful word *ἐριδινῆς* (eridīnes, much agitated),

Καπνὸν ἐρευγομένη ἐριδινέα,

Vomiting tumultuous smoke, where *περιδινέα* has been suggested conjecturally.]

Charles I.—I have been informed that biographical sketches have appeared within the last few years of the persons who comprised the jury, and those who signed the death-warrant of Charles I. Will you kindly say when, or by whom, they were printed? S. D. L.

[Perhaps the following work is the one required: *The Trials of Charles the First, and of some of the Regicides:* with Biographies of Bradshaw, Ireton, Harrison, and others. 12mo, 1832. Published in the Family Library. The names of the Commissioners occur at p. 23.]

Thomas's "Historie of Italie," etc.—Can you give me information as to the value of the following books which I have in my possession? Of the one the title-page has been lost. The subject of the work is a description and history of the several States of Italy. In the preface it is dedicated to "John Erle of Warrewicke, Visconte Litle," by "Wylliam Thomas." London, 1549. This volume was bound in *real* boards, a portion of which still remains. The other is entitled *The Christian Disputations*, by Master Peter Viret. Translated out of French into English by John Brooke of Ashe. Printed at London, 1579. What is the title of the former work? Are they at all curious or scarce? Any communication with respect to them would be gladly received.

A. S. P. A. R.

[The first work is entitled *The Historie of Italie*, a boke excedyng profitable to be redde: Because it intreateth of the astate of many and diuers common weales, how thei haue ben, and now be gouerned. Anno Domini M.D.XLIX. For some account of the author, William Thomas, consult Wood's *Athenæ Oxonienses* (Bliss), i. 218; see also Herbert's *Typog. Antiq.* p. 851. It was reprinted in 1561 and 1562. The prices given by Lowndes vary from 5*s.* to 2*l.* 5*s.*—Brooke's translation of Viret's *Christian Disputations* is somewhat scarce, the Rev. H. F. Lyte's copy fetched 14*s.*]

Replies.

SPARTAN DUPLICITY.

(3rd S. i. 51, 178.)

It seems very problematical whether this supposed characteristic of the Lacedæmonians was not the result of the discipline enforced by the Spartan government, the object of which was to render the people expert in the stratagems of war: ("and, indeed, no civil or politic constitutions have been more celebrated than that of Lycurgus by the best authors of ancient story and times."—Sir W. Temple's *Miscell.*, i. 156.)

In Menander's *Reliquiæ*, I find nothing pertinent unless it be Λακωνικαὶ κλεῖδες. "The Laconic keys," says Chubb, in *Excerpt Minutes of Proceedings of the Institution of Civil Engineers*, vol. ix., "consisted of three single teeth in the figure of the letter E; which form may still be seen in ancient cabinets." With these, Aristophanes associates the idea of secretiveness, since he calls them κλειδία κρυπτὰ κακοηθέστατα; but we have no reason for concluding they were invented by a Jack Sheppard. See Meursii *Miscell. Lacon.*, lib. ii. cap. 17.

The testimony of Euripides and Aristophanes is that of inveterate enemies, and probably infected with malicious misrepresentation. Notwithstanding that this duplicity has been attributed to the Lacedæmonians, not only by ancient writers, but by moderns whose judgment could not have been warped by their passions, I shall dispute the justice of this charge, although I am not aware that anyone has yet vindicated this heroic people.

Diogenes Laertius (lib. ix. segm. 37,) attributes the adage—"Speech is the shadow of deeds"—to Democritus; but Isidorus Pelusiota, as quoted by Ménage in *Observat. ad Diog. Laert.* in loco, ascribes it to the Lacedæmonians, lib. iii. Ep. 232. [*Bibl. Putrum*, 1618, v. part II.; *Bibl. Maxima*, vii.]; and mentions an instance of their detestation of a man known to be dishonest—"ei ne probam quidem sententiam pronunciare licebat." Another man, Ctesiphon, they banished because he had vaunted he could discourse a whole day on any subject proposed to him, inasmuch as speech is so precious a treasure that it ought not to be used but for necessity. And Plutarch, in his *Apophthegmata Laconica*, mentions the saying of Epænetus: "Omnium peccatorum et injuriarum causam esse homines mendaces." (Oxon., 1795, i. 615.)

From these Laconic anecdotes, the inference may surely be drawn that an Athenian who ingenuously admits (Aristoph. *Acharn.*, Act II. Sc. 5.), it matters not whether he is a character only or the poet himself, —

"Ἐγὼ δὲ μισῶ μὲν Λακεδαιμονίους σφόδρα,
Κἀντὸς ὁ Ποσειδῶν, ὑπὲρ Ταινάρῳ θεὸς,
Σείσας, ἅπασιν ἐμβάλοι τὰς οἰκίας."

is disqualified from being one of the jury; and that a Spartan would be justified in opposing his right to be empanelled in the words of Menander: —

" . . . Μεμφομαί σοι τοῦθ', ὅτι
Χρηστά μ' ἐλέγοντ' οὐκ εὖ ποιήσειν προσδοκᾷς."

The verses containing the imprecation of Dicæopolis, as above, were written thirty-two years after a very destructive earthquake; which, according to Pausanias, left not a house standing: and he adds as the cause of this calamity, the fact of the Lacedæmonians having violated the right of sanctuary, and inflicted death on suppliants who had fled for protection into a temple of Neptune at Tænarus. For other authorities refer to Meursii *Miscell. Laconica*, lib. ii. 16.

" . . . Art well advis'd
To what encounter, heart of mine, thou'rt buckled,
Who now must proffer speech and full defence
For Sparta?"—Aristoph. *ibid.* (Mitchell) i. 65.

This certainly is a strong confirmation of the common allegation; and I must admit that the policy was worse than impolitic which sanctioned the treachery exercised upon the Helots, and such cruelty as is perhaps unparalleled in history, except where we find in religious wars—"Cross arrayed against Cross, Christ against Christ." See *Athenian Letters*, ii. 350; Grote, vi. 501; and compare the cruelties inflicted on the English by the Dutch in the East Indies, in Mill's *British India*, and the tracts relating to Amboyna.

It must be granted that the Lacedæmonians were illiterate, and consequently were exposed to the obloquy which their rivals, the democratic countrymen of Timon of Athens, were ready to promulgate without contradiction. I doubt not, however, but that many passages can be produced from ancient writers conveying honourable mention of "patiens Lacedæmon," as teaching by example: —

"Nobilitas sola est atque unica virtus."

Bibliothecar. Chetham.

MATTHEW WASBROUGH AND THE STEAM ENGINE.

(2nd S. vi. 29.)

This ingenious and very promising mechanician was the son of a Bristol brass founder, and was born at the house, No. 3, Narrow Wine Street, in that city; and baptized at the church of St. Peter, in which parish the above street is situated, November 18th, 1753. His father was at the time in partnership with Mr. Roger Rice, who had established this the oldest business of the kind in Bristol, on the premises referred to, in 1726, where it has ever since been carried on by some member of the family until the month of March, 1848, when Mr. Rice Wasbrough, the

last of that name connected with it, died, and the late Mr. Thomas Hale, who had long been associated with him, became the head of the firm. To this business Matthew Wasbrough was, at a proper age, introduced, and clock-making at that time forming an important branch of the trade, and the mind of the future inventor running in the direction of machinery, he was very naturally led to investigate the subject with a view to the introduction of improvements in his own peculiar department of it. He soon conceived the idea of making a machine that would drive the whole of the lathes employed in the manufactory to which he was attached (some twenty-five in number), and he accordingly, after much patient toil, constructed a steam-engine (which he erected in a small building still remaining) beneath the clock-maker's workshops. To this machine he added the *fly-wheel*, which was intended to produce a steady and uniform force, and of which I shall show that he was *the inventor*. At p. 157 of Hugo Reid's account of the steam-engine is given "A Sketch of the Double-acting Steam-engine of James Watt, invented by him in 1782;" which, however, is nearly three years *after* Matthew Wasbrough had *patented* his invention, which is described as his "New invented machine or piece of mechanism, which, when applied to a steam-engine, or any reciprocal movement, produces a circular or rotative movement without the medium of a water-wheel." This is, unquestionably, the first *mention* of such an invention having been *perfected;* the date of the patent of which is March 10th, 1779.

It appears, however, that about the same time other master-minds were directed to the same subject; but Matthew Wasbrough was in advance of them all. Picard's rotative motion was patented in 1780, and that of James Watt followed, being "Inrolled 23rd of February, 1782;" that is, as already intimated, nearly three years *after* that of Matthew Wasbrough! There can, therefore, I conceive, be no error in ascribing the invention of the fly-wheel or rotative motion of the steam-engine to a Bristol citizen; although it has been customary to award that honour to the Birmingham mechanist, James Watt.

Towards the close of 1780, Mr. Wasbrough communicated with the commissioners of the navy on the subject of his newly patented steam-engine, and on January 31st, 1781, he received an order to erect one without delay at the Deptford victualling yard, for the purpose of grinding corn. The engine was at once commenced, and was progressing favourably; the castings necessary to complete it were ordered in Bristol by the inventor, as directed by the authorities at the Navy Board, and great expense had been incurred by him in the work, when, through the intervention of a jealous official, he received in the following July, with much astonishment, and when his engine was nearly finished, an intimation that it would not be required! Disappointed in realising his long-cherished hopes of bringing his invention into public notice, under the auspices of the government, and suffering at the time from severe indisposition, brought on by anxiety and the pecuniary losses he had sustained in perfecting his invention, he was seized with a fever, of which he died, Oct. 21st, 1781, and when he had but just completed his twenty-eighth year. The *Bristol Journal* of that date speaks thus of him:—

"The public have to deplore in him the loss of one of the first mechanics in the kingdom, whose early genius brought to perfection that long-wished-for desideratum, the applying the powers of the fire-engine to rotular movements. Upon these principles he lived long enough to complete several ingenious pieces of mechanism, of which the corn and flour mills of Messrs. Young & Co. in Lewin's Mead (Bristol) are striking monuments of his extensive abilities. His name, therefore, will be handed down with veneration to the latest posterity."

Another local paper (the *Bristol Gazette*) also says of him, that —

"Without wishing to detract from the great merit and genius displayed by the late Mr. Watt, in maturing the powers of steam, and applying it through the medium of mechanism to the various purposes which excite the admiration and astonishment of the world, we think it not inconsistent to notice the claims of a gentleman, formerly our fellow-citizen, to the honour of that invention on which the chief utility of the steam-engine depends, viz. the rotative motion, which Mr. Watt lived long enough to perfect in all its various principles and modifications, whilst his contemporary was prematurely cut off; and were it not for the record inserted in one of our predecessor's papers [alluding to the notice of him given above], perhaps there are but few living who are acquainted with a fact which affords an additional proof that Bristol has had a due share in promoting the progress of the arts and sciences in this instance."

Mr. Watt himself says, upon the invention of the rotative motion —

"One of Matthew Wasbrough's rotative engines was erected at Birmingham, for a rolling mill, and was much talked of. This set me again to think upon the subject, and brought to my remembrance my former meditations upon the crank, the date of which I cannot ascertain."

And again he says, "I have at times had my thoughts a good deal upon the subject, but I have not hit upon anything decisive." From Watt's own statement, then, it is clear that Matthew Wasbrough had not only *applied the crank* to produce a *rotative motion*, but that he had also *erected a steam-engine* at Birmingham *with both in use*, while Watt had only been *thinking* how the one might be made to produce the other! But further he says, "*Matthew had added a fly-wheel, which, as far as I know, was the first time it had been employed for that purpose*" — the obtaining the motion in question! *

George Pryce.
Bristol City Library.

* Watt's Letters to his son, quoted in Muirhead's *Life of James Watt*, p. 281.

CLUB.

(2nd S. vii. 386.)

Mr. Buckton rightly rejects the fanciful derivation assigned to this word by Carlyle; and he also rightly, I think, refers its origin to the verb *to club* [together]. But I dissent from him when he says "the origin of the noun need not be sought beyond its verb;" inasmuch as the verb *to club* itself probably comes from the noun *club* =, according to Johnson, "the shot or dividend of a reckoning paid by the company in just proportions." This *club* he says Skinner derives from the A. S. *cleofan* (*sic*), to divide, our *cleave*, and this derivation seems to me very plausible, for does not *dividend*, which has a similar meaning, come from *divide*, and is not *share* (which is the same word as [plough-]*share*), connected with the A. S. *sceran*, (to cut off, divide, part), Germ. *scheren*, and our *shear?* The only question is whether *club* may not come from the same word *cleave* = *to adhere*. It is certain that companies of men have been named from words which imply both *separation* and *cohesion*. Thus *company* comes from *cum* and *panis* (cf. Germ. Kumpan); *committee*, from *cum* and *mittere; association*, from *socius; confederacy*, from *cum* and *fœdus* — but *party* from *part; section, sect* (also an *united* body of men) from *secare*, to cut, divide; *division* [of an army] from *divide*, &c.

In fact, any number of men associated together, e. g., a *club*, are *united* (cleave = adhere), as far as they themselves are concerned (though even the united body is *cleft* into *members* who have their *individual* interests), but are *disunited, separated* (cleave = divide), as far as the rest of the world* are concerned (sect, party, &c.).

But, though *cleave* in its two different meanings is both spelled and pronounced alike in Eng., in many other languages the two words are distinguished by a slight difference† in form, and we will therefore examine from which root the word *club* has probably arisen.

Cleave (adhere). In Goth., I do not find the word. Old High Germ., *kliban*‡ (imp. *kleib*), *kleibjan* (imp. *kleibta, kleipti*) or *chleipan*, whilst *kleb* and *kleib* mean *glue*. Mid. High Germ., *kleiben* (imp. *kleipte*) to make to cleave, smear, *klëben* (imp. *klëbete*) and *kliben* (imp. *kleip*). Ang.-Sax., *cleofian*, or more commonly *clifian*. Dut. *kleven;* Dan., *klæbe;* Swed., *klibba;* Low Germ., *kliven*, and *kleven;* Mod. Germ., *kleben*.

These verbs seem *generally* to be reg. or to belong to what is called the *weak* conj. So we say *cleave, clave*, and *cleaved*.

Cleave (divide, split). Old High Germ., *kliuban** (imp. *klaub, klub, klob*). Mid. High Germ., *klieben* (imp. *kloup*) or *kliefen* = to be almost entirely separated, but so that some parts still remain hanging, *klöben* (trans.), whence *klobe* (*kliubu*), a *split* or *cleft* stick for catching birds. Ang.-Sax., *cleafan*, and perhaps, *clifian*, (*cleofa*, a *cleft*, chasm). Iceland., *kliufa* (*klofi*, a *cleft*). Low Germ., *klöven*, Fries. *kliewe*. Dut., *kloven;* Dan., *klöve;* Swed., *klyfva;* Germ., *klieben, klöben* (though *spalten* is the word in common use).

Here the older verbs seem to be mostly irregular. Comp. our *cleave, clave, clove, cleft*.

If these two lists be compared, it will be seen at once that, as far as form goes, *club* is much more like the various equivalents of *cleave* (to split), indeed the word itself, only spelled with a *k*, may be found among them.

The weapon *club* also (Old Eng. *clobb*—Halliw.), appears to be derived from *cleave* (to split), so that its original meaning would seem to have been *a piece of wood split off from another*. Cf. supra *klobe* (kliubu) a *split stick* for catching birds, Low Germ. *Kluve*, Swed. *klubba* (club, mace). The Germ. *Kolben*, the round end of a club (Keule), seems to have arisen from a transposition of the *l* and *o*, and so the Dutch *kolf*, from which probably comes *goff*, the game, sometimes written *golf*.

Originally, therefore, a *club* does not seem to have been a weapon with a large, rounded, bulbous extremity as it is now. But this meaning is very evident in the Germ. *Kolben*, which in *Streitkolben*, means a *club, mace*, but more generally is used to denote a *retort*, an instrument with a narrow stem and large *globular* end; whilst *Kloben* (cf. supra *klobe*) in Germ. means, something *cleft*, a *wedge*, or *wedge-shaped* piece of wood, and also a *lump, mass*, or *bundle*, so that here too we have *union* and *disunion* combined. This word reminds us of the Lat. *globus*†, with which it is thought by many to be allied. *Glomus*, a clue, ball of thread, is considered to be allied to *globus*, and our *clue* (*clew*), Old H. Germ. *cliwa*, or *cluwia, cliuwa*, Mid. H. Germ. *kliuwe*, A. S. *cleow, cliwe*, is probably akin to *cleave* (adhere). The Lat. *clavus* (nail) and our *claw*‡ are also no doubt akin to *cleave* (imp. *clave*, to split) and many other words might be shown to belong to the same family.

In conclusion, *club* is evidently, as far as *form*

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* Thus one of the German words for *association, club*, is *geschlossene Gesellschaft*, lit. closed or close *society*, i. e., a society *shut off* from the rest of the world — from which all but members are *excluded*.

† This difference is never so great as to obscure the affinity.

‡ Graff refers this word, or rather its root *klib*, to the Sansk. root *lip* (illinere), a *guttural* (ch, k) having been prefixed.

* Or *chliuban*, as in Old High Germ. *k* at the beginning of a word is very frequently replaced by *ch*.

† *Globus* means not only any spherical mass or lump, but also a *dense body, troop of people*, so that *club* (association) might be considered akin to it.

‡ The *claws* of a dog or other animal are as much *divisions* of a hoof, as the *two parts* into which a cow's hoof is divided.

is concerned, derived from *cleave* (to split), but in *signification* it would seem to be more closely allied to *cleave* (to adhere). It is not surprising that two verbs, identical in form (in Eng.) and connected in signification, should sometimes coalesce.

A good illustration of the connection between the ideas of *division* and *union* is afforded by the two equivalent words *partner* and *associé*, the former pointing especially to the *division* of profits, the latter to the *community* of interests. A Frenchman comparing these two words would scarcely fail to declare them faithful representatives of the character of the two nations to which they belong, and he would contrast the *selfish*, *egotistical* tendencies of the Englishman with the *expansive*, *world-embracing* aspirations of the Frenchman.

F. Chance.

Palm: Roman Feet (3rd S. i. 230.)—This measure, which is common in the south of Europe, does not represent the "palm" or *width* of the hand, as in North Europe, but the *span*, or stretch-out of the hand from the extreme of the thumb to that of the fingers. It, however, varies very much in Italy. In English inches and decimals it is—

At Rome	-	8.796
„	-	8.347—for cloth measure.
In Sicily	-	9.530
In Sardinia	-	9.808
At Naples	-	10.382
At Florence	-	11.490

The Spanish palmo, or 12 dedos, is 8.346. Maritornes therefore would have a little over 4 ft. 10 in. in height.

It is not generally known, and it may be of much interest to your readers to be told, that the late celebrated architect and antiquary Luigi Canina made a great number of inquiries as to length of the ancient Roman foot. He measured very carefully the Antonine and Trajan columns, and found them (exclusive of their pedestals and some pieces let in to repair them) exactly alike. This height, which was known to have been 100 Roman feet, was measured with extreme care by means of rods of wood carefully dried, and found to be exactly 29.635 French mètres. Measuring chains were then constructed of this length, and the Roman miles (*mille passuum*) carefully measured down the Appian Way as far as the 12th mile, and were found to correspond with the traditional sites of the mile-stones. The great length of these measurements being such an extensive check, their accuracy was at once accepted by the Roman archæologists as the best authority known. This would make the ancient Roman foot 11.66753 English inches; and the mile 4861.41 English feet: being about one-eleventh less than our English mile of 5280 feet. For rough reckoning the antiquary may deduct one-eleventh from Roman miles to bring them into English; or may add one-tenth to English miles to bring them into Roman, the ratio being 10 : 11, but inversely. There is a common error in supposing the Roman mile, or *mille passuum*, was a thousand paces or single steps. This is not the case; the military *passus* consisted of *two* steps (*gressus*), or about five feet Roman.

A. A.

Poets' Corner.

Matthew Kennedy (3rd S. i. 230.)—Kennedy was in all probability a priest or Jesuit. There is no chance of the names of the Pretender's titular law-officers, who were often ecclesiastics, occurring in Smyth's *Chronicles of the Law Officers of Ireland*. Watt's *Bibliotheca Britannica* gives no personal notice of Kennedy except the name, mixing up with it not only the *Chronological, Genealogical, &c., Dissertation of the Royal Family of Stuarts, beginning with Milesius*, Paris, 1705, but *Acts of the General Assembly of the Church of Scotland*, Edinburgh, 1691, fol. Now this must be a mistake. It is not easy to see how *the same*, or indeed any, Matthew Kennedy could be *the author* of these *Acts*, whatever he might have had to say concerning them. Abhba will find that the scarce volume by Kennedy on the Stuarts was answered by Richard Hay, of Drumboote (not to be confounded with *John* Hay, the Scottish Jesuit), in an *Essay on the Origin of the Royal Family of Stuarts, in Answer to Dr. Kennedy's Historical Dissertation*, Edinburgh, 1772, 4to, republished "with an Appendix containing several ancient curious charters, Edinburgh, 1795," 4to, and whereof a copy exists in the Signet or Advocates' library, Edinburgh, or both. Richard Hay seems to have concerned himself deeply in the vexed questions of Stuart history, since he went back upon the reign of Robert II. (grandson of King Robert the Bruce) to produce a *Vindication of Elizabeth More from the Imputation of being a Concubine, and her Children from the Tache of Bastardy*, 1723, 4to. Crawford, the historian of the Stuart family, is awfully indignant upon this point, saying:—

"This scandalous aspersion, that's not only injurious to the succeeding Kings of Scotland, but to many foreign princes who have intermarried with our Royal Family, is absolutely false in itself; as will appear from many original charters and many authentic records yet extant."

He quotes Hay's *Charters*, but never mentions his name, and both completely ignore "Milesius." There would seem to have been an incomprehensible antagonism betwixt these Hays and Kennedys. The only other production, for instance, of Dr. Kennedy's, recorded by Watt, is an answer to a letter a century old:—

"Response à une lettre que la Père de la Haye, Réligieux Ecossais de l'ordre de S. Geneviève a Ecrite a my

Lord Duc de Perth, du 4 septembre, 1612; avec la lettre du Père de la Haye. Paris, 1715, 8vo."

Sholto Macduff.

Matthew Kennedy, LL.D., the author of this book, was made a Master in Chancery in Ireland by King James II., after what is called his abdication, by patent, dated 3rd May, 1689. — *Liber Hiberniæ*, vol. i. pt. ii. p. 21. John Maclean.

Hammersmith.

Rev. Christopher Blackwood (3rd S. i. 228.) W. W. S. will find notices of this person, and of his works, in

1. Brook's *Lives of the Puritans*, vol. iii. 389.

2. Ivimey's *History of the English Baptists*, vol. ii. pp. 224, 230—233, and 577; which last reference is doubtful.

3. Wood's *Athenæ Oxonienses*, edited by Dr. Bliss, vol. iii. col. 431. 2, where we learn of Thomas Blake that he wrote and published *Birth's Privilege; or, Right of Infants' Baptism*, Lond. 1644, 4to: —

"In which year one Charles (a mistake for Christopher) Blackwood, having published a book entitled *The Stormings of Antichrist in his Two strong Garrisons of Compulsion of Conscience and Infants' Baptism, &c.*, our author came out with another book entitled *Infants' Baptism freed from Anti-Christianism against Mr. Blackwood, &c.*, Lond. 1645, 4to."

D. B.

Travers Family (3rd S. i. 231.) — The following extract from the Registers of S. Peter le Poer, London, is at Mr. Young's service: —

"1629, April 9. Married, Sir Thomas Travers and Mrs. Ellyn Alleine, wid."

I regret that I can give no information about Sir Thomas. C. J. R.

In a small volume on Spencer and his poetry, published in 1845 by George Craik, and about the end of the work, is an account of the above family, which differs somewhat from Mr. Young's, and also adds some particulars: one statement in it, however, that John Travers and the poet Spenser probably came to Ireland together, differs from what I once heard from the late Mr. John Travers of Garrycloyne (there also mentioned), viz., that John Travers, the first comer, was brought over by Bishop Lyon, and was by him made registrar of the diocese of Cork. I believe there is proof that John was succeeded in that office by his son Robert, before the latter became Vicar-General. Several clergy of the name were about that time promoted to benefices in the county of Cork, but how they were related to John I know not; neither do I believe it is quite certain that the Garrycloyne branch mentioned in the foregoing work, were descended from John, the second son of Sir Robert, as there stated. They are all there said to be descended from a Bryan Travers, and Sir Robert is said to have had a brother, Zachary Travers. I mention these names because similar ones occur in the printed proceedings of the English Court of Chancery, temp. Elizabeth, with this qualification, that "Zuchan" is one of the names there printed, and was so probably by mistake for "Zachary."

There is a tradition that Richard Travers, son of Sir Robert, when he was sheriff of the county of Cork, suffered by the conduct of his under sheriff very heavy loss, which depressed the condition of his descendants. A. Z.

A Drinking Mayor. — In a Minor Note of "N. & Q." (3rd S. i. 206), mention is made of the election of a new mayor at Southampton, A.D. 1665, whose merit was to overcome the rest of the electors in drinking. Perhaps this may have been a general custom in bygone times, at least it may interest some readers of "N. & Q." to know that the same refined and intelligent method of electing a mayor was continued at the village of Crosby, near Liverpool, so recently as the year 1832, to my own knowledge, when Thomas Brining, the owner of the house where I lodged, was so elected. The revels lasted through the night, and when the new day dawned Thomas alone was found in his seat, the rest were all *under the table.* M. F.

St. abbreviated to T. (3rd S. i. 75, 219.) — On the south side of the centre tower of Lichfield Cathedral there is suspended, partly outside, a small bell. It is used to summon people to the daily prayers; and is called Tanthony, for St. Anthony's bell. P. Hutchinson.

Rats leaving a Sinking Ship (2nd S. xii. 502; 3rd S. i. 78.)—When the water rises in a ship's ceiling, rats are obliged to leave, or they would be drowned: hence, sailors infer the ship is not seaworthy, or wants good pumping, when this occurs.

It reminds me of a cunning plan of a Welch captain, whose ship was infested with rats, some years ago in Liverpool. He found out there was a cheese ship in the basin; and getting along side about dusk, left all hatches open, kept watch, saw them over into his neighbour, and then slipped his moorings. George Lloyd.

Thurstonland.

Stow's Survey (3rd S. i. 211.)—The interpolations of Munday and Strype in the text of Stow are a fertile source of error and confusion. The passage quoted by Unyte is a good specimen. I have just met with another to which I desire to draw attention, in the hope that I may thereby enable Mr. Smiles to correct an error in his *Lives of Engineers*, an opportunity for which will doubtless ere long be afforded him by the demand for a second edition of that very interesting work. In his account of Hugh Middleton he states, that Stow took great interest in the New River works, and occasionally visited them while in progress.

Now as Stow died in 1605, and the works were not commenced until 1609, this is evidently incorrect. The only copy of the *Survey* to which I have access at present is the reprint (8vo, London, Whittaker & Co. 1842) from the edition of 1603, which of course gives me no clue to the origin of the error into which Mr. Smiles has fallen; and it would seem almost incredible that such an assertion as the above could be found in any of the posthumous editions, as, however much an editor might be disposed to *improve* his author's text by the addition of *omitted facts* (and even this without acknowledgment, is unpardonable), we should scarcely expect that any one would go to the length of making him speak of witnessing personally events which did not take place until years after his death! That such is the case in the present instance, and that Mr. Smiles has actually written on the authority of the *pseudo*-Stow, and not taken his information at second-hand, is apparent from another passage, a few pages further on, where he says (vol. i. p. 128), in alluding to the benefits conferred on the metropolis by the introduction of the New River water, "Stow particularly mentions the case of a fire which broke out in Broad Street, on the 12th November, 1623," &c. In the cases before us we have dates which enable us to prove the interpolation, and at the same time to disprove the statements contained in them; but what is to be our guide if the text has been similarly tampered with in the relation of events which occurred in the lifetime of Stow? The last edition (1603), published under his own eye, as well as its predecessor in 1598, is now so scarce that those who wish to have the "plain unvarnished tale" may congratulate themselves on being able to procure for a very few shillings that which, in the absence of the original, is next best, the reprint already referred to. It is evidently unsafe to quote Stow as an authority for any statement found in any edition of his *Survey, excepting the two published during his life, and the reprint just mentioned.* Q.

Thomas Simon (2nd S. xii. 510; 3rd S. i. 178, 218).—In the return made of resident strangers in the city of London in 1618, in Walbrook Ward, appears Peter Simon, born in Blackfriars, trading beyond seas, son of Peter Simon, born at Rouen under the French king. The whole return is in the press for the Camden Society.

Wm. Durrant Cooper.

In a return of aliens now in the course of publication by the Camden Society, are the following entries. The date of the return is 1618, and is thus headed, "A Return of the Names of Strangers resident within the City of London, and the Liberties thereof taken in the Mayoralty of Geo. Boller, Knt.," &c.: —

"*Walbrooke Warde.*

"Peter Simon, borne in Blackfriers, tradeing beyond seas, sonne of Peter Simon, borne in Roan, under the sovereignty of the French King.

"*Bishopgate Ward.*

"Abraham Semon, borne in London, who confesseth himself depending on our Soveraigne Lord King James."

Can this have been the brother of the celebrated Tho. Simon, the medallist? I attach but little importance to the orthography, which is very lax throughout the whole document.

Cl. Hopper.

One Hundred and Ninty-five Years ago (2nd S. xi. 225.)—We have advanced another year in our parallels. Scarcely three months after Louis Quartorze's *Idées Napoliennes* had been rung in Sam. Pepys's ears by the grave and matter-of-fact Evelyn, Sir Thomas Crewe astounds them still more by his Gallic Majesty's palterings with the Pope: —

"14 July, 1667. Sir Thomas Crewe yesterday, speaking of the King of France, how great a man he is, 'Why,' says he, 'all the world thought that when the last Pope died, there would have been such bandying between the crowns of France and Spain; whereas, when he was asked what he would have his ministers at Rome do, "Why," says he, "let them choose who they will; if the Pope will do what is fit, the Pope and I will be friends. If he will not, I will take a course with him; therefore, I will not trouble myself." And thereupon the election was despatched in a little time—I think in a day—and all ended.' "

Pope Alexander VII. died on 22nd May; and Pope Clement IX. was elected on 20th June, 1667. Nil Novum.

Reins (3rd S. i. 206.)—It was with no little surprise that I read Mr. Chance's elaborate essay on the derivation of this word. I thought it had been long since decided that we had its origin in

"Et frustra *retinacula* tendens
Fertur equis auriga, neque audit currus habenas."
Virg. *Georg.* i. 512;

and similar passages. In fact the Italians, in their *redina*, retain the three first syllables; while the French have made *rêne* in the same manner in which they formed *souci* from *sollicitudo*, *cousin* from *consanguineus*. As to the *n* in the Spanish *rienda*, it arises from the usage of the Spanish language, which inserts or omits a liquid *ad lib.* Thus, the French *tresse*, *poison*, *messagier*, are, in Spanish, *trenza*, *ponzoña*, *mensagero*; while the Latin *mensa*, is *mesa*.

I as little agree with Mr. Chance in his identification of *Jezabel* and *Isabel*. I regard this as a mere coincidence, of which there are many examples. The Italians have *Isabetta* and *Isabella*, and the French *Isabeau*, all from *Elizabeth*. I need not say that the commutation of liquids and dentals is common. Proper names, by the way, undergo strange changes. From *Jacobus* the Spa-

niards have made *Iago*, *Diego*, *Jaime*, and we ourselves *James*. Finally, our *Jack* comes from *Jankin* or *Jenkin*, not from *Jacques* as Mr. Chance says. Thos. Keightley.

Four-bladed Clover (2nd S. ix. 381, 514.)—The good fortune supposed to accrue to the finder of such rarities as a four-leaved clover, a double-topped ash (-leaf) or (and) a green-topped seave, is expressed in the following couplet, heard at Scarborough: —

"With a four-leav'd clover, double-topp'd ash and green-topp'd seave,
You may go before the queen's daughter without asking leave."

It may be remarked that seaves are the rushes of which rush-lights, or rush candles are made. The sharp-pointed ends of the seave are *almost* always, if not *invariably*, brown or withered.

Ozmond.

Carnival Custom at Boulogne-sur-mer (2nd S. xii. 500.) — A custom similar to that mentioned by your correspondent Sigma Tau as prevalent at Boulogne-sur-mer, still exists at Athens. Thus in About's *La Grèce Contemporaine*, Paris, 1860 (p. 245), we have: —

"Le plus grand plaisir des masques est de prendre une longue ligne à pêcher et d'attacher une gimblette au bout du fil. Tous les enfants accourent dans l'espoir de mordre au gâteau; mais le gâteau reçoit cent coups de bec et cinquante coups de langue avant d'être entamé: le pêcheur le retire vivement dès qu'il le voit en danger. Il est défendu, comme vous pouvez le croire, d'y mettre les mains, et toute tentative de ce genre est sévèrement réprimée. Ce qui ajoute à la bouffonnerie de ce divertissement, c'est que la pêcheur a soin de sa placer au bord d'un ruisseau, et que tout poisson maladroit est bientôt un poisson dans l'eau."

S. C. Lindsay.

St. Paul, Minnesota.

Juryman's Oath (3rd S. i. 52, 138.) — I am bound to acknowledge that Mr. Offor's remark is perfectly correct, — and I am much disposed to join with him in the astonishment he expresses at my having fallen into such a mistake. I must, however, beg leave to observe that there are words in the juryman's oath, as now used, which do not appear either in the form used at the trial of the regicides, or in the earlier form given by Mr. Offor from *The Book of Oaths*, 1649. These words being, "and *true verdicts give*."

Is it known when these words were first introduced?

Lumen.

Medal (2nd S. xi. 172.) — The medal of which Patonce desires an explanation is one of twelve medals struck on occasion of the Peace of Munster, in 1648. It is represented and described in the "Histoire Métallique de la République de Holland, par M. Bizot, nouvelle édition, Amsterdam, 1688," vol i. p. 209. The medal in question is the sixth in order: —

"*La Sixième.*—La Paix et la Justice qui s'entrebaisent. *Au bas.*—Deux tables avec ces paroles, Proximo Deo. Dieu étant près de nous.—*Au tour.* Pax cum Justitia fora templa et rura coronat. La Paix accompagnée de la Justice fait fleurir le Négoce, la Réligion et l'Agriculture. *Revers:* La Foi et la Piété qui se donnent les mains. *Au tour:* Felix terra fides pietati ubi juncta triumphat. Heureuse la terre où la Foi et la Piété règnent. *Au haut:* Le Nom de Dieu en Hebreu. Dans la Lointain la Ville de Munster."

Patonce's description of the reverse is not quite correct. The embracing figures are Peace and Justice. In her right hand, Peace holds a caduceus, with palm branch, ears of corn, and a sprig of moly. Justice has a sword in her right hand, set off with a ribbon caduceus fashion; her head behind is adorned with ostrich feathers, not stars, as P. supposes. Ozmond.

Fridays and Fast Days (3rd S. i. 192, 235.)—I am obliged to F. C. H. for giving me the opportunity of correcting into better shape what I said on p. 192. The sentence of which he complains should have stood thus: "All other Fridays *except the Fridays in Advent and Lent and other Ember Fridays, and* except any Christmas Day which falls on a Friday, are days of abstinence." It is also true that all days in Lent, except Sundays, are fast days: Sundays being abstinence days in Lent. But this law is subject to dispensation. And every Catholic bishop, exercising ordinary jurisdiction, has the power of regulating the observance of Lent as to fasting and abstinence. Thus, for example, in England, Sundays are relieved from the obligation of abstinence; and certain other days are changed from fasting to abstinence.

But Good Friday is, as I said, a fast of the strictest kind: that is, stricter than any other Friday in Lent. Certain articles of food allowed on the other Fridays are forbidden on Good Friday. This is what I meant by saying that "Good Friday is a day of the strictest fast."

I had not observed that Good Friday had anywhere been described as a feast. The statement of F. C. H. as to "the modern practice in this country," if exact, is as he says, "a deplorable abuse." But, if Good Friday is accepted in any country or district as a Feast, the natural, and probably inevitable consequence, is, that habits will assume the form so vividly characterised by him. D. P.

Malvern Wells.

"The Progresse of Pietie" (3rd S. i. 141.)—I have just observed that Mr. Collier, in "The Registers of the Stationers' Company," says that the *Progresse of Pietie* perhaps never came from the press; that it does not seem to be known, and that possibly it was by N. Breton. It is certainly a very rare book; it was published in 1590 or 1591, and again in 1596: the author being John Norden. It was re-printed in the Parker Society

Series. An imperfect copy was in the possession of the late Mr. Stokes, of Cheltenham; and from the examination of this, the Parker Society Council decided on republishing the book. But as it was not complete, the design could not be carried out till the discovery of another copy. Diligent search was made in public and private libraries and country booksellers in vain; and it was not till a considerable time had elapsed, that a second copy was obtained. It was of a later edition, and many alterations had been made. This book (perfect) now lies before me. I transcribe the title-page:—

"A Progresse of Pietie; or, The harbour of Heauenly harts ease, to recreate the afflicted Soules, of all such as are shut vp in onye inward or outward affliction. *By Iohn Norden.* Rom. xii. *Continue in Prayer.* London: Printed by I. Windet, for I. Oxenbridge, and are to be soulde in Paule's Church-yarde, at the signe of the Parrot, 1596."

J. A.

Numismatic Query: the Spade Guinea (3rd S. i. 230.)—In the *Collezione di Tavole Monetarie*, fol. Venice, 1796, under the head "Inghilterra," there are drawings of the reverses of two guineas of George III.—1. The "guinea vecchia," date 1785, on which the imperial arms are represented within an ornamental shield; and 2. The "guinea *nuova*," which is a *spade ace* guinea, date 1788. From this it would appear that the spade guinea was for the first time coined either in 1788, or in the year before, 1787, or whence the term *nuova*. The coin mentioned by your correspondent as his property is probably one of the earliest mintage of "spade guineas." In my own cabinet I have several specimens of these coins, but unfortunately I and my cabinet are at present apart. I distinctly remember that at least one of them bears the date 1787.

Chessborough Harberton.

Totness.

Scarlett Family (3rd S. i. 231.)—I am induced to send your Genealogist the following arms, as I have never yet met with them in any printed authority. They occur at p. 87 of a MS. of Suffolk Arms in my possession, collected or copied about the time of Geo. I. by some provincial herald painter, 8vo, pp. 115:—

"*Scarlett.* Argent, a cheveron gules, between two cressents in chief, and a battering ram in base of y^e^ 2nd, slung and arm'd azure, corved (*sic.*) or. Crest: a hunting-horn of Durham, annued (*sic.* annuleted?), double tasselled or.—Given to y^e^ Scarletts by y^e^ Prince Bishop of Durham, anno 1402."

The absence in the MS. of any note of descent, or usual occurrence of any place of location, leads to the inference that the Scarletts, if not residents in the county of Suffolk, were in some way or another connected with its families as well as with the county Palatinate. The Bishop of Durham of that period was Walter Skirlawe. H. G.

Relative Value of Horses in Shakspeare's Time (3rd S. i. 238.)—Fastidious Brisk expresses the fancy prices of really good animals in Elizabeth and James's times, perhaps with some exaggeration, but probably not very far beyond the truth. These prices could not have been moderate in former days, any more than in our own.

The ordinary prices are a totally different thing. Upon these I find amongst my *adversaria* strong confirmation of Mr. S. Merryweather's views.

In the "inventory of all the goods, cattalls, and detts of Michell Hampden, Esquier, late of Hartwell in the countie of Bucks, deceased, praised in March, ann. dni. 1570, et Reginæ Eliz. xiii°, by Thomas Ashfelde, Robert Ashfelde, Thomas Lee, and Thomas Saer, and others," I find the following entries under the head "In the Stable," viz.:—

"Item, the hobbye - - - -	vli
Item, the sorrell geldinge - - -	vli
Item, the graye mare - - -	vli
Item, a horse colte - - - -	iiiili
Item, a baye mare - - - -	xxxs
Item, 11 yerlinge coltes - - -	xls
Item, v cart horses - - - -	xxli
Item, v mares - - - -	vili xiiis iiiid"

I will observe that at the date of this inventory Shakspeare was only about six years old. The highly interesting document, from which I have made the foregoing extract, was kindly lent to me some time since by Dr. Lee, the present owner of Hartwell, the descendant of Michell (or Michael) Hampden. The original is preserved amongst the invaluable muniments of Hartwell House. H. C. C.

Miscellaneous.

NOTES ON BOOKS, ETC.

Selections from the Poetry of the Afghans from the 16th to the 19th Century, literally translated from the Original Pushto; with Notices of the different Authors, and Remarks on the Mystic Doctrine and Poetry of the Sufis. By Captain H. G. Raverty, *H.M. 3rd Bombay Native Infantry.* (Williams & Norgate.)

Every one who contributes to our better knowledge of the character, habits, and modes of thought of any of those vast races, whom Providence for some wise purpose has brought under English influence, does good service both to them and to us. Captain Raverty, therefore, is entitled to the good word, not only of every student of popular literature, and of every ethnologist, for the present curious illustrations of the poetry and mysticism of the Afghans, but his work deserves the attention of all who are likely to enter into any political relations with the bold, hardy, and imaginative race, of whose poets we have in the work before us many extremely interesting specimens. But Captain Raverty has done yet better service than by publishing these translations from the Pushto or Afghan language: for he has given us both a Grammar and Dictionary of that language, which are highly commended by those qualified to judge of their merits; and also a series of selections, prose and poetical, from Afghan writers.

Domestic Annals of Scotland, from the Reformation to the Revolution. *By* Robert Chambers, F.R.S.E. 2 *Vols.* (Chambers.)

Domestic Annals of Scotland, from the Revolution to the Rebellion of 1745. *By* Robert Chambers, F.R.S.E. (Chambers.)

While we are willing to admit that there is something thoroughly exciting in studying the public history of States—their wars, revolutions, gradual development, or ultimate decadence—it is unquestionably no less interesting to study the people in their social rather than their political character; and while watching their advance in the scale of nations, to note their domestic and material progress. No better proof of this could be furnished than by the three volumes whose titles stand transcribed at the head of this notice. In these has Mr. Chambers, with infinite research, accumulated a mass of materials illustrative of the *Domestic Annals* of Scotland; so that, while from the abundance of gossip and anecdote contained in them, they form a history full of amusement; on the other hand, from the judicious manner in which Mr. Chambers draws from these stores of gossip and anecdote, matter of instruction and warning, his book is one which may be referred to with advantage, not only by the mere student of human nature, or the poring antiquary, but by the naturalist, the statist, and the political economist. A good Index adds greatly to the value of the book.

Books Received. —

Manual of Wood Carving, with practical Instructions for Learners of the Art, and Original and Selected Designs. *By* William Bemrose. *With an Introduction by* Llewellynn Jewitt, F.S.A. (J. H. Parker.)

This promises to be a very useful book, more especially to amateur carvers — a rapidly increasing class among us. The directions are plain and intelligible, and many of the illustrations are of great beauty.

The Journal of Sacred Literature and Biblical Record. Edited by B. Harris Cowper. *No.* 1. *New Series.* (Williams & Norgate.)

Replete with learning and biblical knowledge, this First Number of a New Series affords a good opportunity to new subscribers to commence taking in the work. As a temptation, they are offered the twenty-six numbers of the Series just completed at the reduced price of Two Guineas.

The Midshipman; being Autobiographical Sketches of his own early Career, from Fragments of Voyages and Travels. *By* Captain Basil Hall. (Bell & Daldy.)

This new volume of our worthy Publishers' beautiful Series of *Pocket Volumes* cannot fail to be popular.

Exhibition of Autographs.—On Thursday evening the 3rd inst. the Society of Antiquaries opened an Exhibition of Autographs of unequalled interest and scarcity, illustrating the literature of the United Kingdom up to the accession of Queen Victoria. The walls of the Society's stately apartments were lined and their tables covered with a great number of the choicest specimens. The principal contributor to the exhibition, Mr. John Young, F.S.A. — ninety of whose unequalled collection of autographs, consisting of autographs of Raleigh, Camden, Bacon, Laud, Selden, Cowley, Jeremy Taylor, Clarendon, Sir Thomas Browne, Dugdale, Waller, Boyle, Sancroft, Tillotson, Dryden, Pepys, Sir William Temple, Locke, Evelyn (a most curious letter about his collection of autographs), Kerr, Addison, Newton, Bentley, Pope, Swift, Fielding, Sterne, Johnson, Burns, Porson, Bishop Watson, Scott, Southey, Gibbon, Franklin, each of them illustrated by the choicest engraved specimens of the best portraits, ran round the entire room — communicated to the Society a kind of talking *catalogue raisonné* of them. The President, Earl Stanhope, exhibited the original draught of the *Maid of Athens*, in the handwriting of its author, Lord Byron; a letter of Benjamin Franklin to the grandfather of the present Earl Stanhope, giving the writer's opinion of Lord Chatham as an orator and a statesman; and two letters of Lord Bolingbroke (in French) to the Abbé Alary. Foremost among the valuable autographs exhibited by Mr. Tite, Vice-President of the Society, must be named an unpublished holograph letter of Francis Bacon, Lord Verulam, and some verses by Milton, written on the fly-leaf of Rosse's *Mel Heliconium*; the MSS. of two of the Waverley novels, and of Southey's *Madoc*; and a splendid holograph letter of Archbishop Leighton. Mr. Salt, F.S.A., exhibited one of the scarcest of autographs (except when found in a book), that of Izaak Walton. Mr. Winter Jones exhibited a very curious volume of correspondence between Johnson and Dr. Dodd. The Rev. J. F. Russell, F.S.A., sent some holograph letters of Addison, Laud, and Morton, &c. Mr. More Molyneux, F.S.A., of Loseley Park, exhibited four superb holograph letters of Sackville (Lord Buckhurst), of Dr. Donne, of John Aubrey, and of Dean Nowell. Mr. Boone sent what he believed to be an unique letter of Samuel Butler, author of *Hudibras*. Mr. E. B. Jupp, F.S.A., exhibited two MSS. of Burns. The Society of Antiquaries, from considerations of space, contented itself with exhibiting holograph letters of Swift, Andrew Marvell, Stukely, and Elias Ashmole. Mr. C. Reed, F.S.A., exhibited twenty of the choicest specimens in his collection, among which might be observed a Bacon, a Newton, a Pope, a Byron, and others of equal rarity. The Corporation of London kindly exhibited one of the only four authenticated autographs of William Shakspeare. The Rev. J. Ridgway, F.S.A., exhibited what purported to be a fifth, on the back of a small volume in vellum, known as the Savara Collection. Mr. Manners, of Croydon, exhibited a numerous and interesting collection; Mr. James Spedding, small edition of *Catullus*, which is curious as being the only volume known to have belonged to Lord Bacon, whose autograph it bore on the fly-leaf, as also some notes in the margin; and Sir Frederick Madden, holographs of Tom Paine, Shenstone, and Dr. Dodd.

The Horticultural Society's Show of Azaleas, on Wednesday last, notwithstanding the unfavourable state of the weather, was very numerously attended. The display of flowers was brilliant in the extreme.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Book to be sent direct to the gentleman by whom it is required, and whose name and address are given for that purpose: —

Memes' Life of Cowper. 2 Vols. (*Constable's Miscellany.*)

Wanted by *John Bruce, Esq.*, 5, Upper Gloucester Street, Dorset Square.

Notices to Correspondents.

Grime. *Mrs. Janet Taylor is still living, and resides at the Nautical Academy*, 104, *Minories. See* Post Office Directory, *for* 1862.

R. W. W. *Lord Rochester's* Poems, 1709, *published by Edm. Curll, is a castrated edition and common enough.*

Querist. *That 'rough, sturdy, and imaginary personage, "John Bull," appears to have been first introduced to public notice by Dr. Arbuthnot in his excellent* jeu d'esprit, The History of John Bull, *a MS. found in the cabinet of the famous Sir H. Polesworth in the year* 1712.

L. R. S. "*The Pope's Eye*" *is supposed to be derived from* popa, *which originally denoted that part of the* fat *of the victim separated from the thigh in sacrificing; and in process of time the priest who sacrificed. See* "N. & Q." 1st S. v. 153.

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The Subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11*s.* 4*d.*, *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186, Fleet Street, E.C.; *to whom all* Communications for the Editor *should be addressed.*

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Notes.

THE OLD COUNTESS OF DESMOND.

So many communications were made to "N. & Q." s[illegible] (particularly in the years 1850, 18[illegible]2), respecting the long-lived Countess of D[illegible] — in which a part was taken by some of its most distinguished correspondents (now alas deceased!) Lord Viscount Strangford, Lord Braybrooke, Mr. Wilson Croker, and Archdeacon Rowan, as well as by the present Knight of Kerry, Mr. Markland, and others, — that its readers may be interested to be made cognisant of an article which has appeared in the last number of the *Dublin Review*, in which the whole history of the venerable lady in question, and the controversies about her identity, her longevity, and her portraiture, are passed under consideration: the principal writers reviewed being: 1. The Hon. Horace Walpole, in his *Inquiry* on the subject, 1758; 2. Mr. Sainthill in his *Olla Podrida*, 1844; 3. Mr. Herbert F. Hore, in the *Quarterly Review*, 1853; 4. Sir Bernard Burke in *Vicissitudes of Families*, 1860; 5. Archdeacon Rowan in *The Old Countesse of Desmonde: her Identitie; her Portraiture; her Descente*, 1860; and 6. Mr. Sainthill, in the *Proceedings of the Royal Irish Academy*, 1861.

The writer in the *Dublin Review* has arranged in consecutive order the several testimonies to the old Countess of Desmond, upon which her celebrity was first established. They consist of: 1. a passage in Sir Walter Ralegh's *History of the World*, 1614; 2. one in Fynes Moryson's *Itinerary*, 1617; 3. one in Lord Bacon's *History of Life and Death*, 1623; 4. one in the same author's *Natural History*, 1627; 5. one in Archbishop Usher's *Chronologia Sacra*; 6. one in the MS. *Table-book* of Robert Sydney, Earl of Leicester; 7. one in Sir William Temple's *Essay of Health and Long Life*; and 8. of a tradition of the old Countess's dancing with King Richard III., lingering in various quarters, but apparently not reduced to writing before the days of the author of the *Historic Doubts*.

Of these authorities, Lord Bacon and Archbishop Usher are shown to be derivative from Fynes Moryson; the Earl of Leicester in part from Sir Walter Ralegh, and in part from personal communication with Harriot the philosopher, a friend and contemporary of Ralegh; and Sir William Temple from the Earl of Leicester. Most of them imported into the story misapprehensions and exaggerations, which are carefully dissected and laid bare by the reviewer.

All other biographies of the old Countess are drawn from the sources above-mentioned; and on the whole the most comprehensive and complete is that which is given by Pennant in his *Tour in Scotland*, accompanying an engraving of the Portrait at Dupplin Castle. I will quote it in order to show the various points in which the Dublin Reviewer has now shown Pennant to be mistaken: —

"But the most remarkable is a head of the celebrated Countess of Desmond, whom the apologists for the usurper Richard III. bring in as an evidence against the received opinion of his deformity. She was daughter of the Fitz-Geralds of Drumana, in the county of Waterford (Smith's *Hist. of Cork*, ii. 36); and married, in the reign of Edward IV., James fourteenth Earl of Desmond; was in England in the same reign, and danced at court with his brother Richard, then Duke of Gloucester. She was then a widow, for Sir Walter Raleigh says she held her jointure from all the Earls of Desmond since that time. (*History of the World*, book I. chap. v. sect. 5.) She lived to the age of some years above a hundred and forty, and died in the reign of James I. It appears that she retained her full vigor in a very advanced time of life; for the ruin of the house of Desmond reduced her to poverty, and obliged her to take a journey from Bristol to London to solicit relief from the court, at a time she was above a hundred and forty. (Sir W. Temple's *Essay on Health and Long Life. Vide* his *Works*, folio ed. i. 278.) She also once or twice renewed her teeth; for Lord Bacon assures us, in his *Hist. of Life and Death, ter per vices dentisse*; and in his *Natural History* mentions that she did *dentire* twice or thrice, casting her old teeth, and others coming in their place. (Cent. viii. sect. 755.)"

1. Sir Walter Ralegh affirmed that the old Countess of Desmond "was married in Edward the Fourth's time, and held her joynture from all the Earles of Desmond since then." The latter clause of this sentence was disproved so long since as the year 1750, when Dr. Smith, in his *History of the*

County and City of Corké, made known that she was the widow of Thomas Earl of Desmond, who died in 1534; the former part is now, for the first time, shown to be erroneous by a document which mentions a former wife, "Gyles ny Cormyk, wife of Sir Thomas of Desmond" (Earl in 1529), as still living in 1528. This Gyles, or Shela, is known to have been the *grandmother* of James who succeeded her husband in the earldom in 1534, and therefore she must have continued the wife of "Sir Thomas of Desmond," afterward Earl Thomas the Bald, during the greater part of his life: whilst Kattelyn Fitz-John, who subsequently became "the Old Countess," was certainly not married to him until after the date above mentioned, and probably in the following year, 1529, when Earl Thomas succeeded to the earldom, and when—there is every reason to suppose on the occasion of his re-marriage,—he granted the country of the Decies to his new wife's father, a junior branch of his own line of Fitz-Gerald.

2. Pennant is wrong in saying "James fourteenth" instead of Thomas thirteenth Earl of Desmond. Into this error he was led by an unauthorised alteration made by Horace Walpole of the statement in Smith's *History of Cork*.

3. It appears that Pennant and Sir William Temple and the Earl of Leicester were all wrong in the story about the Countess, in extreme old age, taking a journey by way of Bristol to the English court. This anecdote has been ascertained to belong to Elenor Countess of Desmond, the widow of the rebel Earl, who came to Queen Elizabeth in the year 1587, and obtained a pension of 200*l*. These facts are fully elucidated by some interesting documents procured from the State Paper Office, which are printed at length in Mr. Sainthill's recent essay.

4. As to the Countess's extreme longevity. It appears to have been much overrated. The reviewer remarks that, "after having ascertained that she was a bride and a mother (for she gave birth to a daughter, Katherine, wife of Philip Barry oge), late in the reign of Henry the Eighth, instead of that of Edward the Fourth, we must certainly deduct largely from her reputed years. It is more likely that they were a hundred-and-four than a hundred-and-forty."

5. "It is now clear that she can never have danced with Richard Duke of Gloucester. But, after all, her reminiscences of him may have come from her husband: for the Bald old Earl, having been fifty years her senior, may have seen the Prince, either in England, or in Dublin, if Gloucester ever was there."

6. As to having three sets of teeth, the reviewer shows this to have been a marvel, and a physical impossibility; because the human teeth are not "bred" (in the phrase of Bacon, and the other old writers), but both the first and the second sets are born with us, in little bags or nests, from which they grow into maturity. Therefore, whatever instances there are in the stories of the Countess of Desmond or other long-lived persons of teeth being renewed in old age, can only apply to the cutting of a few teeth of the second set that accidentally had been undeveloped at an earlier period of life, and not to any third set. In connexion with this subject, the reviewer notices a remarkable error that pervades our principal English dictionaries: Bacon's word *dentire*, taken from the French "Dentir, *to breed young teeth*" (Cotgrave), is converted into *dentise* in all the editions of Johnson, and by Richardson, 1844, and into *dentize* by Dr. Noah Webster, the American lexicographer.

With respect to the termination of the Countess's life, the reviewer shows that there is no reason to doubt the distinct statement of a pedigree in the Lambeth library (among the genealogical collections of Sir George Carew, Earl of Totness), that "she died in anno 1604." Any statement to the contrary does not stand the test of examination.

Lastly, as to her Portraiture. The Dublin Reviewer has gone over the whole of this portion of the subject, recounting the correspondence of Walpole, Cole, Granger, and Pennant, and giving the history and description of the several pictures, so far as he could ascertain them. With the Quarterly Reviewer of 1853, he is unwilling to surrender the authenticity of the picture belonging to Mr. Herbert at Mucross Abbey, which the former critic characterised as "aristocratic, patrician, and placid, though deeply traced with sorrow. She carries the historic 'prowde countenance of the Geraldines' of her day." The Dublin Reviewer also contends, against the assumption of Walpole, that the pictures at Windsor Castle and at Dupplin Castle are not identical. He further remarks that "It is desirable that the picture at Chatsworth should be examined;" which Mr. Pennant found to resemble exactly his print from the picture at Dupplin Castle. Through the kindness of the Duke of Devonshire, who has allowed his picture to be brought to the house of the National Portrait Gallery for that purpose, I have now the pleasure of stating that this examination will be satisfactorily accomplished; and, further, that some others of the portraits are likely to be assembled for the purpose of comparison. When that comparison has taken place, I will inform the readers of "N. & Q." of the result.

On the whole, it may now be concluded that the identity and the history of the long-lived Countess of Desmond are well ascertained, her great but no longer marvellous longevity is nearly, if not precisely, determined,—it was her seventy years' widowhood, during the days of several of her hus-

band's successors, that first made her especially memorable; and it only remains to be decided whether any one of her many portraits can be regarded as genuine. JOHN GOUGH NICHOLS.

EXTRACTS FROM ORIGINAL CONTEMPORANEOUS CORRESPONDENCE AT THE PERIOD OF THE LANDING OF THE PRINCE OF ORANGE.

The letters from which we print extracts for the first time, occur in a volume collected by Mr. Harrington, whom we mentioned in our extracts relating to the circumstances of the University of Oxford in the reign of James II., and were addressed to him by several correspondents, and, amongst others, by Mr. Arthur Maynwaring, Dr. Nicholas Stratford, Bishop of Chester, and Dr. George, afterwards Bishop Smallridge, the Favonius of the *Tatler*, then Incumbent of the Broadway Chapel, Westminster. The volume now forms part of the extensive and valuable collection of MSS. preserved at Narford Hall, Norfolk, the residence of Mr. Andrew Fountaine. They throw considerable light upon the popular sentiments of the period, and reveal the change of opinions veering with the passing events, such as the Declaration of Conscience, the Trial of the Seven Bishops, the Birth of the "Old Pretender," the landing of the Prince of Orange, and the Abdication of James II. The first extract relates to some proceedings consequent on the death of Sir Edmunbury Godfrey: —

Impeachment of Mr. Fitzharris.

"April, 1681, Mr. Fitzharris' Case. — Mr F., son of Sr Edw. Fitzharris, was about Feb. 1680 produced by Sir Will. Waller, as one yt designed to turn the Popish Plot on ye Presbyterians: this he communicated to Mr. Everard, who, seeming to comply, ordered Mr Smith and Sr W. W. to be hidden in his chamber and overhear ye discourse, and he having acquainted his Majty with yt ordered him to be taken. On ye March 26. The Comons impeached Fitzharris lately removed to the Tower, but ye Lds refused to proceed on yt impeachment, and ordered that he sd be proceeded against according to Law.[1] The Comons resolvd that this was a denial of justice, and an obstruction to ye discovery of ye Popish plot. April 27. He was called to be tryed by a Grand Jury. Sir W. W. Michael Godfrey (foreman) desired to be satisfied of the legality of ye procedure, but J. Jones sitting there alone refused to give his opinion but in a full court, so ye next day it was resolvd by ye Judges yt he ought to be tryed. May 5th. Mr F. was ordered to argue his plea, wch was subscribed by Sr Fr. Winnington[2], Mr. Williams, Mr. Pollexfen[3], and Mr. Wallop, who were assigned him as Counsel, who alledged tht ye treason and impeachment whereof he was accused was ye same with yt in ye Indictment, and so prayd stop of procedure. To this Finch[4], Maynard[5], Jefferys[6], and Sanders argued that ye impeachment mencioned only treason in general terms, but ye indictment was special in several circumstances. The conclusion of it was referd to ye Saturday following. May 25. The judges went to ye Tower, and took his further deposition concerning Sir Edm. Godfrey."

Trial of the Seven Bishops.

(Anon). — "The proceedings at Kg.'s Bench you wd have from London by public and private letters, but they did not tell you perhaps how warm ye Bp of Pet.[7] was, yt he did speak hotly to Wi. Wi.[8], and that his brethren had much ado to perswade him, as they came along, not to fall foul on the judges. He was for shaking F. Petre in the council, at least, for calling him Traitor, but was overruled by his Metropolitan and Colleagues."

(G. S.)[9]—"The second part of Dr Sherlock's[1] *Preservative* is come out . . . Serjeant has attackt Stillingfleet[2] about the *Rule of Faith*. The Ld Dover advied sending the Bps to the Tower, but was not heard. A proclamation for reading the Declaration and dispensing it by the Sheriffs was sent to the Press, but upon notice that the Temporal Lords wd petition, was recald."

(Anon.) "May 30 (T. N.) — Some people say the Bp of Canterbury is already suspended, others yt the Petitioning bps are all to appear before the privy Council; tis thought it will end only in a reprimand. The Ecc. Commrs and the judges having shifted it from themselves, the Chancellor was of opinion that it was onely tryable at Westminster Hall, and the 12 judges returned the complement.

"The Declaration was read at fewer places last Sunday than before; a parcell of 'em came hither on Monday night, directed to the Chancellor of the Diocess, or in his absence to Cooper the Register, who has distributed them amongst the Clergy by his apparitors, tho' he knows not from whom they came. Dr. Woodward[5] of Oriel, who has a Commission to execute the Episcopal power during the vacancy, tells me he knows nothing of the matter."

"June 9 (Anon.)—It was abt 5 o'clock when ye B—ps appeared before ye K. and Council. They were examined severely. . . . . Tis said they were asked whether they ownd ye Petitio. wh now I hear ye Attorney says they scrupled to do (if yt be credible) but upon 2 thought did own it. Then order was given that they should enter into Recognizances for appearing at ye K—'s B.; but this they refused as a diminuco. of ye right of peerage, and said they were taught yt a bare appearance was as much as by law could be expected fro. them. Upon wch a warrant was drawn for comitting them to ye Tower, and subscribed by ye whole Privy Counc— (except Sir F. Yerulev) wh is said to run thus, — for con-

[1] The circumstances of this impeachment will be found in Macpherson's *History of Great Britain*, vol. i. ch. v. p. 341-3.

[2] Sir Francis Winnington, Solicitor-General to Charles II. Jan. 23, 1675-9.

[3] Sir Henry Pollexfen, Attorney-General, March 9, 1689.

[4] Heneage Finch, Solicitor-General, Jan. 15, 1679—86.

[5] John Maynard, Serjeant.—Chalmers, xxi. 495.

[6] Jefferys, the infamous Judge Jefferys.

[7] Thomas White, bishop of Peterborough, 1685-91.

[8] Sir William Williams, Solicitor-General, Dec. 13, 1687—9.—See Macaulay, ii. 375.

[9] George Smallridge, afterwards Bishop of Bristol.

[1] Dr. William Sherlock published the *Preservative against Popery*, 2 parts 4to. Lond. 1688.

[2] Bishop Stillingfleet published a reply to Mr. Sergeant's Third Appendix (*Works*, vol. iv. 626) and a discourse concerning the Nature and Grounds of the Certainty of Faith, in answer to J. S. his Catholick Letters. (*Ib.* vi. 361.)

[5] Joseph Woodward of Oriel, D.C.L. 1687.—Wood's *Athen. Oxon. Fasti*, ii. 401.

triving, writing, and publishing a seditious paper ag^{t} y^{e} K. and Gov. They were followed to y^{e} Tower by a great concours of people, and have been much visited to day."

"June 12.—The bishops in the Tower pray hard. Bath and Wells blest the people as he went very cordially. They drink the King's health as oft as they drink together. The bells at X^{t} Church and Magdalen rang on Sunday night for the birth of the Prince. S^{r} John Ernley[4] tis said did not subscribe the warrant for commitment. The Attorney and Sollicitor[5] are busie in preparing the charge. Boats on the river were numerous whilst the archiepiscopal barge went down, and coaches at the Tower when they came there."

Birth of Prince James.

"June y^{e} 12. We had like to have lost him (the prince) to day by a convulsion wh now (to night) I hear wth some is dwindled into a hickup . . . . I hear he was christnd yesterd. after N., but y^{e} nameing Him is deferrd to some greater solemnity, and to be done wth much state, y^{e} Pope or K. of Fr. wth y^{e} D. of Modena Godf——s and Qu. Dow. G— M . . . . . Just now one comes in wth y^{e} joyfull news that all is well and sure."

"They say y^{e} Bish—ps will not bring their Habeas Corpus in order to be baild y^{e} next term, but will waite to be proceeded ag^{t}, insisting on y^{e} Right of Peer. A general amnesty is promised."

"August y^{e} 9. (Letter from A. M.)—A print of y^{e} 7 B^{ps} is come out here and in Holland. They are represented on a medal giving their blessing to y^{e} Guards in y^{e} Tower wth this device written ab^{t} it, "Probis honori, infamiæ malis." On y^{e} revers of y^{e} medal there is a Balance where y^{e} power of y^{e} K., represented by y^{e} Sun, is in one scale, and y^{e} cause of y^{e} Church on y^{e} right of y^{e} B^{ps} under y^{e} emblem of y^{e} moon is in y^{e} other. The balance appears equal as yet wth thes words: Sic sol lunaq' in Librâ. The same Gazet saies y^{t} in Holland they go by y^{e} distinguishing character of y^{e} true disciples of J.X^{t}."

(From A.M.)[7]—"I know not whether you may meet wth y^{e} paper y^{t} was presented to y^{e} K. by 7 B^{ps}, and therefore I'll write it. 1. We are not averse to y^{e} reading y^{e} M—s Dec. for Lib. of C. for want of due tenderness towards y^{e} Dissenters, in relaco. to w^{m} we shall come to such a temper as shall be thought fit, when y^{e} matter comes to be considerd. and settled in Parliamt. and Convocatio. 2. The Decla. being founded on such a Dispensing Power as may at pleasure make void all laws, Eccl. and Civil, seems to us illegal, as it did to y^{e} Parliam^{ts} in 62 and 72, and therefore we cañot make ourselves so much parties in it as y^{e} reading it in church in time of Divine service will amount to. It was read only in West. Abbey and 5 other places in y^{e} City. The K. resented it highly, and has been often in council since."

"June 14.—The news of the Prince is true. He is a jolly lad, but he has had a convulsion fit. The Princess y^{t} have been entertained wth a copy of English verses spoke by 3, made by Atterbury, a song by King, and set by Mr. Estwic. But all that talk is over . . . The V. C.[8] is returned; the King gave him a great many good words, but I hear a *Quo Warranto* is coming.

"One in Cov. Diocess read the Fr. Protest. Brief the day the Declaration sh^{d} have been read, and his parish began to move till he undec^{d} them. The B^{ps} all rec^{d} the Sacrament in the Tower, and came through a Lane of people kneeling to beg their blessing. They sent by Sir Ed. Hales their complement upon the Princes birth."

Conduct of the Judges.

"Salop. S. And. 87. [J. Fowke.]—Mr. Sacheverel has refused a deputation and commission. I was in his company. He has a face and mien w^{ch} promises the least of any I ever saw . . . . Sir Willoughby has lost a Deputy Lieutenancy in Nottinghamshire, and expects to lose another he has in Lincolnshire. The D. of Newcastle petitioned to be dismissed from his Lieutenanceys of Nottingham and Northumberland, and recommended to his Mat^{ie} those whom we now have as his successors, the E. of Derwintwater, and L^{d} Tho. Howard. Reading, who stood in the pillory, is a great man in these parts, and makes much disturbance.

"The judges everywhere make large harangues on his Mat^{ies} resolutions to be firm to his promises made to the ch. of Engl^{d}. There is no appearance of gentry at the Assizes, and they are glad to be contented wth very mean persons for grand jurymen."

"London, Nov. 17. 87.—A Comm^{n} is sealed for reforming y^{e} Corporations, w^{h} F. Petre and some others of y^{e} Privy C. are of. A vessel laded with 300,000*l.*, being part of y^{e} remnant Capt. Phips left behind, is expected. The K. had an ill fall in hunting yesterday, and has been blooded since. The Returns y^{t} have been made by y^{e} L^{d} Lieut^{s} are dissatisfactory, and 'tis thought will put a stop to y^{e} calling of a Parliam^{t} . . . . My poor L^{d} Kilmorey is dead."

"Astrop. July 28.—Lord Brook and L^{d} Carlington are all y^{e} nobility (here) . . . . Here is the most innocent diversion I have met with. None but civil people are in the place. Here are several R. Catholics, but they are outnumbered. S^{r} Henry Brown has impanelled all Papists. Judge Heath told the jury at Northampton that the B^{ps} were guilty of a factious and seditious libel, but were so crafty as to take care there sh^{d} not be evidence against them. He told them they must believe, because he was upon his oath. He advised to bring the bonefire men in as rioters, but they found the Bill Ignoramus. He asked the Sheriff whether he had got a good jury. The Sh. s^{d} they were all persons of great loyalty and honour, upon w^{h} y^{e} — s^{d}, But I doubt whether they will do the King's business. Mr. Ch. Montague's elder Brother was foreman."

Preparations against the Prince of Orange.

"Sept. 27 (Anon.)—There is but too just cause to fear the Dutch will land here . . . . . in y^{e} Invective w^{ch} the Fr. K. has sent to Rome, he saies y^{e} Pope by quarrelling wth his best f^{ds} has given y^{e} Pr. of O. occasion, a boldness to design an invasion upon Eng., and there to declare y^{e} Prince of W. to be a supposititious child . . . . The preparations on our part are 2 new regim^{ts}, a few ships, and 10 men added to every troop of horse. Col. Kirk's regim^{t} is marched out of town; my lord Dartmouth goes away admiral to morrow. 10 B^{ps} are to appear to morrow at White H. and to be graciously receiv^{d} by y^{e} K. The D. of Ormond was honoured with y^{e} garter on Tuesd. night."

"Anon.—My L^{d} Dartmouth has acquainted y^{e} K. (upō his knees) of y^{e} small assurance he has of y^{e} Seamen's fidelity. Many of y^{m} y^{t} were listed for dragooners were afterward sent to y^{e} Tower, and thence shipped away to sea"

[4] Sir John Ernley, Privy Councillor, April 21, 1679; Chancellor of the Exchequer Nov. 21, 1679—89.

[5] Sir Thomas Powis, Attorney-General; Sir William Williams, Solicitor-General.

[7] A Memoir of Arthur Maynwaring, who was a pupil of B^{p} Smallridge, will be found in Chalmers's *Biog. Dict.*, xxi. 500. His uncle, with whom he lived, and whom he mentions in another letter as being in the Tower, inspired with him a dislike to the government of William III.

[8] Gilbert Ironside, D.D., Warden of Wadham College. (*Ath. Ox. Fasti*, ii. 401.)

"Nov. 10 (Anon.)—Some letters frō Adm. Herbert and others have been intercepted, and Declarations found in y^m; one fr. y^e B^p of Ely to y^e Princes of O. has had y^e same fate; but general exhortations to continue stedfast in her Rel—n."

"Nov. 10 (A. T.)—The K. has pitched upō Salisb. Plain for y^e place of his army's rendezvous, upō Tuesd. next for his own march; and upon M. G. Werden for his Lieutent.-Gen. to remain here with great power given by virtue of a new Commissiō. The field pieces y^t were drawn hence towards y^e west to day were, I think, 26 in number. The Pr. of Or.'s reception at Exeter is variously related, as is y^e number of miners and others y^t have run over to him."

"Nov. 13.—The vanguard of y^e Dutch reaches to Hunyton, and they begin to threaten this place. The apprentices grow very unruly. Yesterday their fury was turned against y^e new chappel y^t was made of my L^d Berkley's house, and whilst the Priests were prudently carrying off y^e furniture of it, they seized on y^e 2 lay carts, and made a fire of y^m and their loading. The work of y^t day being over, they adjourned solemnly till Saturday, and told my lord Craven he might then certainly find y^m in Linco. Inn Fields, near y^e pop. chappel. The K. has deferrd his march till Monday, but most of y^e Guards are gone away allready."

"Nov. 17.—The K. went towards Windsor this afternoon, and intends to go on directly to y^e enemy, and to give y^m no quarter. He left a strong guard upon this place w^h has kept y^e rabble in some awe to day, and preserved y^e threatened chappels. A petition was presented to her Maj. this morning, subscribed by 18 L^ds Spir. and Temp. The thing they requested was a free and regular Parl^t as y^e onely means they could think of to preserve his Maj. and his Kingdoms, to redress grievances, and prevent y^e effusion of X^n blood. At y^e reading of it his M. made exception to the word free, but promised to call a regular Parl^t (such as they should think so) as soon as he hath beaten his enemies. Also grievances he said was a harsh word; but they made answer that it was y^e language of his own Declaration, for y^t they used y^e same expressions as near as they could. Tho' he denied their petition he dismissed them fairly, and desired their prayers for safety and success."

The Declaration for Liberty of Conscience.

"Dec. 4.—We have little new here but a 3rd Declaration w^h thunders judgm^t ag^t all Pap. y^t do not lay down their arms and their commissions . . . The Chanc^r is removed to F. Pet.'s lodging, having received some threats frō his butchers and other creditors. The K. is much out of order, looks yellow, and takes no natural rest."

"Some of y^e souldiers y^t are returned hither lay y^e blame upon Col. Kerk, who by his fear prevented their *good* purposes to forsake their Sovereign. Even y^e modest seamen in our fleet begin to declare for a free Parl^t, and some will have many more sea captains to be gone to y^e Dutch after Churchill."

"From J. Harrington.—Sir Rob. Wright[1] is taken and comitted to Newgate, Sir W^m Waller discovered him. The French Gazets say y^e Mareschall d'Estrée is designed for Ireland . . . . Dr. B.[2] declares y^t y^e P. desires to be prayed for only under y^e name of King w^out y^e addition of William. This will take off y^e scruple of some London Divines."

Mackenzie E. C. Walcott, M.A., F.S.A.

(To be concluded in our next.)

[1] Sir Robert Wright, Chief Justice of King's Bench, April 21, 1687.

[2] Bishop Burnet.

ALEXANDER BRODIE.

A work on book-keeping accidentally fell into my hands, written by "Alexander Brodie, Gent.," and printed for the author at London in 1722. Folio. It is dedicated to "The Hon. Alexander Brodie, of Brodie, Esq., Member of Parliament for the County of Murrey, North Britain." It is entitled —

"A New and Easy Method of Book-keeping, or Instructions for a Methodical Method of keeping Accounts by way of Debtor and Creditor, distributed into three Parts," &c., and is "Sold by the Booksellers of London, Westminster, and Edinburgh."

In the Dedication, the writer, addressing his Patron, remarks, —

"You are not only blessed with a plentiful Estate, which may render a writ of this kind useful to you, but the representative of a family which has never fal'n short of those Virtues which are the true Ornaments of a Gentleman."

A List of Subscribers is given, from which it appears that the work was for the most part purchased by Scotchmen. The name of Brodie predominates. We think we may safely presume from this fact, from the terms of the dedication, and from the name, that the author was a native of the North, and one of that race which some genealogists affirm sprang from Brŭdhe, the son of Bili, King of the Picts, and which still flourishes, though not in so exalted a position. Of this family was the late well-known agriculturist of East Lothian, who first introduced drill husbandry in that part of North Britain. The present historiographer of her Majesty for Scotland is a son of this gentleman; and his *History of Scotland*, a new edition of which is said to be preparing for the press, is a lasting monument of indomitable industry and accurate investigation. There was also a Laird of Brodie, a Scottish judge during the time of Cromwell, whose *Diary*, printed more than a century ago, is much coveted by Scotch Bibliomaniacs.

J. M.

THE DRUNKARD'S CONCEIT.

In a late number of *The Times*, the Berlin correspondent of that paper spoke of the appointment of Herr v. Mühler to the post of Minister of Worship, and took occasion to speak in high terms of his very amusing song, which the above heading will pretty correctly describe in English. I was so taken with the original song in German, some years ago, that I attempted a free translation, or rather imitation of it, to the German tune, which is as unique, in its way, as the song. Perhaps, as it has never been printed, it may be allowed a place in "N. & Q." I regret that I did not preserve the original, to place by the side of the translation: —

Straight from the tavern door
I am come here;
Old road, how odd to me
Thou dost appear!
Right and left changing sides,
Rising and sunk;
O I can plainly see —
Road! thou art drunk!

O what a twisted face
Thou hast, O moon!
One eye shut, t'other eye
Wide as a spoon;
Who could have dreamt of this?
Shame on thee, shame!
Thou hast been fuddling,
Jolly old dame!

Look at the lamps again;
See how they reel!
Nodding and flickering
Round as they wheel.
Not one among them all
Steady can go;
Look at the drunken lamps,
All in a row.

All in an uproar seem,
Great things and small;
I am the only one
Sober at all;
But there's no safety here
For sober men,
So I'll turn back to
The tavern again.

F. C. H.

MATHEMATICAL BIBLIOGRAPHY.

(*Continued from* 3rd S. i. 168.)

The actual approximation of Aryabhatta seems to have exceeded in accuracy that of (see P. C., art.) Archimedes, whose limits, $3\frac{1}{7}$ and $3\frac{10}{71}$, between which the ratio of the diameter to the circumference lies, are equivalent to $3.1428\frac{4}{7}$ and $3.1408\frac{2}{71}$, respectively. In Europe the true ratio was not known so near as Aryabhatta's ratio, 3.1416, till after the twelfth century: and the Persians had adopted this ratio from the Hindus, before the discovery of an equally exact ratio in Europe (P. C., art. Geometry).

It appears (I know not if the case be otherwise in Sridhara's Compendium) to be in connection with the geometry that we light upon the Indian theory of approximation. Thus, according to Brahmegupta,

"The diameter and the square of the semidiameter, being severally multiplied by three, are the practical circumference and area. The square-roots extracted from ten times the squares of the same are the neat values." Colebrooke, Alg., p. 308.

Here the "practical" and the "neat" values are first and second approximations; yet no rule is given for approximating to the square root. And we find Prithudaca (see Colebrooke, Alg., p. 297, note 4) leaving the answer to an example in the form "Diagonal, the surd root of 288. Perpendicular 12" without any evaluation of the surd. So (in note 3, pp. 308—9, ib.) arriving at the number 6250, he says that "Its surd root is the area of the circle," but he does not show how to approximate to the value of this surd (see also p. 294, note 3). However, at p. 309, note 1, (ib.) we find him alluding to the construction of tabular sines, and in Section X, termed Supplement, of the *Ganitadhyaya* (ib., p. 323), we find Brahmegupta giving an arithmetical rule which is only approximately (ib, note 6) true and which, though unconnected with geometry, relates to the subject of sexagesimal fractions.

In the geometrical portion of the *Lilavati* Bhascara, arriving at a surd, says (ib., p. 60),

"A method of finding its approximate root [follows:]
"Rule: From the product of numerator and denominator, multiplied by any large square number assumed, extract the square-root: that, divided by the denominator taken into the root of the multiplier, will be an approximation."

On this Ganesa observes (ib. note 1)

"If the surd be not a fraction, unity may be put for the denominator, and the rule holds good."

It appears that a like rule occurs in Sridhara's Compendium (ib., p. 60, note 2).

Taylor, *Lilawati*, p. (68), translates the rule thus: —

"The nearest root is found by the following method:
"Assume a large number, and having multiplied by its square the product of the numerator and denominator, divide the root of the result by the denominator multiplied by the root of the square of the assumed number; the quotient is the nearest root."

The same fraction ($\frac{1}{8}\frac{9}{2}$) illustrates the rule in Taylor's as well as Colebrooke's version. And on looking into this example we see that the Indian process for extracting the square root of (8×169 or) 1352 consists, substantially, in multiplying that number into 10000, extracting the (nearest integral) square-root, which is 3677, and dividing the result by 100. The square root of the fraction is ultimately exhibited in the form $4\frac{4}{8}\frac{7}{0}\frac{3}{0}$. Professor De Morgan, in his memoir *On Some Points in the History of Arithmetic*, printed in the 'Companion to the Almanac' for 1851, has carefully traced the introduction of the decimal point. Does not the foregoing result amount to a foreshadowing of the idea of Orontius Fineus?

Further on, and in the same chapter, that on Plane Figure, Bhascara says,

"By the method directed, the result obtained is the surd 19800, of which the approximated root is somewhat less than a hundred and forty one: 141." Colebrooke, Alg., p. 73. Compare Taylor, Lil., p. (78).

Soon after (Colebrooke, p. 74, Taylor, p. 81), he speaks of the surd 1250, which he does not reduce; but, a little further on, we find him stating that the sum of the square-roots of 621 and 2700 [as extracted by approximation, as Colebrooke remarks] is 76½¾, and, immediately afterwards, Bhascara extracts 3 square roots by approximation (Colebrooke, pp. 79—80; Taylor, pp. 86—87. There is a discrepancy between the numerical results as to the latter two square roots).

Traces of scientific communication between the Greeks and the Indians are manifest in the Sanskrit language itself. Sanskrit words, such as *gonia*, for angle, *kentra*, for centre, *hora*, for hour, Lord Monboddo, as we are informed by Prof. Max Müller at pp. 160—161 of his *Lectures on the Science of Language* (2nd ed.), points out as clearly of Greek origin, and imported into Sanskrit. Varahamihira (see Colebrooke's Alg., p. lxxx) derives the word *hora* from (the Sanskrit) *Ahoratra*, day and night, a nycthemeron. But it seems (ibid.) that this formation of a word by dropping both the first and last syllables, is not conformable to the analogies of Sanscrit etymology, and Colebrooke looks for the origin of the term in the Greek ὥρα, ὡρόσκοπος, the latter word signifying an astrologer, and especially one who considers the natal *hour*, and hence predicts events. *Hora* occurs again in the writings of the Hindu astrologers, with an acceptation (that of hour) which more exactly conforms to the Greek etymon (ib.).

Now, if memoranda which I made at Cambridge lectures some twenty-two or more years ago have served me well, "Ὥρα did not originally mean hour but season: in Homer, of the year; in Herodotus (once or twice) of the day. In Æschylus (*Eum.*) ὥρα is used as time of day. The first writer in whom it occurs in that sense [hour] is Hipparchus, 140 B.C. There was a division into hour by the Greeks of Alexandria, but [this] division of hour was known to Egypt; but ὥρα was not applied till 140 B.C. (The Greeks, like the Latins, divided the night into 4 watches generally about 3 hours each, the length, however, varying with the season of the year)." If this be so, the use of the word *hora* in the sense of hour could not have been communicated by the Greeks to the Indians until or after 140 B.C.

Astrological prediction by configuration of planets, observes Colebrooke (Alg., p. lxxx), is denominated "Hora," the second of three branches which compose a complete course of astronomy and astrology: and the word occurs in this sense in the writings of early Hindu astrologers. So that the science indicates, even by its Indian name, a Greek source (ibid.). And, unless communications passed to the Indians on the like subject from the same common source (perhaps that of the Chaldeans) whence the Greeks derived the grosser superstitions engrafted on their own genuine and ancient astrology, which was meteorological (ib., pp. xxiii—xxiv), the science and the word may be presumed to have been imported together.

James Cockle, M.A., &c.
4, Pump Court, Temple.

Minor Notes.

Anecdote of George III.—Mr. Thackeray, in his lectures on "The Four Georges," has not failed to record that, in the early part of the reign of George III., the king and queen, with the royal children, frequently walked on the terraces and slopes of Windsor, in the presence of considerable numbers of the higher classes of society. On an occasion of that kind one of the princes suddenly bolted, and running up to a lady, wrapped himself in her dress. The king, observing what had happened, instantly went and withdrew the prince from his hiding place, and taking off his hat, addressed the lady in these words: "Madam, the only apology I can possibly make for this rude boy is, that, in what he has done, he has at least shown his good taste." The lady was at that time young, blooming, and handsome.

I do not see how Louis XIV. of France could have shown greater courtesy on such an occasion than was manifested by George III. of England.

The incident was related to me, more than once, by the lady herself, some fifty years ago; and I am probably the only person now living who can "tell the tale as 'twas told to me." Macrobius.

Curious Scottish Medical Recipes.—In the fly-leaves of an old Scottish theological book I find inscribed in a bold distinct handwriting of the period (1638), apparently by an 'Eliz. Yardley,' whose educated autograph is on the inner board, certain singular medical prescriptions, which may prove worthy of a place in "N. & Q.":—

1. "*For a Consumption.* — Take 21 large earthworms, wipe them clean, and put them into a quart of old Malago: let them continue in the Malago 12 hours, and then pour it from the worms into a bottle as fine as you can. Then add to the Malago one good nutmeg slyced, 2d worth of saffron, and a leaf of gold, shake it very well, and drink a sack-glass full in the morning fasting, another an hour before dinner, and one like glass of the same the last thing you take at night. Continue this as long as you think convenient."

2. "*For the Lungs.* — Take a gallon of turnips, then bake them, and after that squeeze out the juice of them, and put to it a pint of the best sack and boyle it up to a syrup with halfe a pound of brown sugar candy, and take thereof 2 or 3 spoonfuls, first in the morning and last at night.

"Let it kindly and leisurely dissolve under your tongue."

3. "*Another Receipt for a Consumption.* — Take the lungs of a fox, slyced thinn and dryed in an oven after

bread is drawn, then beat it to powder, and [to one ounce put a pound of sugar candy white, beat very fine, then take an oxe's bladder washed very clean, put in as much as it will hold of each, their quantity, and tye the bladder very close. Then let it hang in a large crock of cold spring water that it may be covered, but not touch the bottom or sides of the crock, shift the water every 4 houres, until it has binn in 24 houres, then put it into a bottle as you doe other syrrup: put with the lungs and suger candy one handfull of the topps of baame [balm?]."

Γ.

William Lithgow. — Upon referring, in the new edition of Lowndes, published by Mr. Bohn, I was very much surprised to find the first edition of the travels of this remarkable person represented as printed in 1632. There is in the Library of the Faculty of Advocates the *second* edition of P. Lithgow's *Peregrinations*, printed at London in 1616, black letter. All inquiries as to the first edition have proved fruitless, and no copy has been traced to any public or private library.

In enumerating the works of this eccentric writer, the editor of Lowndes has omitted the rarest of all Lithgow's rare lucubrations, entitled: —

"A Briefe and Summarie Discourse upon that lamentable and dreadful Disaster at Dunglasse, Anno 1640, the Penult of August, collected from the soundest and best instructions, That time and place could certainly afford, the serious enquirie of the painfull and industrious author. By William Lithgow. Edinburgh: Printed by Robert Bryron. Twelve leaves. Small 4to."

It is in verse. At the end there is an enumeration of the names of all the sufferers; amongst these was Colonel Erskine, son to John, late Earl of Mar, celebrated in Scottish song as the seducer of the heroine of the beautiful ballad, Lady Anne Bothwell's lament.

J .M.

Lea Wilson's "Catalogue of Pamphlets."—

"This beautifully executed volume (*Bibles, Testaments, Psalms, and other Books of the Holy Scriptures in English, in the Collection of Lea Wilson, Esq., F.S.A.*, London, 1845, 8vo. [4to.]), of which only twenty-five copies were printed for private circulation, contains the most copious catalogue of printed editions of the Scriptures extant in the English language . . . . A copy of this important catalogue is in the Library of the British Museum." — Horne's *Introduction*, vol. v. 1846, p. 220.

The number of copies of this very valuable work being so limited, it is very desirable that it should be generally known in what public repositories it may be found. It is in the Bodleian and the Chetham Libraries.

Bibliothecar. Chetham.

Executions in France, 1831—1860. — The Editor of "N. & Q." will do a service if he will reprint and index the following statistical table, which I have cut from *The Times*' French Correspondence of March 26, 1862: —

"From the year 1831 to the year 1860 inclusively, the Courts of Assize in France have pronounced 1,566 sentences of death, and 977 heads have fallen on the scaffold. The following are the number of capital convictions and executions during these years:—1831, 106 convictions, 26 executions; 1832, 89 convictions, 41 executions; 1833, 50 convictions, 34 executions; 1834, 20 convictions, 15 executions; 1835, 56 convictions, 40 executions; 1836, 36 convictions, 26 executions; 1837, 34 convictions, 26 executions; 1838, 44 convictions, 34 executions; 1839, 32 convictions, 21 executions; 1840, 55 convictions, 47 executions; 1841, 52 convictions, 37 executions; 1842, 43 convictions, 35 executions; 1843, 54 convictions, 35 executions; 1844, 49 convictions, 41 executions; 1845, 57 convictions, 43 executions; 1846, 62 convictions, 46 executions; 1847, 62 convictions, 44 executions; 1848, 38 convictions, 20 executions; 1849, 38 convictions, 25 executions; 1850, 55 convictions, 34 executions; 1851, 51 convictions, 39 executions; 1852, 58 convictions, 33 executions; 1853, 40 convictions, 28 executions; 1854, 78 convictions, 35 executions; 1855, 60 convictions, 28 executions; 1856, 45 convictions, 18 executions; 1857, 77 convictions, 47 executions; 1858, 49 convictions, 30 executions; 1859, 37 convictions, 22 executions; 1860, 39 convictions, 27 executions."

Edward Peacock.

Robinson Crusoe. — There is an ambiguity in Defoe's preface to the first part of Robinson Crusoe, which all authors should avoid. His properly celebrated story is generally supposed to have been founded upon, or suggested by, Selkirk's narrative, but this certainly cannot be made out from anything to be found in either of the prefaces. In that to the first part he said: —

"The Editor believes the thing to be a just history of facts; neither is there any appearance of fiction in it."

And in that to the second, after having referred to the abridgment of the work, by the omission of all its religious and moral reflections: —

"By this they leave the work naked of its highest ornaments; and if they would, at the same time, pretend that the Author has supplied the story out of his invention, they take from it the improvement which alone recommends that invention to wise and good men."

It must be acknowledged that Defoe's style is occasionally careless, and also that in a point of so much importance it is probable that he was particular. Were the incidents only *suggested* by Selkirk's narrative, which was the case if the published narrative is the only one which ever was written, then the calling of the story "a just history of *facts*" was certainly an unwarrantable extension of language, and is the ambiguity alluded to. Almost every person would admit that there is not any appearance of fiction about it, which, if it is a fiction, is of course consequent upon the great capacity of the author. The passage given from the preface to the second part, is not, I think, ambiguous, nevertheless it is not decisive as regards the nature of the story; and concerning it I shall only further observe, that the word "pretend" formerly suggested what is now understood by "affirm," the noun "pretension" sometimes meaning "affirmation," or, and more frequently, "claims."

J. Alexander Davies.

Arms of Earl of Stair.—In Chambers' *Book of Days*, part ii. p. 75, these arms are engraved incorrectly, being shown as nine *billets* instead of nine *lozenges*. The importance of correct description or drawings (in heraldry particularly) in a work of this description need not be dwelt upon. Nor is this the only error in the same number, for at p. 77 a list of newspapers is given, amongst which is *Falconer's Journal*, of which I have never heard. The celebrated George *Faulkner* was the publisher of *The Dublin Journal*, and this, I suppose, is the paper intended. S. B.

Dublin.

Hôtel des Invalides à Paris. — When at Geneva, in 1823, I read in some publication the following lines, attributed to an inmate of the "Hôtel des Invalides": —

"On ne voit pas d'inutiles services
Dans cet asile de l'honneur;
Des vieux lauriers, des nobles cicatrices,
Sont nos titres à la faveur:
Nous sommes gradés par la mitraille,
Les boulets font notr' avancement,
Et c'est sur le champ de bataille,
Que l'on recrute notre régiment."

W. Bryan Cooke.

Pisa, in Tuscany.

Queries.

KINGSMILLS OF SIDMANTON.

Will some correspondent of "N. & Q." who has access to various peerages, or Hampshire pedigrees, topographies, &c., supply information relative to the family of Kingsmill, of Sidmanton, during the sixteenth century?

Fuller, in his *Worthies of England* (Hants), names Sir John Kingsmill, as Sheriff of Hants, 35 Henry VIII. Also Sir William Kingsmill, Sheriff of Hants, 5 & 43 Queen Elizabeth, and 10 James I. I should be glad to ascertain the dates of the births and deaths of these gentlemen, and of their respective families also, with the names of their children, and the individuals they respectively married. Collins's *Peerage* (by Brydges), and Burke's, do not supply this information.

What relation to this Sir John Kingsmill was Andrew Kingsmyl, the Puritan preacher, of whom we have accounts in Brook's *Lives of the Puritans* and Wood's *Athenæ Oxonienses?* He died in 1569. I have a black-letter volume, containing his "Most excellent and comfortable treatise, for all such as are in any manner of way either troubled in mind, or afflicted in body." (London, Chr. Barker, 1577.) This is contained in a letter to one of his sisters. He alludes to the "family union of the household of Sidmountaine"; and to "the goodnesse of God, how he hath provided for us by the gentlenes of our deare mother, a place which we use as an home and habitation; and that no Foxe hole, but thankes be to God, a warm and wel feathered neste, where we have free egresse and regresse."

I have also, by the same author, *A View of Man's Estate*, &c. (London, Bynneman, 1576); to which is appended "A godly aduise giuen by the Author touching marriage." This seems (sheet i. iii.) to be addressed also to a sister — "a woman once a wife, nowe a widowe"; and expresses a good opinion of her experience and judgment.

It is stated in the Biographical Notice, prefixed to the *Works* of Bp. Pilkington (Parker Society edition), that he married, about 1562, Alicia, a daughter of Sir John Kingsmill. In his will, dated 1571, the Bishop appoints his wife executor; but in her stead, should she die, "the Ladie Constance Kingsmill, or George her son;" and also desires his wife to give some token "to Sir William Kingsmill, and her other brothers and sisters, according to her ability."

Richard Fenys (or Fiennes as more recently spelt), recognised as Lord Say and Sele in 1603, is stated by Collins (*Peerage*, vol. vii. p. 21,) to have married "Constance, the daughter of Sir William Kingsmill, of Sidmanton, Hants."

Strype's Index refers also to several apparently of, or connected with, the Sidmanton family.

S. M. S.

Arms of Irish Peers. — Can any of your correspondents answer these questions respecting the arms of the families of the following three Irish peers?

1. Cole, Earl of Enniskillen. The peerages I have been able to consult, with the exception of Burke in his edition for the present year, give the arms: Ar. a bull passant within a bordure sa., charged with eight bezants; on a dexter canton az., a harp or, stringed ar. Burke makes the canton sinister, and divides it per pale gu. and az. Which is the correct coat? And which was borne by Sir John Cole, of Newland, and his son Lord Ranelagh?

2. Parsons, Earl of Rosse. Burke gives the arms, Gu. three leopards' faces or; but in some peerages I find, Sa. a chevron between three rams passant or. Which are the arms now borne, and which were used by the former Earls of Rosse?

3. Loftus, Marquis of Ely. The arms now borne by the family are, Sa. a chevron engrailed ermine, between three trefoils slipped ar.; yet, in Lodge's *Peerage of Ireland*, edited by Archdall, he tells us that Adam Loftus, Abp. of Dublin, ancestor of the present Lords Ely, had in 1566, when Abp. of Armagh, a patent for bearing arms because the arms of his ancestors were not known; and the arms assigned him were, Az. a cross or guttée de sang, between four pellicans vulned.

When were these arms dropped by his descendants? And were the bearings of the Viscounts Ely of the first creation, in 1622, the same as those of the present Marquis? C. R.

Autographs of Goethe. — Has any collector of autographs ever noticed the wonderful variations in Goethe's handwriting? I have a short poem of his, written and signed by himself (on a remarkably small and unwholesome-looking fragment of paper), the authenticity of which I cannot for an instant doubt, as it came from the collection of a gentleman who knew the poet well, and who, even if he had not received the poem from Goethe's own hand, must have known too much about autographs to be deceived. These seven lines of writing, with their signature, correspond very satisfactorily with all facsimiles which have ever come under my notice, provided allowance is made for a certain degree of hurry, and the preternatural greasiness of this paper. On looking over (by particular permission) the small, but valuable, collection of autographs in the Museum at Brussels, I found a very long letter on large quarto paper, purporting to be in the autograph of the poet. Never were two handwritings more different. That in my possession, borne out by all facsimiles, is by no means elegant, and inclines, as most other handwritings do, considerably more towards the right than towards the left, and is not distinguished by any very striking neatness. That in the royal collection at Brussels, however, inclines rather towards the left, and is most exquisitely neat, small, and elegant. I can compare it best (if my memory is not playing me false) to something between the handwriting of Mendelssohn, Methfessel, and Lavater. Moreover, the substance of the letter itself is in favour of its being absolutely an autograph. I was inclined to suspect at first that the letter had been written by another hand, and signed by Goethe himself; but on minute examination, the signature bore every evidence of being written by the same hand as the rest of the epistle. I should be extremely glad of a chance of comparing notes on this point with any one of your correspondents, who takes an interest in autographs. We, most of us, on looking back at our handwritings of but a year back, feel some astonishment at the change which has taken place in them between that period and now; but I doubt if any one would, even at a distance of ten years, deny the authenticity of one of his own letters. Of course I only allude to a formed style of writing, and exclude all cases of change induced by illness or accident. But in these two styles, in which Goethe's handwriting exhibits itself, the *only* point of similarity is the blackness of the ink. I have unhappily forgotten the date of the letter in the Brussels collection, and also the date of my autograph poem; but, to put a Query which I think will comprehend both dates, I will beg permission to ask — Did Goethe's handwriting, in the space of twenty years, vary so much, that, on a comparison of an early with a late specimen, absolutely no points of similarity could be detected? George E. J. Powell.

Bransgrove Family. — Can any of the readers of "N. & Q." give me a description of the arms and crest of the Bransgrove family, who seem to have been long settled in Hanwell, in Middlesex? There are several headstones in the churchyard there belonging to the family. T. F.

H. Campbell. — There was published, in 1826, *The Birth of Bruce, or Countess of Carrick, and other Poems*, by Hugh Campbell, author of *Illustrations of Ossian*, &c. Is he the author of other works, poetic or dramatic? R. Inglis.

Canadian Seigneurs. — Can any of your Canadian correspondents kindly furnish me with a description of the coronets used by those proprietors of French extraction, who hold their lands in that colony by seigneurial tenure? J. Woodward.

Dr. Joseph Ford. — Is anything known of this worthy, who was uncle of Dr. Johnson, and an eminent physician? His name does not appear in Munk's *Roll of the College of Physicians*, nor in the pedigree of the Ford family in Burke's *Landed Gentry*, and Ormerod's *Cheshire*. There was a physician of this name at Stourbridge (where Johnson was *partially* educated), who married (*circa* 1694) Jane, widow of Gregory Hickman. H. S. G.

The Isley Family of Kent. — Can anyone find any traces of the above family between the years 1600 and 1670? The name is variously spelt —Isley, Iseley, Icely, Iceley. L. P.

Cromwell Lee. — Cromwell Lee, son of Sir Anthony Lee of Quarendon, and brother of Sir Henry Lee, K. G., died at Holywell, Oxford, in 1601. His issue settled in Ireland. What were the names of his children? And in what part of Ireland did they settle? X. Y. Z.

Rev. John Lewis. — The Rev. John Lewis, vicar of Margate, and the author of many learned works, has been usually claimed by Bristolleans as one of their eminent natives; and the articles wherein he is the subject in Chalmers, the *Biographia Britannica*, Noble's *Continuation of Granger*, &c., give support to their claims. Hutchins's *History of Dorset*, however, speaking of Poole, says, "John Lewis, M.A., grandson of Mr. Lewis, vicar of Worth, in Purbeck, was born here, but removed to Bristol soon after his birth, and there baptised." (Vol. i. p. 4.) Also, Dibdin, in his *Typographical Antiquities*, makes the like assertion as to the place of his birth, with the additional information that "Mr. Lewis returned to Poole, and there taught grammar, after his early removal to Bristol. Between these conflicting testimonies, I am at a

loss to know which is the true place of this learned divine's nativity; but perhaps some of your kind correspondents can enlighten me on the subject.
J. T.

Macgrath, Bishop Berkeley's Giant. — In M. J. G. St. Hilaire's *Histoire des Anomalies*, (tom. i. p. 185, Paris, 1832,) it is stated on the authority of Watkinson's *Philosophical Survey of Ireland* (1777, p. 187), and of "newspapers of the year 1760," that Bishop Berkeley brought up an orphan child, named Macgrath, on certain principles, with a view of producing a giant, and succeeded; Macgrath (who died at the age of twenty) being, at the age of sixteen, seven feet eight inches in height (at which time Bishop Berkeley was dead). St. Hilaire does not doubt the fact. Where can further particulars, if any extant, of this marvel be found? J. P.

Official Arms. — Wanted, the official arms impaled by the Regius Professors at Oxford and Cambridge? J. Woodward.

Properties of Greek Statues. — It is well known that in the Apollo Belvidere the legs are longer than they are in real life. Is not this more or less the case with Greek ideal statues generally?
Xavier.

Puritans and Presbyterians in Ireland. — I am most desirous of obtaining information about the early Puritan churches or settlements in Ireland, particularly those formed to the south of Drogheda. Several congregations once existed which have now disappeared, as at Aughmacart, Straffon, Rahue, Edenderry, Ballybrittas, Enniscorthy, Wexford, Tankardstown, Youghal, Kinsale, The Leap, Athlacca, and elsewhere. Any records of such churches or of their ministers, &c., would be considered a favour by William Frazer, M.D.
124, Stephen's Green Dublin.

Nathaniel Ranew. — I would esteem it a favour if any of your correspondents could give me some information regarding Nathaniel Ranew, who, in 1673, was a bookseller "at the King's Arms, in Paul churchyard"? and especially whether he was related to Nathaniel Ranew, minister of Little East Cheap, London, afterwards vicar of Felstead, Essex, where he remained until ejected for Nonconformity at the Restoration? The latter was author of a treatise, entitled *Solitude improved by Divine Meditation*, London, 1670; and died 1672. F. S.

C. L. Reddel. — In *Ward's Miscellany* (vol. ii. pp. 507, &c., &c.), there is a dramatic poem of very great merit called "The Vision," by Miss Constantia Louisa Reddel; and in vol. i. p. 620, of the *Miscellany*, a short poem by the same, entitled "Love, Fame, and Honour." From the prefatory notes to the poems, it appears that the author died at the age of seventeen, leaving several volumes of MS. compositions, chiefly poetical. Can any reader of "N. & Q." give further information regarding the authoress and her works? R. Inglis.

Spirituality: Spiritualty. — In the Convocation's address to Her Majesty, the "Spirituality" is named, evidently intending the *Ecclesiastical Body* of Her realm. This may have been an erratum, copied from I know not what other newspaper; but having seen it where a misprint is especially unlikely to escape correction, I venture to ask, Was not "Spiritualty" the proper term?

Johnson thus discriminates the two words: —

"Spirituality. — 1. Incorporiety; immateriality; essence distinct from matter. 2. Intellectual nature. 3. That which belongs to any one as an Ecclesiastic.
"Spiritualty. — Ecclesiastical Body. (Not in use)."

If a term, plainly distinguishing the objective from the subjective condition of the Church, has really dropped into desuetude, it were to be wished that the Lords "Spiritual" had sanctioned its revival. E. L. S.

"Scraps from the Mountains," by Christabel, Dublin, 1840. Who is the author? R. Inglis.

Sidney, Lady Morgan's Arms. — Could any contributor of "N. & Q." favour me with Lady Morgan's paternal bearings? Tristis.

Tom Thumb. — I was a little startled the other day, when I read the following, which I extract from a Chronology of similarly strange and astounding events, contained in an *Almanac* for the year 1692: —

"Since Tom Thumb and Garagantua fought a duel on Salisbury Plain - - - - - 104 years."

In my simplicity I had thought "Tom Thumbs" were of more modern introduction, and was not prepared to find that Barnum's *protégé* could boast such a remote and illustrious ancestry. Pray to what era does the first Tom Thumb belong? V. V. R.

Tithe. — In the printed *Calendarium Rotulorum Patentium*, I find in p. 12, "anno 2, Johannis," the following entry: —

"*Canonici de Loch'*
Decima de mulier' . . . . . Franc'."

What manner of tithe was this? Meletes.

Queries with Answers.

Nonjuring Bishops and their Ordinations. — The following extract from an old *Historical Register* of 1717, may perhaps connect itself not inopportunely with Mr. Macray's valuable and interesting list of nonjuring bishops, as showing the pains that one at least of their number took to insure the fitness of those whom he sent forth

to minister among the scattered flocks of nonjurors. The *Register* is detailing the trial of the Rev. Laurence Howell, M.A., and gives in full his Letters of Orders from Dr. Hickes, nonjuring bishop:—

"By the tenor of these presents, we George Hickes, by Divine permission, Suffragan Bishop of Thetford, make known to all men, that our beloved in Christ, Laurence Howell, Master of Arts, being recommended to us by sufficient testimonials of his probity of life and integrity of manners, laudably qualify'd by his knowledge in the sacred writings, and by his learning, and approv'd by our examiner,—we, the said Bishop, administering the Holy Offices in our Oratory in the parish of St. Andrew, Holborn, in the County of Middlesex, have admitted and promoted him to the Holy Order of Priesthood, and then and there have instituted and ordained him, according to the manner and custom of the Church of England, in this behalf, wholesomely appointed and provided. In witness whereof we have caused our episcopal seal to be affix'd to these presents, the 2nd day of October, in the year of our Lord 1712, and in the eighteenth of our consecration.

(Signed) "George Hickes."

This document was sealed on a label with hard red wax; the seal represented a shepherd with a sheep upon his shoulders, and a crook in his hand, with this motto, "The Good Shepherd." Is the site of Dr. Hickes's Oratory in Holborn ascertained, and was it a building set apart for the purpose, or only part of some house?

C. H. E. Carmichael.

Oxford.

[The ordination of Laurence Howell by Bishop Hickes took place at Samuel Grascome's Oratory in Scroope's Court (afterwards called Union Court), near St. Andrew's Church, Holborn. It was at this Oratory that Henry Gandy and Thomas Brett, sen. received their episcopal orders on June 25, 1716. Ralph (*Hist. of England*, ii. 526) informs us, that "Grascome was interrupted by a messenger whilst he was ministering to his little congregation, in Scroope's Court, near St. Andrew's Church." Again, we learn from Wright's *England under the House of Hanover*, i. 46, that "on the 29th of May, 1716, the anniversary of the Restoration of Charles II., green boughs were carried about the streets, and worn on the person; and there were large meetings at St. Andrew's (to hear Dr. Sacheverell), and at the *Jacobites'* conventi cle in Scroope's Court, over against it." The crosier which had been used by the nonjuring bishops was (in 1839) in the possession of John Crossley, Esq. of Scaitcliffe, near Todmorden. For some notices of the Oratories of the Nonjurors in London, see "N. & Q." 1st S. ii. 351. The discovery of Howell's Letters of Orders, quoted by our correspondent, was quite accidental. Upon information that a treasonable paper, called *The Shift Shifted*, had been recently printed, search was made for it at the house of Laurence Howell in Bull-Head Court, Jewin Street. The Crown messengers there discovered another work, entitled *The Case of Schism in the Church of England Truly Stated*, written by Howell, which denounced George I. as a usurper, and condemned all that had been done in the Church, subsequent to Abp. Sancroft's deprivation, as illegal and uncanonical. All Howell's papers were seized by order of the government, among which were his Letters of Orders, and also "The Form of Absolution and Reception of Converts." For writing *The Case of Schism*, he was tried at the Old Bailey, and sentenced to a fine of 500*l.*, three years' imprisonment, to be whipped, and stripped of his gown by the public executioner. Howell heard this severe and cruel sentence undismayed; the public whipping was not inflicted, and his term of imprisonment in Newgate was shortened by his death, which took place on the 19th July, 1720. His *Synopsis Canonum*, 2 vols. fol. 1709–10, and his *View of the Roman Pontificate*, 8vo, 1712, attest that he was a man of deep learning and research.]

Walker's "Sufferings of the Clergy."—John Walker, the author of *An Attempt to Recover the Numbers of Sufferings of the Loyal Clergy*, professes, in the introduction to that work, an intention of publishing an additional treatise, in which he would examine Calamy's statements respecting the ejected nonconformists. Did he ever fulfil this intention? Or is there any work which enters into a detailed criticism of the numbers, characters, sufferings, &c., of the two thousand Dissenters, replaced by regular clergy in 1662?

W. J. D.

[The Rev. W. D. Macray has discovered among the Rawlinson MSS. nine volumes of Walker's collections for his *Sufferings of the Clergy* (see *antè*, p. 218). Our correspondent should consult the numerous productions of the Rev. Zachary Grey for some curious particulars of the ejected nonconformists; but, as most of them appeared anonymously, we subjoin the titles of a few of them:—

1. A Century of Eminent Presbyterian Preachers; or, a Collection of Choice Sayings from the Publick Sermons preached before the Two Houses, from November, 1640, to January 31, 1648 (the day after the King was beheaded); in which the Seditious and Republican Principles of a great part of the celebrated Assembly of Divines are detected, their flowers of Rhetorick displayed, and their gross ignorance fully exposed. To which is added, An Appendix, with the short Characters of several of these Preachers (who survived the Restoration) taken from Dr. Calamy's *Abridgment of Baxter's Life*. By a Lover of Episcopacy [Dr. Zachary Grey]. London, 1723, 8vo.

2. A Looking-Glass for Schismaticks: or, the True Picture of Fanaticism: in a Summary View of the Principles of the Rebels of Forty-One, taken from their Sermons, Pamphlets, Speeches in Parliament, Remonstrances, Declarations, Petitions, Votes, Orders, and Ordinances. By a Gentleman of the University of Cambridge [Dr. Zachary Grey]. London, 1725, 8vo.

3. The Knight of Dumbleton Foiled at his own Weapon; or, an Answer to a Scandalous Pamphlet, entitled 'The Church of England Secured, the Toleration Act Enervated, and the Dissenters Ruined and Undone.' Addressed by way of Letter to Sir Richard Cocks, Bart. In which the many vile Reflections of that writer upon the Clergy of the Established Church are Confuted, and his gross sophistications, quibbles, and blunders, fully exposed. By a Gentleman, and no Knight [Dr. Zachary Grey]. London, 1723, 8vo.

4. The Ministry of the Dissenters proved to be null and void from Scripture and Antiquity; in Answer to Dr. Calamy's Sermon, entitled 'The Ministry of the Dissenters Vindicated, &c.' Addressed by way of Letter to that worthy Doctor. By a Presbyter of the Church of England [Dr. Zachary Grey]. London, 1725, 8vo.

As the Messrs. Parkers of Oxford have announced a republication of Walker's *Sufferings of the Clergy*, which we regret to find is to be *abridged*, it may be as well to direct attention to sixteen pages of corrections preserved

among William Cole's MSS. in the British Museum (Addit. MS. 5829, pp. 74-89), entitled "Committees during the Grand Rebellion: being MS. notes entered into my copy of Walker's *Sufferings of the Clergy*, taken from some entered into my worthy friend Dr. Zachary Grey's copy of the same book."]

History of Phœnicia.—The following clipping is from *The Athenæum*, Nov. 14, 1835, p. 860. What amount of truth is there in it? —

"A discovery of great historical importance has been made at Oporto. The nine books of 'The History of Phœnicia,' by Philos de Byblos, have been found in the Convent of Santa Maria de Merenhas. This work, of which one book only has been preserved in the *Præparatio Evangelica* of Eusebius is now complete." — *Herald.*

Grime.

[A correspondent in the *Gent. Mag.* for May, 1836, p. 450, remarks, "The expectations which have been holden out by various journals, that the public was soon to be favoured with the entire work of Philo-Byblius, from a manuscript said to have been lately discovered at Oporto, must be disappointed by the assurance of a learned and most respectable gentleman in Portugal, that no such manuscript has been heard of there, and that there is no such convent as the one named in the notice referred to."]

Introduction of Pheasants. — Is it known when pheasants were first introduced into this country? J. Eastwood.

[We fear that this is a query which does not admit of an easy solution. The *Pantologia*, under "Phasianus," says "Cæsar mentions them [pheasants] in Britain . . . among the articles of food, which the rude natives were prohibited from eating, by the institutions of the Druids;" but our copy of Cæsar does not contain this passage. He says, indeed (*De Bell. Gall.* v. 12), "Leporem, et *gallinam*, et anserem gustare, fas non putant; hæc tamen alunt animi voluptatisque causa;" but it would be difficult to prove that by the *gallina* we are to understand the pheasant. Daniel (*Rural Sports*) and Yarrell (*British Birds*) cite Echard's *History of England* to the effect, that the price of a pheasant anno 27 Edward I. was fourpence; and the former states, that pheasants were brought into Europe by the Argonauts 1250 years before the Christian era. On the whole, then, we think it by no means impossible that pheasants found their way into our island before the period of authentic history.]

Adrian IV.—Can any correspondent give precise authority for the *manner* of this English Pope's death? Most of the biographies of him make no reference to the cause of death. A few state he was "choked by a fly"; one, "at the hands of an assassin." James Gilbert.

2, Devonshire Grove, Old Kent Road.

[In a recent work, entitled *Pope Adrian IV., an Historical Sketch*, by Richard Raby, Lond. 1849, 8vo, it is stated that "the death of Adrian happened on Sept. 1, 1159, near Anagnia, in the Campagna, and, according to William of Tyre, in consequence of a quinsy. Pagi relates, that the partisans of Frederic Barbarossa told a story to this effect — that Pope Adrian died by a judgment of God, who permitted him, while drinking at a well, a few days after denouncing excommunication against the Emperor, to swallow a fly, which stuck in his throat, and could not be extracted by the surgeons, till the patient had expired through the inflammation produced by the accident. Adrian, however, did not excommunicate the Emperor at all, but died on the eve of doing so. His body was carried to Rome, and entombed in a costly sarcophagus of marble, beside that of Eugenius III., in the nave of the old basilica of St. Peter."]

Replies.

THE KING'S EVIL.

(3rd S. i. 208.)

Wiseman, in a folio volume, published in 1676, and dedicated to Charles II., refers the regal power of healing this disease to "those secret rays of divinity that do attend kings." But it appears, if *The Tatler* be correct, to have belonged also to the seventh son of a seventh son, however innocent he might be of royal blood.

In an old copy of the Book of Common Prayer, in my possession, "Printed by Charles Bill, and the executrix of Thomas Newcomb, deceas'd 1708," the service "At the Healing" is retained; and as it is possibly new to some of the readers of "N. & Q.," they may be interested in the subjoined epitome of it. It commences with the collect from our present "Order for Communion," beginning "Prevent us, O Lord, in all our doings," &c.; after which follows the Gospel from Mark, xvi. 14—20. In this charge, the words "*They shall lay their hands on the sick, and they shall recover*," are significantly printed in *italick*, as if for greater emphasis. Prayer is then bidden, and the Lord's Prayer offered up; after which the rubrick thus directs the order of proceeding: —

"¶ *Then shall the infirm Persons, one by one, be presented to the* Queen *upon their knees; and as every one is presented, and while the* Queen *is laying Her hands upon them, and putting the Gold about their Necks, the Chaplain that officiates, turning himself to Her Majesty, shall say these words following:* 'God give a blessing to this work; And grant that *these* sick *persons*, on whom the *Queen* lays her hands, may recover, through Jesus Christ our Lord!'"

"¶ *After all have been presented, the Chaplain shall say:* —

"*Vers.* O Lord, save thy servants.
"Resp. *Who put their trust in Thee.*
"*Vers.* Send them help from thy holy place.
"Resp. *And evermore mightily defend them.*
"*Vers.* Help us, O God of our Salvation.
"Resp. *And for the glory of Thy name deliver us, and be merciful to us sinners, for Thy name's sake.*
"*Vers.* O Lord, hear our prayers.
"Resp. *And let our cry come unto Thee.*

These answers are to be made by them that come to be healed.

"*Let us Pray.*

"O Almighty God, who art the giver of all health, and the aid of them that seek to Thee for succour, we call upon Thee for thy help and goodness mercifully to be shewed upon these thy servants, that they, being healed of their infirmities, may give thanks unto Thee in thy Holy Church, through Jesus Christ our Lord. *Amen.*"

The Chaplain, then, standing with his face to-

ward them that come to be healed, repeats the collect from the "Visitation of the Sick," commencing, "The Almighty Lord," &c.; and concludes with the usual benediction.

D. P. (p. 258) is probably not aware that it was incumbent on the parish authorities to make such entries in the Register as that noticed by him.

In the *London Gazette* for 18th—21st Nov. 1672, No. 731, he will find the Proclamation following: —

"His Majesty has commanded that Notice be given, That no Persons whatsoever do come to be Healed of the King's Evil unless they bring a certificate under the Hands and Seals of the Minister and Churchwardens of the Parishes where they inhabit: That they have not been Touched before: And His Majesty Requires, That the Ministers in their respective Parishes do keep a constant Register of such Persons to whom they give these Certificates."

If the efficacy of the royal touch were really believed in, the best "Certificate" that the applicants had never been touched before would lie in the fact that they were still suffering.

DOUGLAS ALLPORT.

It may be useful, not perhaps to S. T., who having investigated the subject may be presumed to be acquainted with them, but to other inquirers, to record in "N. & Q." the following list of works which either specially or incidentally treat of the gift of healing by the royal touch, and all of which, it may be added, are now in my possession: —

1. Tooker (W.), "Charisma, sive Donum Sanationis." 1597.
2. Clowes (W.), "A right fruitful Treatise of Struma." 1602.
3. Laurentius, "De Mirabili Strumas sanandi vi Solio Galliæ Regibus concessa." 1609.
4. "A choice Collection of wonderful Miracles, &c." 1681.
5. Brown (J.), "Adenochoiradelogia." 1684.
6. Morhof (D. G.), "Princeps medicus." 1665.
7. Beckett (W.), "A Free and impartial Inquiry," &c. 1722.
8. Badger (J.), "Cases of Cures of the King's Evil." 1748.
9. Bishop Douglas's "Criterion." 1754.
10. Ennemoser's "History of Magic."
11. Colquhoun's "History of Magic." 1851.

No. 4. I take to be somewhat scarce; it consists of four pages folio, and the full title is, "*A choice Collection of Wonderful Miracles, Ghosts, and Visions.* London: for Benj. Harris, 1681." Among other pieces it contains an account of an extraordinary cure of king's evil by the Duke of Monmouth performed on a girl of Crookham in Somerset, and of another by "Mrs. F——, sister to the duke," on one Jonathan Trot, the son of an apple-woman in Covent Garden, under the direction of a dream. There are also some verses headed "Tom Ross's Ghost to his Pupil the Duke of M., a Canto upon the miraculous Cure of the King's Evil," which ends —

> "The strooker *Graitrix* was a sot,
> And all his Feat-tricks are forgot;
> But *Duke Trinculo* and *Tom Dory*
> Will be a famous *Quack* in story."

I withstand my inclination to do more than simply record the existence of this *brochure*, and beg to commend it to your correspondent as "flavouring" for any work that he may execute on this curious subject.

The *Encyc. Metropol.* says that the form of prayer used in England may be seen in L'Estrange's *Alliance of Divine Offices*, and in the *Register* of Bishop Kennett; it has been traced by Beckett to "an ancient MS. exorcism used for the dispossessing of Evil Spirits." The same authority refers for a very full account of the "the royal gift of healing," as exercised by the Kings of England, to Pettigrew's *Superstitions connected with the Practice of Medicine and Surgery*, and to several other works in addition to many of those included in my list. DELTA.

Extract from the Churchwardens' Accounts in the Parish of Ecclesfield, co. York: —

"1641. Giuen to John Parkin wife towards her trauell to London to get cure of the Euill which her soone Thom is visited wth all 0 . 6 . 8."—*Hist. of Ecclesfield* (Bell & Daldy), p. 39.

J. EASTWOOD.

CHRISTOPHER WANDESFORDE.

(3rd S. i. 271.)

To what was given in the answer appended to the Query of H. L. T. may be added, that Lodge, in his *Irish Peerage* (vol. iii. p. 198), says, not that "the fate of his friend Lord Strafford," &c., but that, "having quick intelligence how affairs were carried against Lord Strafford, *the apprehension of his troubles, and of those which were likely to ensue in both kingdoms*, affected him to such a degree, that 3 December, 1640, he departed this life suddenly."

Perhaps H. L. T., and other readers of "N. & Q.," may like to know something of the present state of the ancient house of the family.

It stands in the parish, and bears the name of Kirklington; and is in the North Riding of Yorkshire, a few miles north of Ripon. The Lord Deputy appears, in Dugdale's *Visitation* of 1665, as father of the then head of the family of "Wandesford of Kirklington." I saw the house in September, 1860. An old tenant, then living in it, said, that about the time when he came to Kirklington, a steward had pulled down a large part, including the hall; had sold the materials, and

fled to America with the money. The lead had produced 100*l.* The part pulled down extended from the present east face of the house, at the north-east corner, in the direction of the neighbouring mill.

Only one room remains of any visible interest. It is a square room of good size, up one flight of stairs. One window looks to the mill, one other looks southward. It is pannelled. Over the fireplace, which is in the west wall, is a finely-carved shield, enclosed by the garter. The shield is eleven inches high and eight inches and a half across. It is ensigned with a barred helmet, placed sideways. The helmet has lambrequins; and at the top of the helmet is a space, where probably the crest once stood. The supporters are very like lions, but are, no doubt, the mantigers which belong to the family of Hastings. This achievement is set in a parallelogram, forming part of the pannelling.

The shield shows thirty quarters in five rows of six. The first quarter is Hastings, a maunch. The last two, 29 and 30, are filled by Le Despenser. All are carved, and none are coloured.

These must be the arms of Henry Hastings, third Earl of Huntingdon, K.G., 1579; the 346th knight in Guillim's list. This earl was contemporary with the decorator of the room. The earl died in 1595, five years after his friend. The decorator of the room was, I conclude from the arms which I proceed to mention, Sir Christopher Wandesforde, who married Elizabeth, daughter of Sir George Bowes of Stretham. The Lord Deputy was their grandson.

The ceiling and cornice of the room are of plaster. The ceiling has *renaissance* pendents, and enrichments in high relief, pomegranates, shells, lizards, and monstrous animals. It has also four shields. Two, opposite each other, are: Per pale, baron, a lion rampant double-queuè, *Wandesforde;* Femme, ermine, three bows strung, erect, side by side, *Bowes.* The other two shields have each the same six quarterings: Wandesforde, Musters, Colvile, Norton, Fulthorp, and, on a bend, three pheons. The crest, on a wreath, a church with a spired tower. Motto, below the shield: "Tout pour l'Eglise."

The enrichments of the cornice are of the same kind as those of the ceiling, but it has no shields of arms. Between two small arches in it are the initials C. E. W.: the W. being placed above, and between the C. and E. These are, no doubt, the initials of the Lord Deputy's grandfather and grandmother.

From the house we can follow Sir Christopher to his grave. In the south, or Wandesforde aisle, in Kirklington church, against the south wall, and so close to the east wall as to trespass on the site of their chantry altar, is his monument — sufficiently ugly and cumbersome. His figure lies at full length on a high slab. This is the inscription: —

"Memoriæ
Christophori Wandesford militis, Qui obiit 11mo die Jvlii anno Dñi 1590, anno Ætatis svæ 42do.
Hic jacet ille Deo, Patriæ qvi vixit, amicis,
Dvm patriæ et charis sivit adesse Devs.
Nvnc tvmvlo corpvs, nvnc solv nomen amicis
Et Patriæ svperest. Spiritvs ipse Deo."

Wandesforde, Wandesforde impaling Fulthorp, Musters, and Wandesforde impaling Bowes, are placed below his figure. On a shield above him are the six quarterings, as on the shields in the ceiling of the room in the house. D. P.

Stuarts Lodge.
Malvern Wells.

The Use of the Verb "Matter" (3rd S. i. 290.) — "It matters not" is quoted in no less common a book than Johnson's *Dictionary*, from Ben Jonson, who died just about the time that Locke was born. It is in the *Catiline*, Act IV. Sc. 3, p. 638, of the edition of 1640.

Lyttelton.

Hagley, Stourbridge.

Fossils (3rd S. i. 148, 238.) — I am afraid J. C. J. will not find the required information in the answer of M. W. B., especially as it is rendered almost unintelligible through errors in paragraphy and punctuation.* By merely fixing his specimens in a box, J. C. J. will neither soften the rock, or render the fossils less friable. Would not hot water, carefully and repeatedly used, effect the first of these objects? I remember to have read, in connexion with Layard's discoveries, of a most interesting process, by which decomposed ivory was restored to comparative soundness. Could not something of the kind be used to agglutinate and render more compact the soft carapaces of these fossil tortoises?

Douglas Allport.

Rutland: County or Shire (3rd S. i. 111, 197.) — It is certainly true that in a constitutional point of view there is no difference between a *county* and a *shire*. It is nevertheless an undoubted fact, that there are some counties that are called *shires*, and others that are not; and I am not aware of any instance in England of a county being called a *shire*, unless it originally formed part of one of the larger Anglo-Saxon kingdoms, Wessex, Mercia, or Northumbria. Rutland formed part of Mercia, and we might therefore expect it to be a *shire*, but it is not so styled in Domesday Book.

I would beg to ask on what authority Mr. Stevens supposes Rutland to have been made a

* [M. W. B. has written to us to explain this. The period should be placed after "Paris," not after "it."— Ed. "N. & Q."]

county in the reign of Alfred the Great? The *Penny Cyclopædia* (vol. xx. p. 277) speaks of Rutland as being first mentioned as a county in the reign of John. I cannot but think that this is a mistake. But I apprehend it is very doubtful whether any part of the kingdom of Mercia was broken up into counties in so early an age as that of Alfred. CLIO.

Wright's *History and Antiquities of Rutlandshire*, p. 1, published in 1684, says: —

"Rutland, as it is now limited, was not a county of itself at the time of the Norman Conquest, and that a great part of the towns, those especially which lie on the south limits of this *shire*, did at that time belong to the county of Northampton, and as part of that county they are to be found under the title of Northamptonshire in the general survey taken in the reign of William I., commonly called *Domesday Book*. The other towns now belonging to this *county* were at that time in some sort appertaining to the county of Nottingham."

STAMFORDIENSIS.

UNIVERSAL SUFFRAGE (3rd S. i. 197.) — Universal suffrage was the custom in England just as in Athens formerly every man had, and in the southern states of North America every man has, the franchise; that is to say, except slaves and strangers. So formerly in England all "liberi et legales homines" had the right of suffrage. Their modern representatives have it still. The serf and villein had it not. Their representatives in modern English society are, for the most part, perhaps, without it. Probably the proportion of adult Englishmen, who, in the days of so-called universal suffrage, possessed the franchise, to those who were without it, was a good deal smaller than it is now. LIBER ET LEGALIS HOMO.

ALL HALLOW EVEN (3rd S. i. 223.) — The fired straw noted by Dugdale (the famous "clears" seen zig-zagging the mountains of Mourne on the night of O'Connell's liberation), as being carried round his corn by the master of a family, was meant to ward off witchcraft, and thereby preserve the corn from being spoiled. In Scotland, on Hallowe'en, the red end of a fiery stick is waved about in mystic figures in the air to accomplish for the person the same spell. Red appears to be a colour peculiarly obnoxious to witches. One Hallowe'en rhyme enjoins the employment of

> "Rowan tree and red thread,
> To gar the witches dance their dead," —

i. e. dance till they fall down and expire. The berries of the Rowan tree (mountain ash) are of a brilliant red. The point of the fiery stick waved rapidly takes the appearance of "red thread."

SHOLTO MACDUFF.

CURIOUS CUSTOM AT WALSALL (3rd S. i. 223.)— The following is extracted from White's *History of Staffordshire*, p. 645; and I will add that the population of Walsall and Rushall now reaches nearly 39,000, and that it would require 160*l.* to pay the penny a-piece, besides the cost of distribution: —

"Mollesley's Alms-houses, in Dudley Street, Walsall, consist of eleven dwellings, for as many poor women, and were erected by the corporation in 1825, in lieu of an ancient annual payment, called Mollesley's Dole, which the corporation, till that year, were accustomed to make of a *penny a-piece* to all the inhabitants of the parish of Walsall, and of the adjoining parish of Rushall. Three persons were employed to make this distribution, who began on New Year's Day, and went through the parishes, giving a penny to every inmate of every house, whether permanently or accidentally abiding there. Plot says the earliest mention of this dole is in the 36th of Henry VIII., when 7*l.* 10*s.* 6*d.* discharged it; but from 1799 till the time of its cessation, it required about 60*l.* a-year to satisfy all the claimants, and pay the expenses of the distribution. There are various traditions respecting this penny dole, but they all concur in attributing it to one *Thomas Mollesley*, from whom an estate at Bascote, in Warwickshire, was derived in 1451, and is still possessed by the corporation. The donor, in granting this estate to the corporation, charged it with the annual payment of nine marks to the Abbot of Hales Owen, 'who should keep one mark for his labour, in *distributing* the remaining eight marks, at the *obit* of the said Thomas Mollesley at Walsall, for the souls of the said Thomas and Margery his wife, and others; and this by the oversight of the vicar of Walsall, and of all the chaplains of the *Guild of St. John the Baptist*, of the church of Walsall.' The eight marks above named were no doubt the origin of the dole, and would, before the Reformation, be amply sufficient to supply a penny a-piece to all the parishioners, or at least to all who repaired to the church on the obit day, to pray for the souls of the donor and his wife, — a superstitious custom which caused the estate to be seized by Henry VIII. when he suppressed the monasteries. The estate remained with the crown till Queen Elizabeth, in the 28th year of her reign, granted to certain persons in trust, as it is supposed, *for the use of the corporation and commonalty of Walsall*, certain premises in Walsall, including the Town Hall, and also all lands, tenements, &c., lying in the villages and fields of Bascote, Itchington, and Stockton, formerly parcel of the possessions of Thomas Mollesley of Walsall (together with other lands in Walsall and Rushall); and also all rents, services, &c., in as full and ample a manner as any abbot, prior, master, dean, bishop, presbyter, chapter, chaplain, or other person or persons, had at any time theretofore enjoyed the same."

T. J. BUCKTON.

Lichfield,

ORANGE BUTTER (3rd S. i. 205.) — This item, which occurs so frequently in the Duchess of Grafton's account-book, appears to perplex HERMENTRUDE quite as much as the word *butter* does the undersigned, and if this *note* will be taken as a *query*, possibly some kind writer will enlighten me from what root comes the word *butter?*

In the meantime I will explain *orange butter*. This article is nothing more than what is in our day known as *Pommade-à-la-Fleur d'Orange*. This article has been made for many centuries in Italy, and in the South of France, on the torrent Var, together with other butters — as *Jasmine Butter*, *Violet Butter*, &c., and to an extent almost

beyond belief. The returns being for Grasse and Cannes, the chief seats of the manufacture, 100,000 kilogrammes annually.

The general introduction of the word *pomatum*, in place of *butter* in England, is of comparative recent origin. The Greeks and the Romans used butter derived from milk as an ointment; and to this day it is sold in Spain by medical men for outward application as an unguent. The flower-scented butters are used throughout the civilised world for anointing the hair, and it was doubtless for this purpose her Grace the Duchess of Grafton employed it. These flower-scented butters are made by infusing the fresh-gathered flowers in purified grease; also by spreading grease on glass trays (*châsse-en-verre*), and then sprinkling the flowers over the grease, changing the blossoms repeatedly for several days. The grease absorbs the odour given off by the flowers as an hygrometric salt absorbs water from the air. Grease thus perfumed becomes the medium for procuring the scents now found at every perfumery factor's. Thus the Orange Butter, the Jasmine Butter, &c. is cut up fine, and put into pure alcohol; the grease does not dissolve, but the odorous principle is all extracted by the spirit. These are the perfumes of our day of such and such a flower.

Septimus Piesse.

Turgesius the Dane (3rd S. i. 150, 217.) — The name of Tourgis is of very ancient date in the Channel Islands, and is not yet extinct. Among the Records of the *Placita Coronæ* of the 28th Edw. I., Nicholas Turgys appears as one of the Jurats of the Royal Court of Jersey. In the Extent of the Island of Guernsey made in the 5th Edw. III., and in the Record of *Placita Coronæ* of the same year, Radulphus Tourgys is found as one of the *Douzaine*, or Jury of St. Peter-Port. One of the forts recently erected in Alderney is called Fort Tourgie (so misspelt by the Royal Engineers) from the ancient appellation of the locality — Tourgy — where it is situated. The above facts are sufficient to prove a respectable antiquity for the name in Normandy, and Turgesius is a very likely form for it to have assumed in Latin. Whether the Normans were Danes or Norwegians is still undecided, but one thing is certain — that their poet Wace calls the language they spoke *Daneis*. De Mareville.

Scripture Paraphrase (3rd S. i. 134.) — For my part, I feel much obliged to J. R. C. for giving us a copy of Zozimus's doggrel on the finding of Moses. I often wished for an attested copy; and I hope he will be able to give "Mary in Agypt" (Egypt) also.

Many a bit of fun I had with Zozimus when I was a boy; but I suppose he is dead, and, judging from his popularity amongst the lower classes, I presume had a public funeral. He was a special favourite with the market-women of Bull Alley, in consequence of his pertinacity in declaring that "St. Patrick was born in Bull Alley in this city."

George Lloyd.

Army and Navy Lists (3rd S. i. 198.) — I should be much obliged if J. M. would have the goodness to state whether in the *Towns of Warr, Castles, Bulwarks and Fortresses in England*, 1588, there is any mention of the islands of Scilly, Guernsey, and Jersey. Meletes.

Tankerville (2nd S. xii. 190, 355.) — There seems no doubt that the escutcheon of pretence borne by Sir Henry Grey, Lord Powis, and described by Selrach "a bordure charged with roundles," is, as suggested by Meletes, the arms of Tankerville, viz. — "Gules, an inescutcheon argent, within an orle of eight cinqfoils, ermine," but these are said to have been first borne by "Sir William de Tankerville, who being sent by King Henry I. against the Earl of Leicester (Robert de Bellomont), in Normandy, then in rebellion (which earl bore, "Gu. a cinqfoil erm."), and overcoming him received on his return home this addition to his own arms (which were, "Gu., an inescutcheon arg.") an orle of eight cinqfoils erm." (*Vide* Arch. Barrington's *Lectures on Heraldry*, p. 78, pl. n. No. 3.) Cf. also the arms of Chamberlayne derived from the Norman Counts of Tankerville, viz. "Gu. an inescutcheon arg. within an orle of mullets or." — Hugh Chamberlen, "the celebrated Court physician, *temp.* King James II. and Queen Anne," bore "Cinqfoils arg." in place of mullets. Henry W. S. Taylor.

Arms in Noble's "Cromwell Family" (3rd S. i. 109, 179.) — I would suggest to H. S. G. that the arms in question should be sought for among the alliances of *male* members of the Cromwell family, — the connection with that of Palavicini (or Paravicino) being by females, the arms of that family would not be *impaled*, as in the instance quoted, but borne on the *husband's* or *dexter* side of the shield. In the somewhat imperfect pedigree given under "Cromwell of Cheshunt," in Burke's *Landed Gentry*, Sir Henry Cromwell is stated to have married *twice*, but only the name of the first wife, Joan Warren, is given, — may not the arms referred to be those of the second wife? and, query, who was she? Again, in the same account, Sir Oliver, the eldest son of Sir Henry, is said to have married, secondly, "Anne dau. of Egidius Hiffman of Antwerp," (who was also *widow* of Sir Horatio Palavicini), — may the coat under inquiry be that of Hiffman? I cannot trace the name in any English work on Heraldry to which I have access.

Henry W. S. Taylor.

Taylor Family (2nd S. xii. 519; 3rd S. i. 75, 137.)—I am obliged to your correspondents who

have kindly noticed my inquiries,—the main subject of which, however, still remains unanswered. I am still anxious to know, chiefly, what arms were borne by Dr. Rowland Taylor, and what became of his descendants? some of whom, at least, it is believed, as already stated, remained in Worcester, and one daughter (or, more probably, grand-daughter) became the wife of Dr. John Prideaux, who was Bishop of Worcester 1641—50. Did others migrate, as suggested, into the neighbouring counties? or do any traditions exist, tending to establish such a fact, in the more immediate localities bordering on the precise spot of their settlement, Worcester? where, as shown, the name is to be found as late as the first half of the last century. The descent of Bishop Jeremy Taylor from the martyr Rowland is assumed by his biographers, but, I believe, without any direct evidence in proof of such connection. Are any particulars extant of the parentage and extraction of Rowland Taylor? That "he was born near the end of the fifteenth century at Rothbury, Northumberland, near the birth-places of Ridley, Bernard Gilpin, and Dean Turner," seems all that is known on this point; but, from his after-career, it may reasonably be hoped that something more may be preserved, either oral or written; and, in the hope of eliciting this, with the editor's kind permission, I venture to renew the inquiry. I would just add, with reference to the reply of P. P. (p. 137), that it was not to the *present* members of the Bifrons family I referred in my previous inquiry, but to any other descendants (if such exist) of Nathaniel Taylor (or Taylour), the progenitor of that house, who was M.P. for Bedford and Recorder of Colchester, *temp.* Commonwealth, and of whose family of eighteen children (besides John, who settled at Bifrons), Burke only states that several died young. This family, although located in Kent, the same authority states, came originally from Whitchurch, in Shropshire. The arms of Taylor quartered by the Mynors family of Treago, now merged in that of Rickards, are stated in the *Supplement* to Burke's *Armory* (*s. v.* Rickards of Evengobb, co. Radnor) to be those of Taylor of Broadheath (co. Hereford), but no blazon is given. In the pedigree of Greenly of Titley Court (Burke's *Hist. of Commoners*, vol. i. p. 293), it is, however, recorded that the only child of Nicholas Taylor of Broadheath, Herefordshire (by Dorothy, daughter by a third marriage in 1682 of John Greenly, Esq. of Titley), married the Rev. John (or James) Ingram of Burford, whose co-heiresses married into the families of Pateshall and Dansey. The arms borne by Bishop Taylor and many other existing families — the escallop shells on a chief, — bear a striking resemblance to those of Tailbois or Tailboys ("Lord of Hurworth, co. Durham"), viz. "arg. a saltire gu., on a chief of the second 3 escallops of the first." Is this resemblance accidental only? The descent from the Norman Baron *Taillefer* is claimed by the Taylors of Pennington.

HERALDICUS.

S.T.P. AND D.D. (3rd S. i. 231.)—There can, I think, be no doubt but that S.T.P. means S. Theol. Professor, just as S.T.B. means S. T. Baccalaureus. V.D.M. (Verb. Divin. Minis.) is the affix which the preacher, as distinguished from the divine, attaches to his name.

Your correspondent will bear in mind, that the higher University degrees are, in theory, not so much titles of honour as titles to offices. A University is made up of Chancellor (who presides), Masters (who teach), and Scholars (who learn).

The Bachelor in Arts, or in a faculty, when admitted to profess and teach that of which he has been a student, is denominated Master, Doctor, or Professor. Every D.D., for example, is a Professor of Divinity, though one particular D.D. may be designated as the Queen's; another as the Norrisian Professor of Divinity, and so forth.

Even in comparatively recent times there were efforts made to enforce the ancient University rule, that those who had been admitted to *profess* art as a faculty should, for a certain space of time (five years if professing arts, two if professing a faculty), exercise themselves in the actual discharge of their professed functions.

A NON-REGENT.

I always understood at Oxford that S.T.P. means Sanctæ Theologiæ Professor, and D.D. Doctor of Divinity; the former being the Latin, the latter the English term, for that degree in Divinity; *exempli gratiâ* —

Ioannes Tuckett, S.T.P.
John Tuckett, D.D.

S.T.P. (Oxon.)

ARMS OF WILKES (3rd S. i. 217.) — Was John Wilkes descended from the Staffordshire family? My impression has been that he was in no ways connected with it. Yet to Wilks, of Wolverhampton, was given, at a Herald's Visitation in the reign of Elizabeth, the coat: Or, a chevron gules between three ravens' heads erased, proper. I believe that Wilks, of Wolverhampton, was an offshoot of Wilkes of Willenhall. Of that family (Wilkes of Willenhall), originally settled in Hertfordshire, and thence removed into Staffordshire, a full account was given by Dr. Richard Wilkes in his *History of Staffordshire*. ONE OF THE FAMILY.

THE PRIVILEGE OF BEING COVERED IN THE ROYAL PRESENCE (3rd S. i. 208.), of which S. T. writes, is, I believe, always asserted by its possessor, Lord Kingsale. It is, if I mistake not, the rule that Lord Kingsale should, as a matter of privilege, just cover; and then, as a matter of

courtesy, uncover his head. The story, to which S. T. refers, is to the effect, that once upon the occasion of Lord Kingsale exercising before George III. his ancient privilege, the King's address to him was: "Lord Kingsale, I do not dispute your right of standing covered in my presence; but, my Lord, there is the Queen."

BUTLER ABOO.

Speaking of Christopher Brown, who was High Sheriff of the county of Rutland, 8 & 16 Hen. VII., and 1 Hen. VIII., Kent, in the *Banner Display'd*, vol. ii. p. 625, says: —

"This Christopher came over with Henry VII., and assisted him against Richard III., for which good service King Henry VIII. granted a Patent to his son Francis to excuse him from ever bearing the office of Sheriff or Escheator, and from serving upon any Jury at the Assizes, &c.; and also *giving him Liberty to be covered in the Presence of the King himself*, or any of his Nobility."

JOHN WOODWARD.

FOILLES DE GLETUERS (2nd S. xii. 347; 3rd S. i. 98.) — In the dialect of Norman-French, spoken in the Island of Guernsey, the name of the yellow iris, or corn-flag (*Iris pseudacorus*), is *glajeur*; in French, *glaïeul*. If, as is not improbable, the letter "*t*," in the word *gleteurs*, has, by an error of transcription, been substituted for "*j*," the words may be considered as identical.

DE MAREVILLE.

THE SHAMROCK (3rd S. i. 224.) —

"A SHAMROCK.

"*For the* hortus siccus *of an English Lady.*

"A shamrock for a lovely English maid,
And gathered in the gloom of Christmas even,
When evil spirits in the deep are laid,
And gentle fays to haunted ken are given.

"Druids revered it; and in after age,
When scorn was all the Missionary's meed,
Patrick appealed to Nature's dewy page,
And by this triune symbol proved his creed.

"Symbol alike of fair Victoria's sway,
Three realms engrafted on one royal stem—
No rebel hand shall sever one away,
Nor snatch the emerald from her diadem.

"Fair girl! When you possess this tiny guest,
Amid your gay anatomy of flowers,
Remember Who pronounced the humblest best,
And think on Ireland in your Saxon bowers.

"Thus alway may the bloom of York abide
In snow unwrinkled on that forehead meek;
Nor ever sentiment of shame, or pride,
Deepen Lancastrian roses on your cheek.

"JOHN LOCKE, Dublin."

The above graceful and ingenious stanzas aptly illustrate the popular Irish tradition, related in the mythic controversy between Ossian and St. Patrick, of the latter having converted the heathen bard by producing a shamrock, as symbol and proof of the Trinity. They appear in *Beautiful Poetry*, vol. vi. p. 350; and were written by a gentleman whose pen has been busy on far different and more useful themes. JEANNETTE.

Dublin.

LONG SERMONS (3rd S. i. 256.) — Barrow is said once to have preached three and a half hours (Pope's *Life of Bishop Ward*, quoted in Abraham Hill's "Life of Barrow," prefixed to the Oxford edition of his *Works*, 1830, i. xxi.)

I think it is in *Old Mortality* that the horrible test of a man's religious earnestness is suggested by some Puritan: "Can he sit *six hours on a wet hill-side* listening to a sermon?"

A magnificent Christmas-Day sermon of Massillon, on the Divinity of Christ, is as long as many essays. LYTTELTON.

Hagley, Stourbridge.

SQUEERS AND DO-THE-BOYS' HALL (3rd S. i. 212.) —If Mr. Warner and Mr. Dickens both drew from life, as there is reason to believe they did, the resemblance between them is easily accounted for.

In my younger days, I remember to have read over and over again — I think in the now defunct (?) *Morning Chronicle* — the advertisements of these Yorkshire schools, one of which, at Greta Bridge, was conducted by a Mr. "W. Squires"; and, as his house of business was the Saracen's Head, we can hardly wonder that legal proceedings against Mr. Dickens were threatened on this score.

My present object, however, is merely to drop a hint for those who inveigh so bitterly against novels and novel readers. What has swept from the columns of our daily journals these mendacious and mischievous advertisements, and put down these horrible schools? There can be but one answer to the question.

Just at the time that *Nicholas Nickleby* was appearing, one of our first-class West India firms received, from a constituent in Jamaica, a consignment of two youths, accompanied by a request that they might be sent to one of the Yorkshire schools, described in such glowing colours in the public prints. In the very nick of time, the description of Do-the-Boys' Hall fell into the hands of one of the partners, and was, of course, instantly fatal to the proposition. Would a solemn dissertation on the duties of education, or a homily from the pulpit, have done its work so well?

DOUGLAS ALLPORT.

STANZA BY GEORGE HERBERT (3rd S. i. 249.) — I am surprised at the Note in p. 249 of last number of "N. & Q."

The stanza by George Herbert is no "alteration of the poem entitled 'Sunday,'" in which there is hardly anything at all like it: it is the first stanza of those on "Virtue" (p. 80 of the sixth edit. [12mo.] of the *Poems*, Cambridge, 1641);

and the only alteration is the very impertinent intrusion of the words, "with all thy sweets," in the fourth line. LYTTELTON.

Hagley, Stourbridge.

INTERMENTS IN DONNYBROOK PARISH, NEAR DUBLIN (2nd S. xii. 470.) —

No. 5. "Mr. Macquea, Minister, 23rd April, 1729."

Rev. Thomas Maquay, born in Dublin about 1694; educated by the Dublin Presbytery, and ordained colleague to Rev. Mr. Synclare, in the Presbyterian church of Plunket Street; died Jan. 27th, 1729; his widow afterwards married Dr. Leland. W. F.

TITLE-PAGES (3rd S. i. 250.)—The first of the two titles, for which E. D. inquires, is —

"Reflections upon the Devotions of the Roman Church, with the Prayers, Hymns, and Lessons themselves, taken out of their *Authentick Books*. London: R. Royston, 1674."

It is anonymous, but is well known to be by Bp. Simon Patrick. G. M. G.

SIR WILLIAM SACKVILLE (3rd S. i. 242.) was the third son of Thomas Sackville, Lord Buckhurst, K.G. (afterwards the first Earl of Dorset). He was born about 1569; was knighted by Henri IV. in Oct. 1589; served under the Earl of Essex at the siege of Rouen, in 1591; and lost his life during that campaign. (Coningsby's *Journal of the Siege of Rouen*, 45, 77.)

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FAMILY REGISTERS (3rd S. i. 248.) — Messrs. Shaw, of No. 4, Fetter Lane, supply books of forms and instructions for the purposes of official registration. Messrs. Barritt, 173, Fleet Street, have for sale private forms for the Family Bible.

JAMES GILBERT.

2, Devonshire Grove, Old Kent Road.

CLINICAL LECTURES (3rd S. i. 248.) —

"*In Symmachum.*

"Languebam: sed tu comitatus protinus ad me
Venisti centum, Symmache, discipulis.
Centum me tetigere manus Aquilone gelatæ.
Non habui febrem, Symmache, nunc habeo."

Martialis Epig., v. 9.

H. B. C.

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Notices to Correspondents.

Owing to the necessity for publishing "N. & Q." *on Thursday, we are this week compelled to omit our usual* Notes on Books.

Among other Papers of interest which will appear in our next Number, will be found Proclamation for the Apprehension of Bothwell; Extracts from the Registers of the Stationers' Company, *by Mr. Collier*; Gunpowder Plot Papers, *&c.*

H. G. *and* S. A. C. *We have letters for these correspondents. Where shall we forward them?*

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J. G. WAINWRIGHT. *The line* "*Too wise to err, too good to be unkind,*" *is by the Rev. John East, of St. Michael's, Bath. It occurs in* Thoughts of Peace for the Christian Sufferer, 1843. *See* "N. & Q." 2nd S. x. 434.

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LONDON, SATURDAY, APRIL 26, 1862.

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Notes.

THE REGISTERS OF THE STATIONERS' COMPANY.

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viij° Augusti [1592].—Richarde Jones. Entred for his copie, under thandes of the Archbishop of Canterburie and Mr Watkins, *Pierce Pennilesse his supplication to the devill* . . . . . vj^{d}.

[This was perhaps the most popular tract at that period published. Thomas Nash, the author of it, himself tells us, that in the first year, it was six times reprinted, and we have three of the earliest editions before us. We exactly copy the title-page of the first, above entered: — "Pierce Penilesse his Supplication to the Divell. Describing the overspreading of Vice and the suppression of Vertue. Pleasantly interlac'd with variable delights: and pathetically intermixt with conceipted reproofes. Written by Thomas Nash, Gentleman. —London, Imprinted by Richard Jhones, dwelling at the Signe of the Rose and Crowne, nere Holburne Bridge. 1592." 4to. In the second impression Nash complained of the ostentatious and self-applauding title-page, and it was reprinted by Abel Jeffes, without any puff. As it refers to the death of Rob. Greene, we may be sure that it came out subsequently to Sept. 1592; but as it was carefully republished by the Shakespeare Society in 1842, it is not necessary here to say more.]

xxj° Augusti.—John Danter. Entred for his copie, &c. a booke intituled *The Repentance of a Conycatcher, with the life and death of —— Mourton and Ned Browne, twoo notable conycatchers, The one latelie executed at Tyborne, the other at Arx in Fraunce* . . . . . vj^{d}.

[The exploits of Ned Browne are referred to in several contemporaneous tracts: he was probably not the rogue executed in France, regarding whom we recollect no other notice.]

xxij° die Augusti.—John Kydde. Enterd for his copie, &c. a booke of *The true reporte of the poisoninge of Thomas Elliot, Tailor of London, &c.* . . . . . vj^{d}.

[As John Kydde was the publisher of this "book," it is not at all unlikely that Thomas Kydde, the dramatic poet, was (as he had been of the tract on the murder of Bruen) the writer of it. It has not, we believe, survived, nor have we any other account of the murder.]

viij die Septembr. — John Wolfe. Entred for his copies theis twoo ballades followinge — viz. *The historye of Susanna, beinge the xiijth chapter of Danyell* . . . . . vj^{d}.

The lamentation of a mayde that throughe her owne follye did suffer her self to be stollen awaie with a yonge man . . . . . vj^{d}.

xx° die Septembr. — Willm. Wrighte. Entred for his copie under Mr Watkin's hand, uppon the perill of Henrye Chettle, a booke intituled *Greene's Groatsworth of wyt, bought with a million of Repentance* . . . . . vj^{d}.

[This is the original entry of the celebrated Shakespearian tract, in which our great dramatist is called "the only Shake-scene of a country," and which occasioned much discussion and personal animosity. We shall presently meet with the registration of a production called *Kind-heart's Dream*, by Chettle, in which he endeavoured to make amends, and to explain the circumstances under which the publication of Greene's *Groat's-worth of Wit* took place. These circumstances are now so well known to all readers of Shakespeare that we need not enter into them. The death of Robert Greene, in Sept. 1592, gave rise to several angry publications by Harvey, Nash, &c.]

22 die Septembr. — John Charlewood. Entred for his copie &c. theis thinges followinge, viz.:

A ballad intytuled *A pleasant communication betwene a yonge man, a howsholder, and his love hee wooed for his wief* . . . . . vj^{d}.

Item, another Ballad begynninge thus: —

Yf weepinge eies or inwarde bleedinge harte,
Yf outwarde signes are showes of hidden smarte,
&c. . . . . vj^{d}.

Item, a little Booke intituled *Dyana, the prayses of his mistres, in certen sweete Sonnets, &c.* . vj^{d}.

[The second of these "ballads" is known, and one copy of it is in the Pepysian Collection; but the most important portion of the registration is the last, of a work which obtained great distinction, by Henry Constable. His "Diana" was printed in 4to, 1592, under the subsequent title — "*Diana. The praises of his Mistres in certaine sweete Sonnets.* By H.C.—London, Printed by J. C. for Richard Smith: and are to be sold at the West dore of Paules. 1592." The initials J. C. are of course those of John Charlewood. This edition (of which only a single copy is known) consists merely of twenty-two Sonnets headed *Sonnetto primo, Sonnetto secondo*, &c.;

but they are introduced by a sonnet "To his absent Diana," which is found in no other exemplar, and which we would therefore copy, if our space were sufficient. A brief address "To the Gentlemen Readers" informs them, that the sonnets had been "left as orphans," and that "beeing left desolate they sought entertainment" at the hands of the lovers of poetry. Between the two latest sonnets is inserted "A calculation upon the birth of an honourable Ladie's daughter, borne in the yeare 1588, and on a Friday." The work, with some changes and additions, was republished in 1594, 1597, and 1604. The "honourable Lady," whose daughter was born in 1588, was Lady Rich, a circumstance that does not seem to have been generally known.]

2 Octobris. — Mr Woodcocke. Entred for his copie, &c. a booke entituled, *The thirde parte of the Countesse of Pembroke's Ivye churche, called Amintas Dale* . . . . . vj[d].

[By Abraham Fraunce, and published by Woodcocke in 1592, 4to—a very rare, but very worthless production. The author, as we have elsewhere stated, was much indebted to the Sidney family for his education and position in the world.]

vj[to] die Octobr. — John Danter. Entred unto him for his copie, &c. *The repentance of Robert Greene, M[r] of Arte* . . . . . vj[d].

[This tract is imputed by the Rev. Mr. Dyce to Greene (i. cviii), but it appears to have been written by Luke Hutton, who was afterwards executed for robbery. He himself acknowledged the work in the dedication to a piece he published prior to 1600, where he alludes to the death of Greene in his address to the Readers.]

Abell Jeffes. Entred for his copie, *The first Third and Fourth partes of Gerillion, &c.* . vj[d].

[Most probably these parts of this French romance of chivalry were entered for translation, as we have seen (p. 242), was the case with *le second Livre* of it on the 8th August preceding.]

Abell Jeffes. Entred for his copie, &c. *Chaucer's woorkes*, to print for the companye . . . vj[d].

[If this were an entry of what is usually known as Speght's *Chaucer*, it did not come out until 1598, and then it was "Printed by Adam Islip at the charges of Thomas Wright." Some copies have at the bottom of the title-page, "Impensis Geor. Bishop, Anno 1598"; and very likely each of the stationers concerned (for the book was the undertaking and property of the Company) had his name placed at the bottom of the title-page of the copies belonging to him, and issued from his shop.]

Abell Jeffes. Entred for his copie, &c. a booke which is called *The Spanishe tragedie of Don Horatio and Bellimperia, &c.* . . . . . vj[d].

[This was the work of Thomas Kydde, whom we have already mentioned as a predecessor of Shakespeare; and the above appears to have been his earliest drama. No older impression of it is known than that of 1599, which however mentions "the gross faults" of previous editions. We have no doubt that it was originally printed in 1592 or 1593, in consequence of the preceding memorandum, and that edition may have come from the press of Jeffes, or it may have been published by John Kydde, whom we believe to have been the brother of Thomas Kydde. The great success of *The Spanish Tragedy* induced the author to write his play of *Jeronimo*, connected in subject, but not, as far as we know, published until 1605. Both are reprinted in Dodsley's O. P. vol. iii. edit. 1825.]

xix Octobr. — John Kydde. Entred for his copie, &c. a ballad intituled *The Seaman's Cawl for the takinge of the great Carrack* . . . vj[d].

["The great Carrack" was a very large Spanish ship, captured and sent into Milford Haven by men employed by Sir W. Raleigh. It was supposed to be of enormous value, and the proceeds were more than considerable, though only a small part seems to have fallen to the share of the author of *The History of the World*.]

23 Oct. — Tho. Adams, Jo. Oxenbridge. Entred for his copie, in full court holden this day, A booke called *The adventures of Brusanus, Prince of Hungaria, &c.* . . . . . vj[d].

iiij die Novembr. — Tho. Orwin. Entred for his copie, &c. a booke intituled *The Solace for the Souldier and Sayler* . . . . . vj[d].

[This publication, very possibly, had reference to "the great Carrack," and to the encouragement it afforded both to the army and navy. It is singular that Stow is silent on this striking event, which produced a sensation in London, and caused the despatch of royal commissioners to the outport.]

x° die Novembris. — Mr. Ponsonby. Entered for his copie, A booke intituled *Aminte gaudia*, Authore Thom. Watsono Londi[n]ensi juris studioso . . . . . vj[d].

[Watson's *Amintæ Gaudia* was published by Ponsonby, with the date of 1592. The dedication is to the Countess of Pembroke.]

xx° die Novembris. — Edward White. Entred for his copie, &c. *The tragedye of Salamon and Perceda* . . . . . vj[d].

[This play has been generally assigned to T. Kydde. It was reprinted by Hawkins, II. 195, but there is only one old edition, and that bears date in 1599, printed by E. Allde. There was no doubt an earlier impression in consequence of the above entry. Nothing can be worse printed than the copy of 1599, where, near the commencement, "faint-hearted Persians" is mis-printed "*flint*-hearted Persians"; and just afterwards, "gold-abounding Spain," is mis-printed "gold-*aboarding* Spain." However, such nonsense, and much more, in this and other plays, has hitherto escaped observation, or has been absurdly justified.]

iiij[to] die Decembr. — John Wolf. Entred for his copie, *Doctor Harvies Letters and certen Sonnettes, touchinge Robert Greene and Thomas Nashe*. This was entered in a court holden this day . . vj[d].

[The latter part of this registration may show, as there is reason to believe, that consent to a publication of so personal a nature could not be obtained excepting "in a court," the usual course being merely to take the work, when duly authorised in the ordinary way, to the Clerk at the Hall. It came out in 1592, 4to, but without any mention of Nash on the title-page, whose name, for the sake of attraction we may presume, originally stood there. This elaborate attack upon Greene and his friends was the commencement of the celebrated controversy between Harvey and Nash, which, after having been carried on for some years, was at last silenced by public authority. Nash was always thought to have had the best of it in wit, if not in argument.]

v[to] Decembr. — Ric. Jones. Entred for his copie, &c. a ballad intituled *The lamentation of Xpofer*

Tomlinson, horse corser, commonlye called Kytt with the wry mouthe, whoe killed his wife with a dagger, and was executed for the same, the 4th daie of December, 1592, *at Tyborne* . . . vj^{d}.

[This ballad is extant with the initials T. D., for Thomas Deloney at the end of it. The tune assigned to it is "Fortune," and it begins —

"Well may I grone and sighe
For my most cruell crime:
My life hath been awry,
And I misspent my tyme."

It afterwards notices the defect of his mouth, mentioned in the entry, but the only copy known is in so mutilated a state, that we hope the extract we have made may lead to the discovery and identification of a more perfect copy.]

viij December. — John Danter. Entred for his copie, &c. a ballad intituled *The honors achieved in Fraunce and Spayne by iiij^{or} prentises of London.*

[In 1615 Thomas Haywood printed a play on the subject of this ballad; for, as the above memorandum bears date considerably anterior to the time when he commenced dramatic author, it could not be taken from his dramatic performance.]

William Wrighte. Entred for his copie, &c. a booke intituled *Kinde Hartes Dreame* . . vj^{d}.

[This is the publication to which we alluded in a former part of this article. It was by Henry Chettle, the dramatist and printer, who had been suspected of being the writer of the tract, which he unquestionably edited, *Greene's Groatsworth of Wit, bought with a Million of Repentance. Kindheart's Dream* came out with the date of 1592, and of late years it has been reprinted by the Percy Society. Especial regret was expressed in it by Chettle for the unjust allusion to Shakespeare.]

J. Payne Collier.

PROCLAMATION FOR THE APPREHENSION OF BOTHWELL.

[This extremely interesting historical document has been preserved by Sir James Balfour, Lord Lyon King-at-Arms, in one of the volumes of his collections in the Library of the Faculty of Advocates. The original is in black-letter. James Anderson, in his Historical Collections relative to Queen Mary, has printed from the record the order of the Lords of Secret Counsel for the apprehension of Bothwell, vol. i. He does not notice the printed proclamation, and was, perhaps, ignorant of its existence. There can be no doubt that it was circulated throughout the country. The chief variations between the record and the broadside are differences in spelling. I am not aware that any other printed copy of this production is in existence.]

℣ Heir followis ane proclamation, That the Lordis of Secreit Counsall maid the xxvi. day of Junii, 1567.

Forsamekle as the Lordis of Secreit counsall and others of the Nobilitie, Barronis, and faithfull subiectis of this Realme, persauing the miserabill estate of the commoun weill, how the King, the Quenis Maiesteis lait husband, was horriblie and shamefullie murtherit, na tryall takin thairof nor punishement execute on the authouris, howbeit thay war knawin weill aneuch in the sycht of men, hir hienes awin persoun tressonablie rauissit*, and thairefter ioynit with the Erle Bothwell, principall authoure of the said cruell murthour in mariage, althocht maist ungodly baith aganis the Law of God and man, continewing still in thraldome and bondage under the zok of that pretendit and unlefull mariage. ℭ Thairfoir thay haue takin on armis to puneis the authour of the said cruell murthour and reuisiar, to preserue the persoun of the innocent infant, natiue Prince of this Realme fra the bludy crueltie of him that slew his father, and to restoir and establishe Justice abusit in this corrupt tyme to all the leigis of this Realme. And being on the feildis reddy to gif battell to the said Erle and his pertakers efter that he had cowartlie refusit singulair combat baith of ane Barron and gentilman undefamit, and of a Lord and Barron of Parliament, to quhilkis baith he had befoir offerit him self be his Cartell and proclamatioun, the place being maist meit and conuenient betuix the twa companyis, at last he fled and eschaipit, takand the ignominie on him dew unto the vincust be the Law of armis, and nottheles now thinkis to perswade and entyse simple and Ignorant men to assist him in his defence unpuneist for the murthoure crueltie, and others wickit ennormiteis cōmittit be him, quhilkis with his awin persoun he durst not auow and defend, of the quhilk murther now be Just tryall taine he is fund not only to haue bene the inuentour and deuysar, bot the executour with his awin handis, as his awin seruandis being in company with him at that unworthy deid hes testifeit. Thairfoir the Lordis of Secreit counsall ordanis ane Herauld, or other Officiar of armis, to pas to the mercat Croce of the Burgh of Edinburgh, and all others placis neidfull within this Realme, and thair be oppin proclamatioun to mak publicatioun heirof, to all our Soueranis leigis, that nane pretend Ignorance of the samin, and to command and charge all the said leigis of quhat estate or degre that euer thay be of, that nane of thame tak upone hand to resset or supplie the said Erle in thair housis or vtherwayis, to support him with men, armour, hors, shippis, boittis, or other furnessing quhatsumeuer be sey or land, under the paine to be repuite, haldin and estemit as plaine pertakaris with him in the said horribill murther, rauissing, and others wickit crymes and ennormiteis committit be him, and to be persewit thairfoir as common innimies of this commounweill. Attoure quha sa euer will tak the said Erle, and bring him to the Burgh of Edinburgh to be puneist be Justice for his demeritis, sall haue for thair rewaird ane thousand Crownis of the Sone.

Imprentit at Edinburgh be,
Robert Lekpreuik, Anno Do. 1567.
J. M.

* The word "rauissit" must not be understood to

REPRODUCTION OF OLD WITTICISMS.

It seems as if a good story could never die. The witty sayings of the earliest ages continually re-appear. They are altered in their outward clothing, adapted (as the phrase is) to new times and manners, but still the little germ, in which the vitality resides, shoots up through the darkness of many intervening ages, and re-appears as fresh as ever. A modern instance of this reproduction, although in a very minor degree, occurs in that amusing book, *The Autobiography of Mrs. Piozzi*, edited by Mr. Hayward (2 vols. 8vo, 1861). In a note upon Wraxall, in allusion to Lord Harry Powlett, afterwards Duke of Bolton, the alleged original of one of Smollett's characters, the lively author of *The Three Warnings* remarks: —

"I don't know whether this Lord Harry Powlett, or an uncle of his wearing the same name, was the person of whom my mother used to relate a ludicrous anecdote. Some lady with whom *she* had been well acquainted, and to whom his Lordship was observed to pay uncommon attentions, requested him to procure her a pair of small monkeys from East India—I forget the kind. Lord Harry, happy to oblige her, wrote immediately; depending on the best services of a distant friend, whom he had essentially served. Writing a bad hand, however, and spelling what he wrote for with more haste than correctness, he charged the gentleman to send him over *two* monkeys; but the word being written *too*, and all the characters of one height, too, what was Lord Harry Powlett's dismay, when a letter came to hand with the news, that he would receive fifty monkeys by such a ship, and fifty more by the next conveyance, making up the *hundred* according to his Lordship commands."—ii. 118.

Mrs. Salusbury, the lady who is reported to have told this story, died somewhere about 1775; and Lord Harry Powlett became Duke of Bolton in 1765. The story may, therefore, be approximatively assigned to about the middle of the eighteenth century.

I will now give you a version of this same story, which bears date on the 19th January, 1635-6. On that day Sir Edmund Verney, Knight Marshal to Charles I., wrote to his son Ralph Verney, from London, as follows: —

"To requite your news of your fish, I will tell you as good a tale from hence, and as true. A merchant of London, that writ to a factor of his beyond sea, desired him by the next ship to send him '2 or 3 apes.' He forgot the 'r,' and then it was '203 apes.' His factor has sent him fourscore, and says he shall have the rest by the next ship, conceiving the merchant had sent for two hundred and three apes. If yourself or friends will buy any to breed on, you could never have had such choice as now. In earnest, this is very true."—*Verney Papers*, p. 167.

Thus it is that our ancestors say our good things before us. Can any of your readers point out any other example of this story? I think I have seen it elsewhere, but I cannot recall the place to mind.

John Bruce.

possess the meaning usually, now-a-days, attached to it. It meant at the time, and for long afterwards in Scotland, "carried away by force."

EXTRACTS FROM ORIGINAL CONTEMPORANEOUS CORRESPONDENCE AT THE PERIOD OF THE LANDING OF THE PRINCE OF ORANGE.

(*Concluded from* p. 305.)

Departure of King James: Landing of the Prince of Orange.

"Dec. 13. — The K. going down y^e river Medway in a small vessel fell into y^e hands of some poor fellows y^t were sailing for priests and plunder. There was nobody with the K. but Sir Ed. Hales. My lord Peterbor. is taken in another place, and so is Jeñer, Burtō, and Graham (y^e K.'s Attorneys); and to crown all F. Pet. is s^d to be just now taken at a hous in Kent, S^r. The l^ds Feversha., Ailesbury, Yarmouth, and Litchfield are sent by y^e L^ds in White H. with some guards to rescue y^e K. frō y^e present force he lyes under, and to use their utmost endeav^rs to persuade his M. to return hither. The D. of Grafton and L^d Mordant are come hither with some of y^e Van Guard. Last night y^e whole Town was alarmed, and up in arms in expectation of no body knows w^m y^t were coming to cut their throats. Some y^t were ready to present being asked how near y^e Irish were, made answer y^t they were on this side Uxbridg."

"Dec. 22. — There was a general assembly of L^ds and B^ps this morning in y^e Parl^t house. An order passed for y^e l^d Jeffreys close confinement, and another for all Papists to retire to their houses, or if they live here, to find security for their good behaviour... The address and Association are not equally agreeable to all. Two lords refused to sign either, and I think all y^e B^ps declined it except Lond. His clergy are not disciplined as his troop was, for some of them are ready to mutiny."

"A. (Christmas.) — The K. has gone from Rochester, and as 'tis feared to France. To-day y^e L^ds voted an address to y^e Pr. O. to take upō him y^e governm^t for a time, w^h most do limit to y^e 22 Jan. My L^d Castlemain is taken, and Mr. Fitz-James, who brought Indulgences."

"G. S. (South Lambeth), Dec. 27^o. — The Commons assembled here; agreed w^th the L^ds in subscribing y^e Association, and in desiring him to take into his hands the administration of the Governm^t, military and civil, until Jan. 22^d, at w^ch time there will be a generall convention (for so they call it) of the representatives of all bodies; and y^e Lords to dispose of the 15 shillings. D^r Burnett's Sermon before y^e Prince on Sunday will be published tomorrow. He sent his order to omit the prayers for the K^g, w^ch was not complyd with at S^t James', but the order recald by the Prince. A speech was made ag^t the Association in that assembly of the Commons. My L^d Delamere s^d in the H. of L^ds it was too late to mince matters, that if the K^g was K^g, he and his were rebells.

"Dec. 27. — To-day y^e Commons presented an address here to y^e P. of O. It was to y^e same effect as y^t of y^e Lords, onely something was added relating to y^e election of Members for y^e Convention Jan. 22. Lodgings are taken for my lord Salisbury, Peterb., etc. where y^e 7 bishops were lately quartered. The quibblers make their remark upon y^e Dutch landing at an Admiral's town, and y^e K.'s runing away to his generals. Jenner being desired to lend his coach to carry Sir E. Hales to prison, made answer he would do no kindness to any Roman Catholick. I hear y^e Association is generally rejected."

"Dec. 27. — To-day the K. advised with all y^e l^ds Spir. and Temp. y^t are about y^e Town, touching y^e sad state of his affairs. They all agreed y^t since so many of his army have revolted, and y^t those y^t remain are unwilling to fight, his Maj. has no way left to preserve hims. but by calling a Parl^t; and therefore they beg^d of his Maj. y^t in order to it, he would pleas to appoint Comissioners to mediate w^th y^e Pr. of O., without w^h they thought a Parl^t could not be had to y^e satisfaction of both sides. The K. has taken this night to consider of it, seeming very unwilling to descend to these humble methods w^h are now become necessary to his preservation. Many bold and home things were s^d before him, w^h he heard w^th some uneasiness. The judges you may imagine were handled very roughly, and so many of y^t profession are condemnd (at least) to their former retirem^ts y^t I advise you to hasten hither. The Pap. reckon y^e loss of y^e Princess as great as y^t of y^e army. They came to have secured her when it was too late, and so have lost their opportunity, for none of her serv^ts can give y^e least intimation where she may be found. Nobody is gone with her but lord Churchill and Mrs. Berkley. There is talk of a Privy Council, of w^h none but Protestants are to be sworn. Pr. George, D. Ormond, Grafton, Churchill, and severall other Coll^ls, &c. are gone over to y^e Pr."

"Feb. 28. — My lord Arran, his brother, and some others were sent to y^e Tower to-day. The Parl^t have voted a land tax of 42,000 for an essay of their bounty. My lord Nottin. brought in a bill for Toleration of Prot. Dissenters, and was seconded by B^pp of S^t As. and Ely."

"March 9, 1689 (N. Stratford.) — I think persons are daily more and more satisfied in the scruples. Dr. Sherlock [1] on Sunday last resolv^d to pray for K. W. and Q. M., but very unhappily blunderd, and pray^d for K. J. and Q. M.; but in the afternoon he rectified the mistake by praying for K. W. The L^d Jeffreys hath continued so weak ever since you was here, that it is thought a wonder that he hath livd so long."

"March 20. — The oaths went thro' both Houses without any opposition. If any could not swallow them, they absented themselves . . . . I suppose you will not think y^t y^e B^pp of Lond., Linc., and Bristol would stick out at y^e noble enterprise of this day. 'Tis thought some of their brethren will follow their example on Monday. The Comittee of L^ds have sent letters to all y^e absent peers, and y^e post-master is to certify their reception of y^m to y^e house."

"March 21 (A. M.) — The bill for 69,800*l.* p. mens (for 6 months) was passed to day. The revenue will be reduced to 1,200,000 p. an. L^d Inchiquin is just come frō Ireland, and saies K. J. brought over 500 officers and 400,000 pounds, and y^t he has 30,000 men in arms. Most of y^e officers of Dunbarton's Regim^t, &c. are secured, having laid down their arms, not without some previous treaty, and a promis frō y^e general y^t he will intercede for 'em at Hamp. Court. The Church of Eng. has a majority in both houses; however, it happened y^t they knew their strength no sooner. I hear the B^p of S^t A. puts in to be B^p of Oxō, and D. of X^t Ch. My U. continues stiff ag^t y^e oaths."

"Apr. 9 (A. M.) — To-day the Comons voted an address of thanks to y^e K. for declaring y^t he will defend y^e Ch. of Eng., desiring y^t he will pleas to call a Convocation. 2400 Swedes are landed at Harwich, and 4 or 5000 are expected to follow y^m . . . . . The new medals have y^e K. and Q. represented on one side; and on y^e revers, Phæthon is in y^e chariot, and Jupiter darting at him, with this inscription — *Ne toties absumeretur.* Its said to be young Hampden's device, and it is every way worthy of such an author."

"May 23 (A. M.)—A bill was to-day brought into the House of Comons to enable y^e K. to secure for a longer time any persons except themselves . . . . they granted a tax also of 12 p. p^d for all lands, houses, officers, except naval and military, and household stuff. The Committee employd ab^t y^e Act of Oblivion have excepted crimes and not persons onely. They have found that my L^d Chanc^r raised a bloody psecution in y^e west, and received 14,000 of Burtō and Grahā for y^e service; and that he gave commissions to men unqualified, Allibone, etc. . . . D^r Tenison stays where is to keep out y^e hopeful successor that was designed for him, Julian or Birch."

"Maunday Thursday (A. M.) — The bills for punishing deserters, and introducing martial law for supplying y^e loss of Hil. Term, and for naturalizing Pr. Geo. were this day prepared for y^e royal assent, but y^e K. was more meanly employd about the usual ceremony of this day. The bill for abrogating y^e old oaths, and imposing y^e new ones was read a 2^nd time in y^e Hous of Com—s. There was some hopes it would be thrown out, but they could not prevail for so much as a proviso to be added to it, so it was left to a select Comittee. The Churchmen thought they could gain anything after so signal a victory in y^e business of y^e Coronacion oath. It runs thus— A. B.: Will you solemnly promis to govern y^e people of y^e Kingdom according to y^e S^ts in Parliam^t agreed on, and y^e laws and customs of y^e same? K. and Q.: I will. A. B.: Will you to y^e utmost of your power maintain y^e laws of God, y^e true profession of y^e Gospel, and y^e Prot. Ref. Rel. estab. by law? And will you preserve unto y^e B^pp and Clergy of this realm and to y^e Churches committed to their charge all such rights and priviledges as by law do or shall appertain to any of them? K. and Q.: All this I do promis to do. It was carried in y^e Privy Council y^t y^e K. cañot put forth his general pardon without y^e concurrence of Parlm^t."

"June 22, 1689 (A. M.) — They have got many Comissions frō y^e late K., but y^e messengers y^t brought y^m are unluckily escaped. The B^p S^t A. [2] will swear y^t 3 of y^e letters are under K. J.'s own hand. The L^d Danby that now is intending to go to sea, his mother got him secured upon suspicion of treason by a warrant from my lord Notting. This has givn y^e Parl^t an opportunity of calling him to account for securing one of their members; and since better occasions wanting, they design to make use 'of this to have him turnd out, w^h y^e fondness and folly of a mother has afforded y^m. The K. designs for Cheshire, and intends to have 2 camps there."

"Aug. 6, '89 (A. M.) — 'Tis true my U. is in y^e Tower, but 'tis his own fault, for he may come out if he will. He has indeed some scruple of conscience, but y^t they tell him is y^e disease of a Quaker, and not to be indulged by any true Protestant."

"D^r Sher.[3] is writing a defence of Athanasius and y^e Trinity ag^t Fermin and Till. If a Protec^tr is to be carried off in a wind, that of y^e other night might have blown away two. My U. sends you his service frō y^e Tower."

July 5, 1690, Chester (N. Cestriens.) — Our fleet began the fight successfully against the French. When the French at Dublin first heard that their fleet was upon our coast, they confidently promised themselves the victory, and in token thereof rang the bells, and made bonfires.

[1] Dr. William Sherlock, afterwards Dean of St. Paul's, 1691.

[2] William Lloyd.

[3] Dr. William Sherlock published *A Vindication of the Doctrine of the Trinity and the Incarnation of the Son of God, occasioned by the Brief Notes on the Creed of St. Athanasius, &c.* 2nd edit. 4to. Lond. 1691.

K. Ja. has deserted Dundalk, Ardee, &c., and K. W. has followed as fast as he could after him. A man and a woman have been hanged at Ardee for poisoning the waters there."

"Anon. — The wisdom of ye nation have spent much of their time to-day about two libels. One is ye paper with ye list of ye Abdicators; ye other is intitled some queries concerning ye election of members. Sir T. Clarges movd yt ye first might be read, and referrd to a Comittee. upon wh Arn— said he desired as much for ye counterpart of it, as he wittiley called ye Queries. The former motion being agreeable to ye stronger party, was carried, ye latter was unfortunately stifled. Present death is threatend to ye author of ye first if discoverd; but its feard he that writ ye latter will come off with ye loss onely of his eares. The Debate grew warm, and ye whole house was ready, after ye late example of Ogden and Mompesson [4], to fall to blows; but a cowardly member, mentioning ye Ks's late speech against all differences, they adjourn ye contest, and agreed to thank him for it. Dr Harw. assures me ye Queries were writ by a Whigg, but he will be so just as not to betray him. The A. B. is condemned for printing Overal's Book [5], because ye manuscript is at Lambeth. Treason is the table-talk at Richards. My ld D. swears he will not bring K. W. so far as High Gate."

"The address of the Convocation was drawn by ye Bps of St Asaph, Rochester, and Salisbury, being a Comittee appointed for that purpose; the amendments made by the Lower House [a letter to Rev. H. Jones, Rec. of Sunningwell — 'Free, W. Asaph.' "]

Mackenzie E. C. Walcott, M.A., F.S.A.

Minor Notes.

Edmund Burke.—The smallest facts, I assume, may be acceptable if they will throw even a glimmer of light on the mysterious subject of the relationship of the Burkes. It appears from Edmund's reply to Lord Verney's Bill (*antè*, p. 222), that the relationship "if any," between Edmund and William was not known to the former. It might also be inferred from their different fortunes in 1768 and 1769, that they had no money relations; yet the contrary seems to be a reasonable inference; and it can be shown, that such relations continued almost to the filing of Lord Verney's Bill. In proof, the following autographs were sold in July last by Puttick & Simpson: —

"234. Bond to Christopher Hargrave, of Lincoln's Inn, Gent., for the payment of 250*l.*, with interest, having the signature of Edmund Burke, of Beaconsfield, Bucks; Richard Burke, of Lincoln's Inn. Witness, Richard Burke, Jun. Dated, Sept. 10, 1777."

Such men, to join in a bond for 250*l.*, show a great want of money and very little credit; yet the next Lot, in the same sale, was —

"235. Edmund Burke's Bill, wholly in his autograph, to pay William Burke 377*l.* July 11, 1779."

T. S. F.

[4] Sir Thomas Mompesson was M.P. for Old Sarum, *Parl. Hist.* iv. 1302.

[5] *Convocation Book*, 1606, 4to. Published Lond. 1690.

Sir Theodore Mayerne. — Whilst turning over the leaves of *Select Musicall Ayres and Dialogues*, London, 1652, for another purpose, I observed "A Dialogue: Charon and Encosmia, occasioned by the death of the yong Lord Hastings, Heire Apparent to the Earle of Huntington, who dyed some few dayes before he was to have been marryed to Sir Theodore Meihern's Daughter, in June, 1649." As I believe a gentleman is now engaged in editing a work relating to Sir Theodore Mayerne, I forward this scrap of information, which I hope may not be without its use.

W. H. Husk.

Mode and Date of Execution of the Marquis of Argyle. — Dr. Paley, in his *Evidences of Christianity*, pt. iii. chap. i., in remarking on the variations of contemporary writers, observes, as proof of it —

"In the account of the Marquis of Argyle's death, in the reign of Charles the Second, we have a very remarkable contradiction: Lord Clarendon relates that he was condemned *to be hanged*, which was performed *on the same day*; on the contrary, Burnet, Wodrow, Heath, and Echard, concur in stating that he was *beheaded*, and that he was condemned on the *Saturday*, and executed on the *Monday*."

It may be thought, at any rate, too strong to call this a "*remarkable*" contradiction; for it is the testimony of *four* against *one*, and two of these four Scotsmen, who were most likely to know the state of the fact. The Marquis suffered, too, (though unjustly) on a conviction of high treason, and in Scotland as in England, decapitation not hanging was always the mode of putting the culprit to death for that crime. What, however, appears to place the matter beyond question is to be found in a work which did not see the light till many years after Dr. Paley's death. I refer to the long-missing volume of Sir George Mackenzie's *Memoirs*, accidentally discovered in 1821, and published that year. Sir George, the Marquis's contemporary, in describing the execution, says, "Some concluded that he died without courage, because he *shifted to lay down his head*;" and the same work bears expressly that "the execution took place at the Cross of Edinburgh, upon the 27th day of May, 1661," *which it will be found was on a Monday*.

Here, then, are *five* to *one*. I would not be supposed to impeach in the slightest degree the accuracy of Paley's general reasoning, but would only remark, that this historical fact, when thus probed, affords no support to its justness. T.

Tenure of Livings. — The following cutting is extracted from the obituary of *The Times* of Friday, March 21, 1862: —

"On the 18th inst., at Polebrook Rectory, in the 89th year of his age, Charles Euseby Isham, for nearly sixty-two years rector of that parish."

S. F. C.

Change of Name.—Those curious in surnames will thank the Editor of "N. & Q." if he will preserve the following cutting from *The Times* of March 26, 1862, in his pages:—

"Two hundred persons have, since the execution of Dumollard, the assassin, presented petitions to the Keeper of the Seals to be permitted to change their name, and their number is increasing daily. All these unfortunate people had the misfortune to be called Dumollard, which, it appears, is a very common name in the South of France. Some of the petitioners pray to be permitted to sign Dumol and others Dulard, neither of them very aristocratic names."

It may be well to add, for the benefit of future readers, that this Dumollard has lately been executed for murdering women under very revolting circumstances. Edward Peacock.

A Watch Case.—The following case, which I abridge (without, however, altering any word,) from Lord Stair's *Collection of Decisions of the Court of Session* (vol. i. p. 119), relates to a strange and somewhat amusing scene, which appears to have occurred in the Parliament of Scotland in 1662; and is not very creditable, certainly, to the memory of one or other of the noble Lords concerned:—

"The Lord Couper alleging that, being sitting in Parliament, and taking out his watch to see what hour it was, he gave it to my Lord Pitsligo in his hand, and that he refuses to restore it; therefore craves to be restored, and that he may have the value of it *pretio affectionis*, by his own oath. The Defender alleged, and offers to prove, that the Pursuer having put his watch in his hand, as he conceives, to see what hour it was, according to the ordinary civility, they being both sitting in Parliament, the Lord Sinclair putting forth his hand for a sight of the watch, the defender did in the Pursuer's presence put it in his hand without the Pursuer's contradiction, which must necessarily import his consent and liberate the Defender. The Pursuer answered: the Defender having put forth his hand, signifying his desire to call for the watch, the Pursuer put the same in his hand—meaning that which is ordinary, to lend the Defender the watch to see what hour it was—which importeth the defender's obligement to restore the same. The Defender's giving of the watch to Lord Sinclair was so subit an act, that the Pursuer could not prohibit, specially they being sitting in Parliament in the time; and, therefore, his silence cannot import a consent.

"The Lords (*i. e.* of Session) repelled the Defence; but would not suffer the price of the watch to be proven by the Pursuer's oath, but *prout de jure*."

S.

Edinburgh.

Indian Architecture.—I extract the following from the volume of *Vacation Tourists, and Notes of Travel in* 1860:—

"Although the European uses mortar, and the Indian none, nowhere in Peru can modern masonry bear comparison with the beautifully-fitted work of the ancients. To this day, the engineer is puzzled to account for the power of the Indians in dealing with immense masses. We know of no machinery adequate to the purpose in use by them; the conquerors have left no hint of such appliances. The Inca historian, Garcilasso de la Vega, is silent on the subject; and yet, in many places, are seen traces of stone work which might reasonably be supposed too large to have been put together by unassisted human strength."—P. 228.

Again, in p. 232, the tourist, C. C. Bowen, referring to the massive works he met with, observes:—

"Here, as elsewhere in Peru, the first question that suggests itself is—How, even with the help of myriads of slaves, could these stones have been hewn out and raised to their present position?"

Allow me to ask, whether, to adopt a commercial phrase, it would not pay, if our Scientific Societies were to offer a handsome reward for the discovery of the means used by the ancient Indians in hewing and raising the immense masses of stone which the tourist, C. C. Bowen, saw in Peru? May I suggest a careful examination of the archives and MSS. of that country being made for the secret, which, I doubt not, is worth knowing, and may be turned to our advantage?

Fra. Mewburn.

Larchfield, Darlington.

Queries.

THE TRIFLE: A POLITICAL BALLAD.

Whitbread, in a tavern-speech, had designated the Prince of Wales's plume "a trifle:"—

"Yon *trifle* there, that waves on high,
Its graces catch my loyal eye,
And much our cause doth need 'em;
For, ah! without this little toy,
The Catholics can ne'er enjoy
Religion, Power, or Freedom.

"Ye delegates from Dublin all,
Whose worships in Freemasons' Hall,
Emancipation gathers;
This Trifle that adorns our room
Is nothing but the Regent's plume,
Yon little bunch of feathers.

"O could it light, in quick descent,
On thee, illustrious Duke of Kent,
Or Sussex' Royal Highness!
How soon we'd settle with the throne,
And make the vanquished Orange own
Coronat opus finis!

"Who cares, though falling wide and wild,
It pass the Regent and his child,
His brothers York and Clarence?
And as for him of Cumberland,
Russians or Swedes he may command,
So that they keep him far hence.

"Sad times, my friends, must we expect,
When such untoward Dukes direct
The Army and the Navy;
No Catholic can dare to hope
That they to Prelate, Priest, or Pope,
Will ever cry *peccavi*.

"But Kent and Sussex—precious pair—
This *Trifle* worthily will wear,
With help of me and Canning;
And, be it formed of gold or lead,
When dropp'd on either royal head,
They need not fear *trepanning*."

"Then let the trait'rous lodges say
Their Orange tenets only pay
'Conditional allegiance:'
For long shall royal Sussex live,
And long shall every Briton give
True Catholic obedience!

"Ye delegates, both great and small,
From Edward Hay to Lord Fingal,
Suspend your dread decisions!
Though ask'd to eat your dinner here,
You do not relish much, I fear,
Provisors or Provisions.

"Cast but this *Trifle* in the scale,
Once more shall Popery prevail
'Gainst statutes of exclusion;
While, turned by Jesuits' powder sick,
Our enemies the beam shall kick
In sorrow and confusion.

"Let us the heaviest weights apply
For Catholic ascendency,
The Pope will pay our pains;
With drams our orgies shall begin,
Canning shall throw his 'scruples' in,
And I will lend my *grains*.

"Clear off your glasses! Come we then,
And from the rebel Orangemen
Their best protection rifle;
Sussex shall bid our cause assume
The sanction of his brother's plume,
You know 'tis but a *Trifle*.

AARON."

The above appeared in *The Courier*, June 15, 1813. Prefixed is the motto (from Horace)—

"Num vesceris istâ, quam laudas, plumâ"?

Is it known who was the author of the verses? The "Catholic question" is now "matter of history." W. D.

BELIEF IN THE GENERAL DECAY OF NATURE IN THE SEVENTEENTH CENTURY. — There are passages referring to this impression in Dr. Johnson's *Lives of the Poets*, vol. i. p. 139, note (I have no note of the edition); in Sir C. Lyell's *Principles of Geology*, 5th edit., 1837, vol. i. p. 53, &c. This curious subject, in the above limited sense, seems worthy of elucidation in your columns. J. P.

PARIS EDITION OF THE HOLY BIBLE, A.D. 1586. —Amongst the old tomes in the public library at Cape Town is a folio Bible, in French, full of woodcuts; the following correct description of the title-page will doubtless serve sufficiently to enable MR. OFFOR (if he will be so kind) to inform me whether the copy possesses any value, either from its rarity or any other cause?

"La Ste Bible, contenant le Viel et le Nouveau Testament, traduicte de Latin en Français, et approuuée par les Théologiens de Louuain; avec les annotations des Anciens Pères et Docteurs de l'Eglise, aux marges, pour l'intelligence asseurée de plusieurs passages et lieux de l'Escriture Saincte. Ensemble une Table bien ample, docte, et catolique, traduicte du Latin de Monsieur Maistre Jean Harlemius, Docteur en Théologie de la Compagnie de Jesus à Louuain."

Immediately underneath the above is a woodcut of a hand shaking off a snake into the fire (St. Paul?) surrounded by this motto, "Quis contra nos, si Deus pro nobis," and a renaissance border of Amorini. Terminal figures, monogram, mask, fruit, &c.

Below the woodcut appears —

"A Paris, chez Michel Sonnius, rue S. Jacques, à l'Escu de Basle, & Compas d'or. 1586. Auec priuilege du Roy."

SIGMA TAU.

Cape Town.

CHURCH AISLE AND MONUMENTS. — The purchaser of a family mansion, to which by immemorial right is appended an aisle in the parish church, which is situated in the park attached to the mansion of which he is also the purchaser, is desirous of pulling down the church, and building another *not in his park*. The vendor at the time of sale retained a pew in such aisle, and is unwilling that such church, or at least such aisle, with his ancestral monuments, should be removed. Has the purchaser, even with the consent of the rector and the bishop of the diocese, the right to remove the church, aisle, and monuments?

A. B. F.

SIR JOHN CHERUBIN.—Information is requested concerning a "Sir John Cherubin," whose tomb is in Brading church, Isle of Wight. In one of the guide books to the island, he is stated, I believe, to have been governor of Porchester Castle, circa 1400. A. F. C.

MISS EDGAR.—Can any of your readers give me any information regarding Miss Edgar, author of *Poems*, Dundee, 1810. 2nd edition, Edinburgh, 1824? R. INGLIS.

THE ROYAL CROWN OF EGYPT. — Can any of your correspondents explain the symbolism which doubtless existed in the different colours of the *shent* (ΠΧΕΝΤ), the double royal crown of Egypt?

The lower part, the crown of Lower Egypt, was *red*; the upper part, that of Upper Egypt, being *white*. Usually they were worn united, but sometimes (for instance, on the tablet of Soris at Wady Meghara,) the prince is represented wearing them separately. J. WOODWARD.

Shoreham.

EPIGRAM. — About the time Mr. Thackeray delivered his Lectures on the Four Georges, there appeared, either in a London or a provincial paper, an epigram on them, contained in seven or eight lines. The last two lines, I believe, were as follows: —

"When from the earth the last descended,
The Lord be praised, the Georges ended."

It would be rendering me a kindness if any of your readers could furnish me with the whole epigram. J. BOOTH.

Bromyard.

Grothill.—On the rising ground, immediately to the north of Craigleith Quarry, in the neighbourhood of Edinburgh, there stands an old farmhouse, which, with the property attached, has rejoiced from time immemorial in the name of Grothill, or Grottell. This property was, in 1350, granted by Henry Multerer, Burgess of Edinburgh, to the altar of St. John the Baptist, in the church of the Virgin Mary, at Edinburgh, to which it remained attached until the Reformation. Close beside the old "onstead" there grows a birch-tree of moderate size, which, at some distance from the ground, forks off into two branches. At their insertion, a strong horizontal iron bar is fixed by the ends into each branch; on this bar runs an iron cleek, and the tradition is that this apparatus was employed, at some time or other, in inflicting the extreme penalty of the law.

I would be obliged if any of your Scottish correspondents, versed in local topography, could supply the date or detail the circumstances under which this execution took place; whether by any right of "pit and gallows," or under more regular judicial proceedings. I would also be obliged by any suggestion as to the origin of this rather peculiar name of Grothill, or Grottell. One version is that the lands were held under payment of a groat a-year. A deed, however, by the Superior, Henry de Brade, of date 1350, proves that they were held under the quit-rent of a pair of white gloves. F. S.

Jacobite Query: James Nihel. — In an old historical register I find this entry, under date Nov. 15, 1721: —

"Dy'd at Paris, Jas. Nihel, Esq., Secretary of the Closet to James II. after his Abdication, in the 72nd year of his age."

Should the name rightly be *Nihil?* And can any correspondent give me further information?

C. H. E. Carmichael.

Maclean of Torloisk. — Boswell, in his *Life of Johnson*, mentions "Mr. Maclean of Torloisk of Mull," and Sir Walter Scott in a note says, "He was grandfather to the present Marchioness of Northampton" (*vide* Boswell's *Johnson*, edited by Croker, edition 1853, 8vo, p. 433). I wish to know who Mr. Maclean married, and the various *steps* to the marchioness. Any information respecting the family of Maclean of Torloisk or Torlisk will be welcome. Σ. Θ.

Old Monuments in the Vaults of St. Martin's-in-the-Fields. — Some years back, having occasion to go into the vaults underneath the parish church of St. Martin's-in-the-Fields, I noticed a number of fine old monuments, formerly belonging to the more ancient edifice, and which, doubtless, were placed here upon the erection of the present church. Amongst several specimens, highly interesting to archæologists, I particularly noticed the superb tomb of Sir Theodore Mayerne, the celebrated physician, who was buried in the old church on the 29th March, 1655. May I ask what has become of these old monuments? Ought not some steps be taken to preserve the most interesting of them from destruction? Perhaps there is yet time. Edward F. Rimbault.

The Opal-hunter. — In which volume of the *Saturday* or of the *Penny Magazine* can I find the narrative under the above title? My search has been to no purpose. John H. van Lennep.

Zeyst, near Utrecht.

Prisoner of Gisors. — Who was he?

A. L. R.

St. Patrick's Day at Eton. — In the *Illustrated London News* of March 22, p. 285, is the following paragraph: —

"Lord Langford, as the highest Irish nobleman in Eton School, presented, on St. Patrick's day, the beautifully-embroidered badges, in silver, of St. Patrick, to the head master, the Rev. E. Balston, and the lower master, the Rev. W. Carter, which were worn by these reverend gentlemen during the day. About twenty-four of the Irish noblemen and gentlemen in the school were invited to a grand breakfast with the head master, as is customary on these occasions."

Has this custom in Eton any origin besides kindly feeling, as for instance, some local connection? S. F. Creswell.

The School, Tonbridge, Kent.

Revivals of Religion: Maccolloch of Cambuslang. — Where can I find the *fullest* particulars respecting this first revivalist? Two vols. of MS. letters, addressed to him by various eminent people, are said to be in existence, I believe in the possession of a descendant. Information respecting the vols. will be very acceptable. Σ. Θ.

Tilney or Tinley Family. — In Dansey's *History of English Crusaders*, it is stated, on the authority of Weever, that "Frederick Tilney was knighted before Acre by Richard I. He was a person of remarkable stature, looked upon as a giant. From him descended sixteen knights of the name in succession. One branch of this family settled at Ashelwell Thorpe, in Norfolk, and merged afterwards in the Knevets; and another flourished in Lincolnshire."

Some members of this family, who have settled in South Africa, are anxious to procure a list of the sixteen knights above mentioned; the only name which we have (apparently) discovered, is that of Sir Philip Tilney, who, as a Knight Bachelor, accompanied Henry VIII. to the Field of the Cloth of Gold.

Would your correspondent, H. N. Chadwick, favour me with such information as he may have at hand, from the monumental inscriptions at King's Lynn? I am aware that several Tinleys lie buried in that town; and, generally, any ge-

nealogical particulars respecting the family (who sometimes spelt their name Tylnie) will be thankfully received by SIGMA-TAU.

Cape Town.

TEMPLE FAMILY. — Wanted, any information respecting an old and respectable family of the name of Temple, located for several generations at Haukswell and Barden, near Richmond, Yorkshire.

The above Query appeared in "N. & Q.," 2nd S. iii. 487. May I be allowed to repeat it? [And, if not too late, to request the original querist, A. S. S., to communicate with me on the subject? JOHN TEMPLE.

Welch Bicknor, Ross, Herefordshire.

COIN OR MEDAL OF QUEEN VICTORIA.—Can you inform me (and others) whether the beautiful silver piece, struck at the Mint in 1847, is a medal, or a five-shilling coin? If a coin, why were only a few pieces issued? [Ten sovereigns were offered for a specimen by collectors.] If a medal, on what occasion was it struck? The obverse has the Queen's head crowned, and her title; the reverse, the English, Scotch, and Irish characteristics; with the motto, "Tueatur unita Deus." The milled-edge inscription is splendidly executed. Y. Z.

WAGNER.—Whom did Melchior Wagner marry, and where may his marriage-register be found? It appears that his son George (so called after his royal godfather, George I.), nat. 1722, married Miss Godde, first cousin to Lord Pigot. He himself was born 1685, and died 1764. A. M. W.

WILSON'S "TRIGONOMETRY." — The following little work some time since was picked up at a stall. Probably some information may be obtained as to the author, apparently a Scotchman, by transmitting a "Note" of it to your invaluable repository. The following is a copy of the title: —

"Trigonometry: with an Introduction to the Use of both Globes and Projection of the Sphere *in Plano*. To which is subjoined an APPENDIX, applying the Doctrines of Plain Triangles to the taking of Heights and Distances, and to Plain and Mercator's Sailing. By John Wilson. Edinburgh: Printed by James Watson, One of her Majesty's Printers. 1714. 12mo."

The Preface consists of four pages. Mr. Wilson says: —

"I could bring the common excuse for appearing in Print, viz., the earnest intreaty of Friends; but I think it weak in any man both to cross his own inclinations, and to plague the rest of mankind with a Tale of a new piece, merely out of complaisance to a friend or two. I'm confident the reader will not suspect me of vanity, when I tell him I have advanced nothing that's new."

There is no Dedication. Including the Title and Preface, with a leaf of "Characters' explanation," amounting to eight pages, the volume consists of 160 pages, with nine plates. J. M.

CHANGE OF NAME: WESLEY TO WELLESLEY.— Lord Stanhope, in his *Life of Pitt*, vol. iii. p. 192, says, that the Duke of Wellington, in 1799, changed his name from Wesley to Wellesley, "*Arthur Wesley*" being the signature to the Duke's earlier letters. Did the Duke obtain a *sign manual* permitting him to revert to the earlier family name? X.

Temple.

Queries with Answers.

"GENEALOGY OF JAMES I." — Can any of your correspondents inform me respecting a small 4to. book in my possession, entitled —

"The Genealogy of the High and Mighty Monarch James King of Gt Brittayne, with his Lineal Descent from Noah, &c. Gathered by George Owen Harry, Parson of Whitchurch in Kemeis, at the request of Mr Robt Holland. London: Imprinted by Simon Stafford, for Thos Salisbury, 1604."

It contains several heraldic and genealogical tables of the five royal tribes of Wales, "from all of which King James descendeth, by Sir Owen Tudyr," with short notices of the more prominent personages. It occurs in both Watt and Lowndes without any particular description. Where is Whitchurch in Kemeis?

THOMAS E. WINNINGTON.

Stanford Court.

[Moule (*Bibliotheca Heraldica*, p. 62), states that "this book, when accompanied with all the plates, is uncommonly rare. A copy in the collection of F. Freeling, Esq. is perfect and fine." — Whitchurch in Kemeis (or Cemaes) in Pembrokeshire, is so called from the commendable care taken by the parishioners in keeping the church clean and ornamented. This parish has always had the reputation of being free from adders. *Vide* Fenton's *Pembrokeshire*, 1811, p. 526.]

PEGGLES. — The children in the north of Essex call cowslips *peggles*. Is this a classical name of the flower? W. J. D.

[The word is *paigles* or *pagles*. "Primula veris: common cowslip; or *paigle*." *Pantologia*, under "Primula." —"Pagle, or paigle: a cowslip." Nares (*Glossary*), who quotes Ben Jonson:

"Blue harebells, *pagles*, pansies, calaminth."]

BÉRANGER: "LE CHANT DU COSAQUE."—Some years ago there appeared in *The Times* newspaper a spirited translation of, if I mistake not, a poem of Béranger. A Cossack addresses his horse: I recollect part of it, —

"Then neigh aloud, with martial pride,
My courser wild and fleet,
And trample nations in the dust,
And kings beneath thy feet."

If you can give me the whole translation it would greatly oblige yours, A VOLUNTEER.

Glasgow.

[We suspect there are numerous translations of "Le Chant du Cosaque." It will be found in *Béranger: Two Hundred of his Lyrical Poems, done into English Verse*. By William Young. New York, 1857, 8vo, p. 289. The most spirited translation, however, is that in *The Reliques of Father Prout* [Frank Mahony], edit. 1860, p. 215.]

"The Somerset House Gazette." — This work was a serial in small 4to.; in its appearance and character so much like "N. & Q.," as at least to deserve a record. It began in 1823, and was continued in 1824, but how long after I know not. I am told it was edited by the author of *Wine and Walnuts*. Who was he? And can the Editor of "N. & Q." say anything of this attempt to establish a journal so greatly resembling his own—*parvis componere magna?* B. H. C.

[The first number of the *Somerset House Gazette* is dated October 11, 1823, and the last, No. 52, October 2, 1824, making two volumes of small quarto. It is a pleasing miscellany of anecdotical memorabilia of the Fine Arts, as well as of that kind of literary chit-chat which is both entertaining and instructive. It was edited by one of the most amiable men and clever artists of recent times, William Henry Pyne, Esq., who, after a long illness, accompanied with depressed circumstances, died at his residence in Pickering Place, Paddington, on May 29, 1843, aged seventy-four. His amusing papers, *Wine and Walnuts*, first appeared in *The Literary Gazette*, and were republished in 2 vols. 12mo, 1823. "His splendid work on *The Royal Residences*, 3 vols. royal 4to, 1819," writes William Jerdan, "is an elaborate example; but his facile pencil, so ready and true in seizing every quaint and characteristic form or feature, as illustrated in his *Microcosm of London* and other productions which gave celebrity to Ackerman's *Repository*, were still more captivating proofs of his genius in the arts. It was delightful to lounge out with him on a summer day, imbibe his conversation, and watch the execution of a dozen humorous and most faithful sketches of beggars, brewers, milkmaids, children at play, animals, odd-looking trees, or gates, or buildings — in short, of all curious or picturesque objects and everything else." (*Autobiography*, iii. 78.) Towards the close of Pyne's literary career, he became a contributor to Fraser's *Magazine*, in which it is believed some of his last felicitous papers were published. For a list of his other works consult the *Biographical Dictionary of Living Authors*, 1816, and Bohn's new edition of Lowndes.]

Camillus (Joannes) Genvensis. — Can any of your correspondents obligingly inform me as to the author of a work in small 4to, of the title of which the following is a transcript? —

"De Ordine ac Methodo in Scientia servandis liber unus, nunc primum in lucem editus a Joanne Camillo Genvensi ad Illustrissi. et Excell. Principem Melphensem Andriam Auriam. Venetiis MDLXI. Apud Paulum Manutium Aldi filium."

Twenty-nine leaves and two of index and imprint. It has the dolphin and anchor, as usual in Aldine publications. I have not been able to find a copy in any public library north of the Tweed. As a specimen of the beautiful printing of the Aldine press it can hardly be surpassed. J. M.

[Renouard (*Annales de l'Imprimerie des Alde*, edit. 1825, ii. 14) has a long note on this work from the press of Paul Manuce. He states, "Il y a deux sortes d'exemplaires de la même édition. Les uns sont dédiés *Andreae Auriae*, et les autres *Carolo Cicadae episcopo Albinganensi.*" A copy of this rare work is in the Bodleian, and also in the Public Library at Cambridge.]

Replies.

CUTTING OFF WITH A SHILLING.

(3rd S. i. 245.)

The bequest of a shilling has long been considered the greatest testamentary insult that one human being can offer to another. It was not always so. Like the "nobyll for tythes forgotten," the xij pence for the "hie aulter of the pishe chirche," or the merc for the "cathedral chirche of ovr blessid ladie Saint Marie of Linc.," it was once a customary gift. When a man was sick unto death — and few made their wills in former days when in good health — it seemed natural to him to remember not only his parish church, its priest, and the great mother church of the diocese with a small gift, but also those who were bound to him in the bonds of affection or of blood. The practice of leaving small sums of money for the purposes above indicated did not become very uncommon until late in the reign of Queen Elizabeth; the parallel custom of bequeathing a shilling, or other small sum, as a token of love, lasted much longer. I have seen scores of examples in wills of the seventeenth century. As an illustration, I transcribe a few lines from the will of a member of my own family:

"In the name of God, Amen. I, William Peacocke, of Scotter, in the Countie of Lincolne, Yeoman, being weake in bodie but of good & perfect remembrance, blessed be God, therefore doe make this my last will and testament in manner and forme following:

"First, I give and bequeath my soule into the hands of God, my maker and redeamer, and my body to be buried in the church of Scotter aforesaid. As for my temporal goodes, I give and bequeath as followeth: Imprimis, I give and bequeath to John Peacock, my brother, twelve pence, intreating him, as ever there was love betwixt us, to be good and kind to my wife during her life, & that he would be pleased to let her have the house and farme I now live in for her naturall life before any other, for her rent, and desire him to be as a father unto her."

The testator, William Peacocke, was buried 28th Sept. 1644. His will was proved on 28th of May following. As he left no issue, his widow Fflorence Peacock, was the executrix of his will, and enjoyed all her late husband's property with the exception of a few very small legacies. I believe my ancestor, John Peacock, fully carried out his brother's loving request. The widow certainly enjoyed the house and farm until her death, which took place many years after. The Scotter parish register thus records her departure: — "Fflorance Peacoke was buried May The 18th, 1661." In March, 1680, John Peacock joined them in the grave and elsewhere.

Edward Peacock.

Bottesford Manor, Brigg.

NOT TOO GOOD TO BE TRUE.

(3rd S. i. 245.)

Many years since, an anecdote in some respects similar to that so well told by Prof. De Morgan, came to my own knowledge. A loud and pompous moneycrat, of obscure origin, long known among the better-educated with whom his wealth brought him into contact, as "The Great B.," from the initial letter of his name, in process of time set up his carriage, on which it became of course necessary that his arms should be properly blazoned. What Sydney Smith said in joke of his own ancestors — that they never bore arms, but always sealed their letters with the thumb — was perhaps true enough of the great B. Suffice it to say, that the Heralds' College was sadly puzzled to find a crest; and as in similar cases, where a man rises by his own unaided industry, awarded him unwittingly what I suppose they would have called in their peculiar lingo "a Bee displayed proper." I think it is Miss Sinclair who says that armorial bearings on a carriage-panel grow smaller in exact ratio to the real greatness of its owner. In this case she was certainly right; for never was the *Great* Bee within more truthfully typified, than by the huge apoplectic insect straddling, like a spread-eagle, on the door without.

I can scarcely wonder at Dr. Johnson's hatred of a pun, when I look at the only two instances recorded by Boswell of his own attempts in that line. May we really attribute to him the motto for a tea-caddy — *Tu doces* — (*i. e.* "Thou Tea chest,") which I remember to have somewhere seen thus appropriated? I am very much afraid *this* is "too good to be true;" for the man who could make so good a joke would surely never have placed pickpockets and punsters in the same category.

I have by me a letter from a friend, who, to real excellence of heart and life, adds a quaint jocularity, sealed with the motto — "And the evening and the morning were the first *Day*," the last word being his own patronymic. After this, we may well ask with Prior —

"Can Bourbon or Nassau go higher?"

Douglas Allport.

Prof. De Morgan's anecdote of *Quid rides*, reminds me of another of a similar character, which was related to me by a literary octogenarian some short time since, he at the same time vouching for its authenticity, and mentioning the name of the individual.

A barrister or solicitor, at the close of the last or beginning of the present century, having realised a considerable fortune, retired from practice, and set up his carriage. Wanting a motto, however, he applied to a learned friend to supply the deficiency, who immediately and wittily suggested, "Causes produce effects." As the name of the member of the legal profession has escaped my memory, some one of your readers may replace it, unless the story be one of those which fall within the category of "too good to be true."

Cl. Hopper.

CONGERS AND MACKEREL.

(3rd S. i. 248.)

The island in which the duty of 18*d.* on every thousand of mackerel taken was paid, is Guernsey; and the abbot who claimed it was the Abbot of Mont S. Michel in Normandy, in right of the Priory of S. Michel du Valle, in the above-named island. This is sufficiently proved by the following extract from the *Placitorum Abbreviatio*, published by the Record Commission, p. 349: —

"18 Ed. II. Gernesey. Similiter lib'tates clam' p abbem de Monte Sči Michis in pičlo maris p piscacione congroz & mackrellož dicto abbi allocantur."

According to Warburton, in his *Treatise on the History &c. of Guernsey*, written in the reign of Charles II., King John was the first who imposed a duty on congers, or, to speak more correctly, claimed the pre-emption of all above a certain size brought into the market. The reason is said to have been to prevent the fishermen from selling them to the king's enemies.

It appears from an inquisition made in 33 Hen. III., that the *espelcacio congrorum*, which is understood to be the drying of congers by exposure to the sun, was to last from Easter to Michaelmas, and the *salicio congrorum* from Michaelmas to Easter. In 2 Ed. I. the dues on the *esperquerie*, or drying of congers, amounted to 110*li.* per annum. In neither of the documents from which the above information is derived, is there any mention made of a duty on mackerel; but there is an order of 1 Ed. II. by which it appears that a duty of *duo parv' Turon'* was claimed on every hundred of mackerel taken between the feasts of Easter and the Nativity of S. John the Baptist, and that the fishermen attempted to evade the payment of it. This duty on mackerel was first levied by Ed. I., as appears from the following extract from the *Placita de Quo Warranto*, 2 Ed. II. p. 828. The Abbot of Mont S. Michel answers: —

"Et quo ad custumam makereH, &c. dicit qd q'ndo dñs E. Rex pat' dñi Reg' nūc assedebat custumam illam sup tenentes suos piscatores, &c., idem Abbas de assensu homiū suoz piscatoz assedebat consimilem custumam sup hoīes suos piscatores &c., sicut ei bene licuit ut dicit & a p'dco tempe recepit īpe huj' custumam."

By the Extent of the Crown Revenues of Guernsey, 5 Ed. III., it appears that at that time the mackerel fishery had been extended to

Michaelmas, and that the duty was 2*d. Tournois* per hundred. The annual value of the customs arising from the fisheries is estimated in the Extent at 266*li.* 13*s.* 4*d. Tournois*. This of course does not include the duties levied on the tenants of manors not belonging to the crown.

I now come to the consideration of the point of natural history. It must not be forgotten that the assertion of the failure of the conger fishery is made by the abbot pleading to preserve a source of revenue, with the loss of which he was threatened, and need not therefore be construed literally. The first imposition of a duty on congers in King John's time must have been very distasteful to the fishermen, who would naturally turn their attention to a fishery not yet subjected to such an exaction. The catch of congers would then fall off, and that of mackerel increase, without there being necessarily any difference in the relative numbers of these fish. Doubtless when the poor fishermen found that they could not escape being taxed, whether they caught congers or mackerel, they returned to their old fishing-ground, and congers became as numerous as ever.

The discovery of Newfoundland gave a death-blow to this source of revenue, for it appears by the Extent of Elizabeth in 1582, that the duty on the fisheries was farmed at 10*l.* sterling, and in James I.'s time, in 1607, at 9*l.* After this, we hear nothing more of this duty, and it is probable that it died a natural death during the civil war.

One word more by way of a Note on the word *Esperkeria*, Gallicé *Eperquerie*, which seems to have puzzled the antiquaries. In the dialect of Norman French used in Guernsey, the word *éperqui* is still employed in the sense of "stuck on the top of a pole or perch." This was doubtless the way in which the fish, after being split open, was exposed to be dried by the action of the wind and sun, and the word *éperquerie* would naturally be used both to denote the method of drying, and the locality where it was practised. In all the Channel Islands there are one or more spots on the sea-shore still bearing this name.

EDGAR MACCULLOCH.

Guernsey.

BOYDELL (3rd S. i. 257.) — Alderman Boydell was born in 1719, at Dorrington, Salop, of which place his grandfather was vicar; he, however, came to town "a poor lad from Denbighshire, and lived many years with his wife in the most extreme poverty." (*City Biography.*) Your correspondent has already described his arms; his crest was a Saracen's head couped; thereon a cap turned up, erm., the end of the cap hanging down with a tassel at the end. I know the above to be the crest borne by the alderman, but I fancied his arms were, vert, a cross patonce or. That there were crosses in the arms, I have from the authority of a servant, who lived in the family, and whose livery button is my authority for the crest; but see also Ormerod's *Cheshire*, "Boydell of Dodleston and Gropenhall, vert, a cross patonce or." Some authorities give the Boydells a second coat, arg. on a fesse engrailed vert, 3 mullets pierced, or. The Boydells are said to have borne in later ages as their crest, on a wreath, a Saracen's head, &c., as before described, except that a bell was attached to the end of the cap instead of a tassel. H. S. G.

S. T. P. AND D. D. (3rd S. i. 231.) — MR. JOHN TUCKETT is not correct in either of his suppositions. D.D. does not stand for *Divinitatis Doctor*, but for plain English *Doctor of Divinity*. When the degree is intended to be signified in Latin, it is expressed by S.T.D., that is, *Sacræ Theologiæ Doctor*. And this leads us at once to the signification of S.T.P., which is unquestionably *Sacræ Theologiæ Professor*.

F. C. H.—D.D.

CARICATURES AND SATIRICAL PRINTS (3rd S. i. 227.) — The classification proposed, into SOCIAL, PERSONAL, and POLITICAL, would obviously destroy that arrangement by artists, which appears to me to be much more satisfactory. The works of our best caricaturists, Rowlandson, Gilray, and especially HB., combine all the above three classes; yet what person, possessing any large collection of the works of these or other celebrated artists, would choose to have them separated? The works of all such artists as have produced more than a few at intervals, ought, I think, to be kept together, under the title of their authors' names; and probably there are some which might be grouped according to their publishers. Some fifty or sixty years ago, there was a publisher, named Dighton, in whose shop window, at Charing Cross, there were always portraits of persons of note, not exactly caricatures, but rather sketches, hitting off some peculiarity of dress, manner, or character. I remember, among these, Lord Camelford, who fell in a duel with Mr. Best; Old Q—— (Duke of Queensberry); "An Old Stump well known on a Bank" (Mr. Mark Stump, a Stock-Broker); Paul Treves, and many others. I should class these as "Dighton's," and those published by Tegg, in the same manner. The HB. sketches, though chiefly political, are often personal; as "Hook and Eye," "High Life and Low Life," and a great many more. The classification of SOCIAL, PERSONAL, and POLITICAL is probably the best for a collection of odd and isolated prints; but I can conceive nothing better for such as form a series than an arrangement according to artists or publishers. GD.

THE CAMEL AN HIEROGLYPHIC (3rd S. i. 246.) — On one of the columns of the "Granite Sanc-

tuary," at Karnak, is sculptured a figure which is supposed by Mr. Osburn (*Monumental History of Egypt*, vol. ii. p. 279,) to represent the camel.

This figure has no legs, and bears some resemblance to a laden camel crouching on the ground; those who sculptured it had possibly never seen the animal, as the camel was never permitted to enter Egypt, being considered unclean.

J. Woodward.

Shoreham.

A Brace of Shakes (3rd S. i. 91.)—If things to be done quickly are done in a brace of shakes, and this alludes to the shaking of dice in a box, will you tell me what is meant by one person speaking of another, "that he is no great shakes." In the *New World of Words*, by Phillips, he has —

"*Shake time*, the season of the year when mast and such fruit fall from trees."

S. Beisly.

The Barbarians of Harting (3rd S. i. 185.)—That the Harting people may not pass as the representatives of the county, I beg to refer your correspondent to the church at Shipley, where he will find a beautiful monument to Sir Thomas Caryll, who died in 1616, and to his wife. The Shipley and Grinsted properties were sold to the Burrells about the time that the Ladyholt and Harting properties were sold to the Featherstones: yet the Shipley monument has been carefully restored by Carew, the sculptor; and is now one of the most perfect, as well as interesting, in the county. Whether this was done at the expense of the Earl of Egremont, of Sir Charles Burrel, or, as Horsfield says, of Lord Selsey, I know not; but neither the Earl, the Baron, nor the Baronet, were related to the Carylls; and the restoration is proof that we Sussex people are not all "barbarians."

T. B. O.

Hunter's Moon (3rd S. i. 224.)—Unless by the weird huntsman of some wild German forest, there is now no hunting by night nearer than Orange River and the Cape Colony. Certainly not in these parts since the days of the three Welshmen in the nursery rhyme, who went a-hunting manifestly by night, for —

> "One said it was the moon
> Another said nay —
> A third said it was a cheese,
> And half o't cut away."

Otter hunting takes place at day-break. Yet there may, there *must* be, a *hunter's moon* just after the *harvest moon;* when, the stubbles being cleared, field sports may be resumed with impunity to the crops. Moreover, your correspondent D. forgets that the moon herself is apostrophised by Byron as "the huntress moon."

Sholto Macduff.

Churches built East and West (3rd S. i. 187.) —I beg to refer X. N. to a communication from Mr. Williams (2nd S. xi. 138) where he will find it laid down that orientation, as it is called, has always been the rule of the church.

Clio.

Enigma (3rd S. i. 229.) — The question is this —Letters of the alphabet are to be indicated by the numbers corresponding to their respective places in the alphabet; the letters *i* and *j* being however regarded as one letter.

There are three words —

The first, i, has four letters, i. 1, i. 2, i. 3, i. 4.
The second, ii, has three letters, ii. 1, ii. 2, ii. 3.
The third, iii, has six letters, iii. 1, iii. 2, iii. 3, iii. 4, iii. 5, iii. 6.

In the conditions of the problem seven different relations are given: —

1. The first relation gives	i. 3 = 11	or *l.*
	ii. 2 = 5	„ *e.*
2. The second „	i. 4 = 9	„ *i.*
	iii. 1 = 7	„ *g.*
3. The third „	iii. 2 = 11	„ *l.*
	iii. 5 = 9	„ *i.*
4. The fourth „	i. 1 = 18	„ *s.*
	i. 2 = 14	„ *o.*
5. The fifth „	ii. 1 = 4	„ *d.*
6. The sixth „	ii. 3 = 14	„ *o.*
	iii. 3 = 14	„ *o.*
7. The seventh „	iii. 4 = 17	„ *r.*
	iii. 6 = 1	„ *a.*

And setting these in order, we obtain "the words" *Soli Deo Gloria.*

T. C.

[We are indebted for a similar solution to Mr. George Burges, and many other kind friends. — Ed.]

The Emperor Napoleon III. (3rd S. i. 88.) — There can be little doubt that the Mr. Campbell, to whom the autograph given at p. 214 of "N. & Q." was written, and whom the ex-prisoner of Ham addressed as "Mon cher Monsieur Campbell," when he required a "*service*," was Forbes Campbell. At the date of the autograph in question (March, 1847), he was assistant-manager of the Colonial Bank of London, and had undertaken, at the request of Mons. Thiers, an English edition of the *Consulate and Empire of Napoleon*, which was published by Colburn. He was on intimate terms with the Prince Louis Bonaparte. I remember being present in *The Times* office, Printing House Square, one night in 1847, when the Prince came by appointment, and in company with Mr. Forbes Campbell, to visit that establishment. On that occasion the Prince conversed most affably with the parliamentary reporters, and other gentlemen "on the paper," in four languages, English, French, German, and Italian, and produced an extremely favourable impression upon all who heard him. We found him a man of very superior acquirements; in a word, quite a different

person from what rumour then represented him to be, — a frivolous man of pleasure. Mr. Forbes Campbell is, I believe, dead. W. B.

Kentish Miller (2nd S. x. 109.)—

"Alanus Calvus jacet hic sub marmore duro
Utrum sit salvus neque curavit neque curo."

Labbe, *Thesaurus Epitaphiorum*, p. 365, 8vo, Paris, 1685.

E. N. H.

King of Spain (3rd S. i. 248.) — The sovereign thus alluded to was "Affonso el Sabio," Alphonso the Wise, king of Leon and Castile, who reigned from 1251 to 1281, when he died in his 81st year. Alphonso was a great astronomer, and the celebrated Alphonsine tables were drawn up under his supervision. He also completed the famous code of laws designated "Las Partidas," which forms the basis of, and still influences, Spanish jurisprudence, while he always zealously promoted science. In fact, this king was one of the most learned men who ever occupied a throne; and might well be compared with our own Alfred the Great. But the royal mind being constantly immersed in matters of deep thought, especially with astronomical observations, he so much neglected temporal affairs, that his subjects were badly governed; and becoming latterly unfortunate in consequence of thinking more of the heavenly bodies than of mundane things, he was deprived of a considerable portion of his dominions by rebellions. Hence the saying quoted in "N. & Q." p. 248, the accuracy of which is verified by several historians. J. Webster.

Superstition (3rd S. i. 243.) — I strongly object to the construction of Acts xvii. 22, advocated in "N. & Q." Our version is, no doubt, deplorably wrong; but it has, I believe, been long held by the best authorities that it should be corrected in the opposite direction to that here suggested.

It would have been wholly opposed to St. Paul's manner, to *begin* such an address with censure. He invariably begins in an opposite tone, even when what follows is to be mainly in the way of condemnation. Of this the well-known and signal examples are the 2nd Epistle to the Corinthians, and the Epistle to the Galatians: and it would be strange if the address to the Athenians were an exception.

The true version, allowing due force to the word ὡς, and to the comparative, is "religiously inclined," "with a religious tendency rather above others." Both δεισιδαίμων and δεισιδαιμονία are more commonly used *in bonam partem* than otherwise; and δαίμων, I need hardly say, is never used otherwise in classical Greek. And we can scarcely suppose St. Paul to have used it otherwise, or to have given it the sense of "demons;" which, to such an audience, would have been unintelligible.

This sense, it seems to me, is more suitable to the whole scope and context of the discourse; but this may be matter of opinion.

See Bloomfield's note on the place; and, if I am not mistaken, the same view is well stated in the admirable suggestions on the subject of a revised version of the Bible, published a few years ago by Dean Trench. I am not able to refer to them at this moment. Lyttelton.

Hagley, Stourbridge.

Do we need a better meaning for this word than that so clearly implied in its etymology? To "stand over," or "stand upon," so admirably describes the character of superstition in reference to its origin and basis — real religion — that I should be very unwilling to look any farther for its derivation. Is it not something superfluous, growing out of, or placed upon, the true faith, like the "wood, hay, stubble" of the apostle, 1 Cor. iii. 12?

Douglas Allport.

Sun and Whalebone (3rd S. i. 250.) — There seem to be three modes of explaining such apparent incongruities, in our house and tavern-signs, as that alluded to by L. A. M.

1. These signs appear, in many instances, to have had their origin in heraldry. They were, in fact, the badge, or cognisance, of the owner or occupier of the house on whose front they were exhibited. It is easy, therefore, to understand how the most incongruous objects might be brought together, when mine host became a Benedict, and set up his wife's arms in addition to his own; or when a young tradesman, on first starting in life, added his late master's sign to that which belonged to himself, as we are told he sometimes did, in the *Spectator*, No. 28.

2. Another cause of these discrepancies may, perhaps, be sought for in the ignorance of the sign-painter, or of the boorish villager in whose beery mind it was a tradition. The *Tatler* (No. 18) suggests that every tradesman in London and Westminster should give him sixpence a-quarter for keeping his sign in repair as to the grammatical part — the names being often so ill-spelt as entirely to baffle the uninitiated. It is scarcely to be wondered at, therefore, that the "Belle Sauvage" should have been represented by a savage standing beside a bell; or the "Boulogne Mouth," by a Lilliputian bull engulphed in a Brobdignagian mouth. Dr. Paris, in his *Philosophy in Sport*, refers to a country ale-house known as the "Devil and Bag o' Nails," which he understands to be a rural reading of the sign-board representing Pan and his bacchanals. I remember to have myself seen, not many years ago, the "Black Prince" figured as a Hottentot, drawing his bow at a lion, from which he was at the same time prudently retreating in double quick time.

3. My third explanation is, that by the lapse of time the names of many things become altered, —not through ignorance, but intelligently. How large a portion, for example, of "N. & Q." is occupied by inquiries bearing on this subject? Will any one add to them, and at the same time clear up the doubts of L. A. M. by showing that a "Whalebone" may have been the old synonym for a parasol, and thus establish its connection with the "Sun" upon the Essex sign-board?

Douglas Allport.

Whalebone is the appellation of an estate in Becontree Hundred, at or near Dagenham; perhaps named from some bourn (*Waal-burn*).

R. S. Charnock.

Quotation (3rd S. i. 250.)—B. B. W. will find the lines in Virgil's Second *Georgic*, 198, 199.

G. E. J. P.

Mad. D'Arblay's "Diary" (3rd S. i. 96.)—Mr. Fairly was, I have been told, Hon. Stephen Digby; whose second wife was a daughter of Sir Robert Gunning—"Miss Fusilier." F. C. B.

Thackwell Family (3rd S. i. 250).—This name may mean the "thatched dwelling," or the "hay town." Cf. Thakeham, in the Hundred of E. Easwrith, Sussex; Thatcham, in Faircross Hundred, Berks; Thaxted and Jakeley, Essex. It is a great mistake to suppose that the vocable "well," in the composition of local names, always means what it would seem to mean. In ninety names out of a hundred, it is derived from *ville*; which, in composition, corrupts also into *fill*, *full*, *field*, and sometimes to *wall*. Thackwell, in British, might translate "the pretty dwelling" (*thék-wyl*); or, "the ploughman's dwelling" (*tiak-wyl*).

R. S. Charnock.

"The History of the Kings of Scotland" (3rd S. i. 249.)—The name of the author of this book, according to Dr. Watt, was William Duncan.

Ἁλιεύς.

Dublin.

Lambeth Degrees (3rd S. i. 254.)—J. A. Pn. will much oblige by pointing out how the degree of Doctor of Medicine can be granted by the Abp. of Canterbury to have any effect *since* the passing of the Act 21 & 22 Vic., under the 26th section. It is there expressly provided that the *Doctorate* of the Archbishop must be granted *before* the passing of the Act. J. R.

The 58th canon of the Church of England is as follows:—

"Ministers reading divine service, and administering the sacraments, to wear surplices, and graduates therewithal hoods.

"Every minister saying the public prayers, or ministering the sacraments, or other rites of the Church, shall wear a decent and comely surplice with sleeves, to be provided at the charge of the parish. And if any question arise touching the matter, decency, or comeliness thereof, the same shall be decided by the discretion of the Ordinary. Furthermore, such ministers as are graduates shall wear upon their surplices, at such times, such hoods as by the orders of the universities are agreeable to their degrees, which no minister shall wear (being no graduate) under pain of suspension. Notwithstanding it shall be lawful for such ministers as are not graduates to wear upon their surplices, instead of hoods, some decent tippets of black, so it be not silk."

The right of granting degrees was conferred on the Primate of all England in 1534 by act of parliament, seventy years before the canons of 1604 were enacted; and although these canons name several times the degrees granted by the universities, it is deserving of note that the Lambeth degrees are not recognised by them.

The discussions in Convocation lately, concerning the alteration of the 29th canon, afford evidence that these canons are in force.

Investigator.

Arms in Noble's "Cromwell's Family"—(3rd S. i. 109.)—Amongst the illustrations in Count Pompeo Litta's work upon the celebrated families of Italy, under the head of that of "Pallavicino," may be seen an escutcheon of Anna, daughter of Egidio Hooftmann of Antwerp; viz. quarterly, 1st and 4th gules, three acorns slipped and leaved or; 2nd and 3rd argent, a bull's head couped sable, armed or; with a shield of pretence argent, a wolf rampant vert, langued gules. There is no verbal description of this shield, but the animal depicted on the shield of pretence is more like a wolf than a lion, and decidedly is not regardant. This Anna Hooftmann married Orazio, son of Tobia Pallavicino and of his wife Battina d'Andrea Spinola. Orazio Pallavicino was a wealthy London banker. He fitted out and armed several ships at his own expense in 1588 to fight against the Spanish armada, was present at some naval victories obtained by the English over the Spaniards, and for his services was knighted by Queen Elizabeth. In the same page of illustrations of Litta's work is a portrait of him taken from the borders of the tapestry in the House of Lords previous to its having been partly burnt down in 1834; on which portrait he is styled Sir Horatio Pallavicini, and as having died in 1600.

Sir Horatio Pallavicini was of the Genoa branch of the celebrated Italian Pallavicino family, whose escutcheon was chequy of nine panes or and azure, on a chief or three crosses united lengthways together sable. Sir Horatio was buried with great pomp at Babraham. His widow Anna (born Hooftmann), married in 1601 Oliver Cromwell, uncle to the Protector. She died in 1626, and was buried in the church of All Saints, Huntingdon. Tobia, one of the sons of Sir Horatio and of his wife Anna Hooftmann, married 1606, Giovanna, daughter of Oliver Cromwell his stepfather, and of his first wife Elizabeth Brombey, and by her had two sons and four daughters;

of whom, Susanna married Edward Sedgewick, and Anna, in 1644, Robert Yonge. The male branch of the family of Pallavicino established in England was extinct in 1648. *Vide* Tavola VII. and XII. of the family of Pallavicino in Count Litta's work. The cost of Count Litta's entire work is 1,762 fr. with illustrations, but without illustrations, 534 fr. The genealogy of each family may be purchased separately; that of Pallavicino for 79 fr. with, or for 29 fr. without illustrations. The work is published in Milan, at 16 via del Cappuccio; Bernard Quaritch, 15, Piccadilly, is the agent in London.

W. Bryan Cooke.

Pisa in Tuscany.

Tabard (3rd S. i. 217, 260.) — The tabard was an upper military garment, which seems to have become more general during the reign of Richard II., and which continued in fashion till the time of Henry VIII. It was a species of tunic which covered the front and back of the body, but was generally open at the sides from under the shoulders downwards; and from the time of its first introduction was used by the military. It was soon emblazoned like the surcoat with armorial bearings, and called also *tabarum*.

Long tabards were assumed by the nobility on state occasions; and we see that such was worn by King Richard II. when a boy, he being thus depicted in a psalter, which formerly belonged to him, and is now in the Cotton Library in the British Museum, marked Dom. A. xvii.

These long tabards were peculiar to the English, and were called *midlegs*, because, as they were made in imitation of the surcoat, they reached to the middle of the legs. On the Continent they were shorter, and called *renones*. Instead of a sleeve, they latterly had a large flap which hung over the shoulder.

The tabard is now worn by the heralds on state occasions. (*Vide* Sir Samuel Rush Meyrick's *Critical Enquiry into Ancient Armour*, vol. ii. p. 69.)

The tabard, or something similar to it, forms part of the sacerdotal vestments worn during the mass.

W. Bryan Cooke.

Pisa in Tuscany.

Waits of the City of London (3rd S. i. 171.) — In old times each ward of the city was provided with its company of Waits; there was also the Waits of Finsbury, the Waits of Southwark, the Waits of Blackfriars, as well as those of London and Westminster.

Thomas Morley dedicated his curious volume, entitled *Consort Lessons*, 1599, to the Lord Mayor and Aldermen, and in the course of the dedication is the following allusion to the city musicians: —

"But, as the ancient custom of this most honorable and renowned city hath been ever to retain and maintaine excellent and expert musicians to adorn your Honour's favours, feasts, and solemn meetings, — to those, your Lordships' *Wayts*, I recommend the same, —— to your servants' careful and skilful handling."

The City Waits attended the Lord Mayor on public occasions, such as Lord Mayor's Day, and on public feasts and great dinners; and, from the following passage in Roger North's *Memoirs of Musick*, I think we may infer that they also perambulated the streets at certain seasons: —

"As for Corporation and mercenary musick, it was chiefly flabile (*i. e.* for wind instruments), and the professors, from going about the streets in a morning to *wake* folks, were and are yet called Waits, quasi Wakes."

In John Cleland's *Essay on the Origin of the Musical Waits at Christmas*, appended to his *Way to Things by Words, and to Words by Things*, 8vo, 1766, is the following passage upon these nocturnal disturbers of our slumbers: —

"But at the ancient yule, or Christmas time especially, the dreariness of the weather, the length of the night, would naturally require something extraordinary to wake and rouse men from their natural inclination to rest, and from a warm bed at that hour. The summons, then, to the Wakes of that season, were given by music going the rounds of invitation to the mirth or festivals which were awaiting them. In this there was some propriety — some object; but where is there any in such a solemn piece of banter as that of music going the rounds, and disturbing people in vain? For surely any meditation to be thereby excited on the holiness of the ensuing day could hardly be of great avail, in a bed between sleeping and waking. But such is the power of custom to perpetuate absurdities."

In Beaumont and Fletcher's *Knight of the Burning Pestle*, one of the characters exclaims —

"Hark! are the Waits abroad?"

To which another replies —

"Be softer, prythee,
'Tis private musick."

A writer in *The Tatler* (No. 222) says: —

"There is scarce a young man of any fashion, who does not make love with the *town* music. The Waits often help him through his courtship."

Edward F. Rimbault.

Threepenny Curates (3rd S. i. 271.) — I am really obliged to the Editor for his reference to the *Gentleman's Magazine*, though I had noted it. But I think the persons of whom friend Story speaks must have been a grade (or indeed several grades) below the customers of Mr. Hawkshaw. I find it impossible to imagine a man whose fee for reading prayers on a week-day was 2*s.* 6*d.*, and on a Sunday twice as much, looking down, not very far, to be sure, but with complacency, on a brother scarcely kept alive by coffee and chuck-farthing. They must, I think, have been different sects.

Trinummus.

Use of the Tongue in Speech (3rd S. i. 268.) — In the *Philosophical Transactions* for 1742 and 1747 is recorded the case of "Margaret Cutting, a young woman at Wickham Market, in Suffolk, who spoke readily and distinctly, though she had lost the apex and body of her tongue." Like the

Nunneley case, it was lost in consequence of a cancer; but, in this instance, it fell out of itself, during the operation of syringing, and the girl immediately remarked, "Don't be frighted, mamma; it will grow again." Deglutition, pronunciation, and taste remained nearly as before. She sometimes pronounced words ending in *ath* as *et; end* as *emb;* and *ad* as *eib;* but it required a nice and strict attention to observe even this difference of sound. She sang very prettily, and pronounced her words in singing as is common. These facts were certified under the hands of the minister, an apothecary, and others, and she was afterwards brought to London, and exhibited at a meeting of the Royal Society. The *os hyoides* and the muscles of the larynx and pharynx were found to be perfect; but the fleshy substance of the tongue, both body and apex, was wanting.

Job J. Bardwell Workard, M.A.

The account of a surgical operation for the removal of the tongue, quoted from the *Leeds Intelligencer*, is greatly exaggerated. I was present at the meeting of the Medico-Chirurgical Society, where the patient was exhibited, and can affirm that the statement as to his being able to "pronounce every letter of the alphabet," is quite untrue. No one having the slightest knowledge of the mechanism of speech could for a moment suppose articulate sounds to be inherent, as it were, in the tongue itself, and to emanate from it. We know that the organ is necessary to modify certain sounds, while, in the production of other sounds, it plays no part whatever. Any person can make an approximation towards the experiment of talking without the tongue, by keeping it steadily pressed down against the floor of the mouth, and then slowly pronouncing various words. He will find that there some sounds which he cannot produce at all; those, for instance, of *d, k, l,* and *t.* The "vowel sounds," which so much surprise the newspaper writer, are formed without the aid of the tongue.

F.R.M.C. Soc.

The right Sow by the Ear (3rd S. i. 232.) — While fully assenting to your explanation of this phrase, I would venture to suggest that "sow," in the sense of a tub, is connected with the old French word, *seau*, a bucket. Y.

Bishop Parker (3rd S. i. 262.) — In a note to his most interesting article, Mr. Walcott strangely says, that Parker "forsook the Independents to become a Romanist." Parker was brought up among the Puritans, but if he was an "Independent," it was in a political and not in a religious sense; at least I find no trace of his having held the principles of Dr. Owen. In any case Parker did not forsake the Independents to become a Romanist. He was a violent, intolerant, and bigoted man, but he passed from one step of promotion to another till he became Bishop of Oxford. I find no evidence of his being a Romanist all this time. Bad as he was, he could not have been such a hypocrite. Whatever he was at heart he died in his see, and as a bishop of the Church of England. In his *Essay against Toleration*, which I have just been reading, Parker maintains "the authority of the civil magistrate over the consciences of subjects in matters of religion." This work was published in 1670, and passed through several editions. It seems to teach that Parker was prepared to follow any form of religious profession which his monarch enjoined. This is a principle which could hardly be defended by a Romanist any more than by an Independent; and it is tolerably certain that neither the one nor the other party is anxious for the honour of enrolling Samuel Parker among its members.

B. H. C.

[There is a long account of Bishop Parker in Wood's *Athenæ* (by Bliss), vol. ii. 814—820, where it is stated that although Parker was favourably inclined to the Roman Communion he never declared himself openly, "the great obstacle being his wife, whom he cannot rid himself of."—Ed.]

Ryot and Riot (3rd S. i. 257.)—Riot is an old word both in French and Italian. By the Academy it is regarded as a diminutive of *rire*, to laugh. In the English Bible it never has the sense of quarrelling, but always means excess or wantonness; hence it may be translated by the Latin *luxuria, commessatio*, &c. Its modern use seems to follow from the fact that the disorder of excess and merry making often led to brawling and contention. That riot has nothing to do with *ryots*, except when riotous, is beyond question.

B. H. C.

Brazil (3rd S. i. 256, &c.) — I sent you a note some time since sugesting that this word is derived from the Hebrew *Barzel*, i. e. *iron*, or from some other Shemitic language. I gave as my reason, that brazil-wood is still called *iron-wood*, and that men still say "as hard as brazil." The word may have reached Europe easily in the way of commerce. Permit me to repeat this note, as the former has not appeared. B. H. C.

Ffolliott Family (3rd S. i. 88, 158, 216.) — Upon further investigation into the history of the Ffolliot family, I find Thomas, second Lord Ffolliot, had a daughter named Rebecca, who married John Walker, Esq., of the county of Stafford, and is probably the person alluded to by your correspondent S. T. as buried at Trysull in that county. Henry, third Lord Ffolliot, had also a daughter called Rebecca, but she died at the age of fourteen, and is buried in Westminster Abbey.

This Rebecca Walker was sister to the Hon. Anne Soley, whose monument I erroneously stated to be in Kidderminster parish church,

instead of the chapel of Mitton, within that parish The first Baron Ffolliot was a younger son of Thomas Ffolliot, of Pirton, co. Worcester, and Catherine Lygon, and in reward of his military prowess in Ireland, was created first a knight banneret, and afterwards a peer of Ireland, by the title of Baron of Ballyshannon, with a grant of large royalties and estates there.

His son Thomas succeeded as second Baron, and married Rebecca, widow of J. Waters, of Dublin. She resided after his death at Stilldon, near Rock, co. Worcester, and lies buried in the chancel of the stately church of that parish.

Henry, third and last Lord Ffolliot, their son, married Eliz. daughter of George Pudsey, of Langley Hall, co. Warwick, and died at his seat, Four Oaks Hall, Warwickshire, on the 17th of October, 1716, without living issue. The ancient Ffolliot estates at Pirton, Worcestershire, were sold to Sir William Corteyn, and from him to the Coventry family, their present possessors.

I have been unable to trace how the other estates, Lickhill in Worcestershire, and Wishaw in the co. of Warwick, came into the family. They were certainly the possessions of the two last lords, and have only been sold by the family during the last few years.

Thomas E. Winnington.

Jeanne d'Evreux, Queen of France (3rd S. i. 230.)—Perhaps Hermentrude may like to have the following confirmation of the date 1370 as the time of this queen's death. I extract it from a splendid and voluminous work, entitled *Histoire Généalogique et Chronologique de la Maison Royale de France*, par le Père Anselme, Augustin Déchaussé," 3rd edition, Paris, 1726. Vol. i. It is therein recorded that Charles IV. of France and Navarre, surnamed le Bel, married, as his *third* wife, Jeanne d'Evreux, eldest daughter of Louis of France, Count of Evreux, "Pair de France," by Margaret of Artois, Lady of Brie-Comte-Robert, daughter of Philippe D'Artois, Lord of Couches.

Jeanne was *married* to Charles IV. in 1325, by dispensation of Pope John XXII.; *crowned*, at Paris, 11th May, 1326, and *died* at Brie-Comte-Robert, 4*th March*, 1370. This seems to render it probable that the date misprinted in *Dreux du Radier* was 1370, for this time is repeated more than once as that of the death of Jeanne d'Evreux in the work from which I quote. If any more particulars were desired concerning Jeanne d'Evreux and her family, such as her descent from John II. of Brittany and *Beatrice of England*, I would willingly make note of them, if of use to any correspondent of "N. & Q."

C. H. E. Carmichael.

Borage and Spinach (2nd S. xii. 252.)—The origin of these two words is investigated by Beckmann, *Hist. of Inventions*, art. "Kitchen Vegetables," vol. iv. p. 262–4, Engl. tr. ed. 1817. He says that the word *borago* was unknown to the ancients, but throws no light on its etymology. With regard to spinach, he states that it appears to have been made known from Spain; for that many of the early botanists call it *olus Hispanicum*. "Ruellius and others," he remarks, "name it *Atriplex Hispaniensis*; and the latter adds that the Arabians or Moors called it *Hispanach*, which signifies *Spanish plant*." It may be considered certain that the Latin *spinachium*, and the varieties of this form in the Romance languages, are corruptions of *Hispanach*, as the Spinach is not a prickly plant. L.

Gray's "Elegy" parodied (3rd S. i. 197, 220.) — Besides the parodies mentioned by Delta and J. F. S. there appeared in *Punch*, one entitled *Elegy written in a Railway Station*. I cannot give the exact date of its publication, having only a cutting, but it was soon after the time when the "Railway King" "came to grief."

W. H. Husk.

Wilkes's last Speech in Parliament (3rd S. i. 271.) — Under this equivocal title your correspondent describes a speech, on which an epigram was written and published, Jan. 1776, and he desires to know where he can find a copy. Has he referred to that not very rare work, *The Parliamentary History*, or to any one of the numberless editions of *The Speeches of John Wilkes?* In the best edition of Wilkes's *Speeches*, in 3 vols., it will be found (i. 74.) It was the last spoken before the publication of the epigram, on the 27th Nov. 1775, and Wilkes therein mentioned Samuel Adams and John Hancock as "two worthy gentlemen, and true patriots." W. L. S.

Meaning of Fold (3rd S. i. 187.) — To *fold* is to enclose, and a *fold* is an enclosure. The word is in common use in Lancashire, and means the hedged or walled enclosure in which a farm or cottage-house stands. The little portion of ground between the gate and the front door is the fold. The *s* genitive is provincially omitted in Lancashire, so the enclosure belonging to Dixon would be Dixon-fold, not Dixon's-fold. P. P.

Toute vérité n'est pas bonne à dire. —

"Depuis qu'on a remarqué qu'avec le temps vieilles folies deviennent sagesse, et qu'anciens petits mensonges assez mal plantés ont produit de grosses, grosses vérités; on en a de mille espèces. Et celles qu'on sait, sans oser les divulguer; *car toute vérité n'est pas bonne à dire*; et celles qu'on vante, sans y ajouter foi; car toute vérité n'est pas bonne à croire." — Beaumarchais, *Mariage de Figaro*, Act IV. Sc. 1.

L.

Latin Graces (3rd S. i. 188.) — D. E. C. will find the Latin graces used at Christchurch, Oxford (with those of all the other Oxford colleges),

in Appendix V. to the *Reliquiæ Hearnianæ* by Dr. Bliss (Oxford, 1857.) I do not remember having met with any work containing the Cambridge graces. W. H. Husk.

"The History of John Bull" (3rd S. i. 300.) — Is the above-named political burlesque known to be written by, or only ascribed to, Dr. Arbuthnot? In the second volume of *Miscellanies*, published by Benjamin Motte and Charles Bathurst at the Middle Temple Gate, Fleet Street, in 1736, its paternity is given to Swift. At the close of the "Contents" of the first volume, this intimation appears: "N.B. Those pieces which have not this mark (☞ *) were not wrote by Dean Swift." The title of the paper with which the second volume commences is, "Law is a Bottomless Pit; or, the History of John Bull," &c.; and to this is appended the index and asterisk, which, so to speak, are in these *Miscellanies* the trade-mark of Swift's productions. W. G.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Book-Hunter. By John Hill Burton. (Blackwood.)

Book-hunters, like old maids, are among the most useful classes to other people, but abused just in proportion to their usefulness. A large proportion of the happiness of every family is poured into it by self-denying maiden aunts and maiden sisters; and the great repositories of learning to which students of all classes resort have been built upon foundations laid by some enthusiastic book-hunters. Of this race of worthies Mr. Burton has undertaken to give us an account in the work before us, and verily herein he follows honest Isaac Walton's advice as to the frog wherewith Venator was to bait for pike, — "In so doing, use him as though you loved him." Indeed it is obvious that the fellow-feeling which proverbially makes men wondrous kind, actuated Mr. Burton in the selection of his subject, and the result is, a book which will please all lovers of literature, and a book, too, which is calculated to tempt "all that are lovers of virtue and dare trust in Providence, to be quiet and go a Book-hunting." Mr. Burton tells some good stories of book-hunters, showing how heartily they loved the books they captured, and the pains they took to capture them: and we may some day recall attention to Mr. Burton's amusing volume by a story or two of the book-hunting adventures of two of the greatest scholars we have ever had the pleasure to number among our friends.

Eighteen Years of a Clerical Meeting; being the Minutes of the Alcester Clerical Association from 1842 *to* 1860; *with a Preface on the Revival of Ruri-decanal Chapters. Edited by* Rev. Richard Seymour *and* Rev. John F. Mackarness. (Rivingtons.)

The title is as true a description of the contents of the volume as clerical book-buyers could desire. It contains a continuous record of the phases and progress of clerical opinion during a period which has been a most eventful one for the Church of England; and it will give lay-readers a most favourable idea of the earnestness and painstaking ability with which many a similar knot of country clergy discuss the ecclesiastical questions of the day.

Thebes, its Tombs and their Tenants, Ancient and Present; including a Record of Excavations in the Necropolis. By A. Henry Rhind, F.S.A., &c. (Longman.)

While describing the results of certain excavations made at Thebes, Mr. Rhind has endeavoured, in the volume before us, to offer, at the same time, a general view of sepulchral facts, as represented in the Necropolis of that city. One of the most important divisions of the work is that in which he has furnished a precise account of a large family tomb of an official personage, which a long search brought to light in undisturbed condition, not only because the contents of the tomb were of special interest, but because it is, in certain respects, the only instance of such discovery. Independently of the mass of materials on the subject of Egyptian sepulchres generally which it contains, the book abounds in information on the various psychological and religious questions connected with that subject, and is certainly a valuable addition to the literature of Egyptian archæology.

Sussex Archæological Collections, relating to the History and Antiquities of the County. Published by the Sussex Archæological Society. Vol. XIII. (Bacon, Lewes.)

It certainly says much for the historic interest of Sussex, and even more for the zeal and intelligence of its Antiquaries, that the thirteenth volume of their *Collections* — thanks to the learning and industry of Mr. Blaauw, Mr. Durrant Cooper, Sir H. Ellis, Mr. Figg, Mr. Lower, and other able contributors — equals in interest any of its predecessors. No county Society has as yet come up to that of Sussex in its contributions to Local History.

A Brief Memoir of Sir Walter Raleigh, prepared for and published in the New England Historical and Genealogical Register for April, 1862, *and now reprinted with Additions. By* Samuel G. Drake. (Boston, Privately Printed.)

A Handbook of American Genealogy, being a Catalogue of Family Histories and Publications containing Genealogical Information. Chronologically arranged by William H. Whitmore. (Munsell, Albany.)

The former of these volumes is a very able sketch of the life of our great countryman from the pen of the President of the New England Historic-Genealogical Society. The latter is now a valuable, and will be, some few years hence, a yet more valuable, contribution to the Family History of the United States. So we had written, but, we fear written in error; for, be the result of the present unhappy struggle what it may, can the survivors of those who have stood face to face on the bloody plains of Corinth ever again be united? Where is all our boasted progress — our advanced civilization — when men of the same race, religion, and language, can be thus arrayed in deadly and implacable hatred against each other?

Notices to Correspondents.

Indigo Planter. *The author of* Tyranny in India, 1850, *is unknown.*

M. F. *Our correspondent's copy of* Lady Willoughby's Diary *is the new edition published in* 1845, *called by the publishers square fcap.* 8vo. *The work is fictitious. In the Preface to the Second Part it is stated, that "the Author in this work personates a Lady of the seventeenth century."*

Answers to other Correspondents in our next.

Erratum. — 3rd S. i. p. 319, col. i. line 16 from bottom, *for* "possess" *read* "press."

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Notes.

GUNPOWDER PLOT PAPERS.

(*Continued from* 2nd S. x. 142.)

The Winters of Huddington, in Worcestershire, whose family furnished two of the principal actors in the Gunpowder Plot, were related to the Catesbys and Treshams, and were connected by marriage with John Grant of Norbrook, who himself also played a conspicuous part in the conspiracy. John Grant had married a sister of the Winters, and a considerable intimacy had in consequence sprung up between the families. There are in existence in the State Paper Office several letters from Thomas and Robert Winter, written with one exception to Grant, at his house at Norbrook, and which are interesting as affording an insight into the private life of the Conspirators during the four or five years that immediately preceded the Gunpowder Plot. Some of these letters were written before the Plot was commenced, some during the Plot, and one in particular of Robert Winter after its discovery, and when the conspirators were on their flight to Holbeach.

The letters written by Thomas Winter are all unfortunately without date of the year, and one of them indeed without date of the month. It is not, however, difficult to gather with sufficient certainty from internal evidence, the year when they were written, and they are accordingly given here in their chronological order. This order differs slightly from that observed in the Calendar of State Papers, but the reason given below for such alteration will, I think, fairly justify it.

The first letter, though without any address, is evidently, like the others of Thomas Winter, intended for Grant.

"If I may, with my sister's good leave, lett me entreat you Brother to come over saturday next to us at Chastelton: I can assure you of kind welcome; and your acquaintance with my Cousin Catsby will nothing repent you. I could wish Doll here, but our life is monastical without women. Comend me to your mother. And so a dio.

"Di. T. Osser^mo.

"THO. WINTOUR.

"Bring with you my
'Ragion di Statto.'" *

From the allusion in this letter to Chastleton, where Catesby was then evidently living, I am inclined to fix its date previous to May 1602. Chastleton after that time no longer belonged to Catesby, having been sold to raise the fine of 3000*l.* which had been incurred by him in consequence of his implication in the Essex Treason. From this circumstance I am induced to consider the date given to this letter in the Calendar of State Papers, namely, 1605, to be incorrect.

The next letter, dated "6th December," was doubtless written in 1603, from the allusions made in it to the siege of the town, now known as Bois-le-duc, but then called by its Flemish name of S'Hertogembos, which took place towards the end of that year.

"Though I have bin at the fountaine of news yett can I learn littel to pourpose only a supply is expected by the Spaniards: some forty were taken in a littell Castell which was surprised by our L. Deputy: they confess that the rest are in some distress having no store of victualls nor almost wood at all and littell atilery. Count Mawris is risen from Sitemgambos (S'Hertogembos—Bois-le-duc?), some report with losse of 2500 men and most of his great ordinans others say he was raised only by frost and hard weather; so tis uncertain whether is true. Ostend is hardly pressed and likely to be won either by the Duch or the sea. This is all our news. Comend me to your mother and my sister. Tell your sister Mary that my Lady Montegue is in the Country but I will shortly make a voyage thither on purpose in her behalf. So fare you well. This 6th of December.

"Your loving Brother,

"THOS. WINTOUR.

"To my loving Brother,
Mr. John Grant." †

It is uncertain whether the next letter, dated "22nd of February," was written in 1604 or 1605. It will be remembered that Thomas Winter was for some time Secretary to Lord Mounteagle, who is mentioned twice in the same letter: —

"I had thought to have come downe before this, but

* Domestic Series, James I., vol. xii. 39.

† Ibid., vol. v. 6.

business hath hitherto and will yett longer keepe me awaye. I am now going to the Bath with my L. Mounteagle, and from thence into Lankeshire: my fortunes are so poor that they will not leave me mine owne man; if they did Jack then shouldest have more of my company. Comend me to my sister and wax rich. News are asleep. A. Dio.

"Your loving Brother,
"THO. WINTOUR.

"London this 22nd of February.
"My L. Mounteagle will receive your Brother betwixt this and and Easter: tell me at what time he goeth into Lankeshire.
"To my loving Brother, Mr. John Grant
Northbrooke."*

The last letter of Thomas Winter was written a few weeks before the expected meeting of Parliament in October 1605. At that time Grant had been taken into the conspiracy, his house at Norbrook having been one of the chief reasons for Catesby choosing him. It was early in September, and but a few days after the date of this letter, that the celebrated pilgrimage to St. Winifred's Well was commenced, which was undertaken almost exclusively by persons implicated in the Plot, and which rested on its way to Holt in Flintshire at the houses of several of the sworn conspirators. Amongst those houses was Grant's house at Norbrook. It was doubtless with reference to this pilgrimage that Winter wrote the following letter to Grant, beseeching him "to void his house" for the accommodation of the company:

"Jack, certain frinds of mine wilbe wh you one monday night or tewssday at the uttermost. I pray you voyd your house of Morgan and his shee mate, or other company whatsoever they be: for all your house will scarce lodge the Company. The Jerkin man is come, butt your robe of durane as yet nott finished. I have sent you ten pounds, which I wonder at my self for doing, having neither kine nor corne to sell as you have, but a cloak to lay in pawne or so when I want mony. Jhon comends him to you, and is in good health. Farewell. Comend me to Kitt.

"Yours,
"T. W.

"This last of August."
Endorsed,
"To my loving Brother,
Mr Jhon Grant."

With another endorsement in Winter's writing, partly obliterated, headed with the sign of the cross, as follows: "Sir, I have not as".†

There are three letters of Robert Winter extant. Two of them written to his brother-in-law Grant, the other to a friend resident with his father-in-law Talbot. The first letter, dated 23rd March, 1604, is short and of little interest, and it is therefore omitted. The other two are given, the first verbatim, the latter, as far as it is possible to decipher it:—

"I am nott yett certayne whether I shall cume by you or no, by means of the uncertaintye of my Father Talbott his goinge upp, which if it hold nott then will I be wth you on Monday next, if otherwyse I shall passe by you. I caused my cousin Wrighte his nagge to be shoed a daye since according to his own direction. Remember I pray you to solycyte Mr. Hordray; and what matters you have att london (so they not money matters) I shall certaynly effect — so with my further comendations to your self, Kitt Wryght, and the rest of your good company, I comend you in haste this VIII of June, 1605.

"Your loving Brother,
"Ro: WINTOUR.

"To the worshipful his loving Brother, John Graunte, esquire,
"att Norbroke, these." * With speed.

The next letter is but a fragment, but it was written under circumstances which make even that fragment interesting. It will be doubtless recollected that on the discovery of the Plot, Catesby, Percy, and the two Wrights rode from London to Ashby St. Ledgers, and from thence, after being joined by the other conspirators, to Dunchurch, and by Norbrook to Huddington, where Robert Winter resided. From Huddington Thomas Winter was sent to Mr. Talbots of Grafton to invite him to join the conspiracy, and was doubtless the bearer of the following letter dated on that day, from Huddington, and according to the endorsement, "Written to Mr. Smalpeice in Mr. Talbot of Grafton's house." The letter was evidently not delivered, as Mr. Talbot refused to admit Winter into his house, and Winter would probably therefore carry it with him to Holbeach. There, on the morning of the 8th of Nov., occurred the explosion of the powder, which set on fire the clothes of several of the conspirators, and amongst others, of Thomas Winter. The letter appears to have been partly burnt, and half of it only now remains: the rest, evidently written in great haste, is barely legible, and shows clearly the distress of mind the conspirators were then in at the failure of the Plot. These circumstances will, I trust, serve as my excuse for bringing forward this fragment.

"Good Coson, I fere itt will not seeme strange to you that . . . . . a good nūber of resolvid catholicks so performe matters of such . . . . will sett thir most strenght, or hang all those yt ever l . . . . use your best endevour to stirr upp my father Talbo . . . . wh. I hould much more honourable than to be hanged after . . . . Coson, pray for me I pray you, and send me all such frinds . . . . haste. I comnd you frō Huddington this 6th of Novem . . . .

"R . . . ."

"A lr̄e found uppon . . . in ye howse of Holbach, where he was taken, wrytten by Robt. Wynter to Mr Smalpeice in Mr Talbot of Grafton's howse."†

W. O. W.

* Domestic Series, James I., vol. xii. 89.
† Ibid., vol. xv. 44.

* Domestic Series, James I., vol. xiv. 33.
† Ibid., vol. xvi. 19.

BIOGRAPHY OF WILLIAM OLDYS.

Your interesting memoir of William Oldys fully admits the existence of the cloud which is said to hang over his parentage, although I confess that the evidence you have adduced upon the subject is to me not quite conclusive. All that has been stated might be possibly explained upon some other hypothesis. As one step towards more complete elucidation of the question, allow me to ask whether any inquiry has been made for the register of his baptism? I find it stated in that useful volume of topography, Beesley's *History of Banbury*, that he was born at Adderbury, not Addesbury, as you have printed the name of the place; has any one searched the register of that parish? If he was really born there, such a search might produce unexpected results. Some of your correspondents will probably be kind enough to make the inquiry. There is at all events one excellent antiquary resident, I believe, on the very spot.

Adderbury, which is situate within a few miles of Banbury, in Oxfordshire, has a melancholy interest in the history of the Oldyses. The grandfather of your William Oldys, who had been a Fellow of New College, Oxford, and was a D.D., was vicar of that parish. In the Civil War he was a strenuous supporter of the king, and rendered himself so obnoxious to his parishioners, that he was obliged to leave his vicarage and seek shelter in Banbury, then in the occupation of the royalists. On a certain day, fancying himself secure from observation, he arranged to accompany his wife and one of his sons (perhaps the future civilian and father of your William Oldys) on the way towards Oxford or Winchester, to one of which places the boy was returning for purposes of education. A treacherous neighbour betrayed the doctor's intention to the nearest body of parliamentary forces, and when the Oldyses had proceeded some miles on the road, they found themselves approaching a watchful and suspicious looking body of soldiers. Uncertain to which side in the national contest these men belonged, Oldys sent on his wife and son, with directions to the former to make a certain signal if the soldiers turned out to belong to the king. He anxiously watched the two parties as they approached, met, and passed. They did so without any signal on the part of his wife. Oldys instantly turned his horse's head, and galloped off towards Banbury, having on his way to pass the gate of his own house at Adderbury. Quick as lightning his watchers observed his movements, and followed, on the instant, upon his track. Finding that they gained upon him, he scattered the contents of his purse upon the road, and some of the roundheads, it is said, were attracted by the money, and paused in the pursuit to pick it up. But one man, of more powerful conscience, or animated, as has been suggested, by feelings of personal malice, followed him like a blood-hound. When Oldys came to his own gate at Adderbury, his horse slacked his speed and made way towards the entrance to his accustomed stable. A little delay ensued. Before the horse could be guided onwards, the pace was lost, the pursuer was upon him, and the Doctor fell dead of a pistol-shot, opposite his own door. He rests in Adderbury church, where there is a monument with the following inscription to his memory: —

"P. M. S.
Gul. Oldys. S.T.P.
Hujus Ecclesiæ Vicarii,
Qui flagrante bello plusquam civili,
Læsæ et Religionis et Majestatis causæ
Fidelis et strenuus assertor,
Perduellium militibus, prope hanc villam,
Anno salut. 1645, ætat. 55°,
Vulneratus, occubuit."

(See Beesley's *Hist. Banbury*, 397, 602; Wood's *Fasti*, ii. 54; Walker's *Sufferings*.) John Bruce.

BOTTESFORD REGISTERS.

I send for publication in "N. & Q." some extracts from the Register of this parish. The notes as to excommunications are of merely local interest, except so far as they illustrate that state of society when it was possible for members of an unpopular religious denomination to be subjected to pains and penalties on account of their faith. Most of the following persons were Roman Catholics; it is possible that one or two may have been Independents or members of the Society of Friends.

The list of briefs for the repair of churches and other good works is especially curious. I do not remember to have seen in any other parish register (and I have read many) so complete a catalogue of briefs of the reign of Charles II. as that which is here given. It will be noticed that many of them are for churches which had suffered much during the then late war:

"Septēbr 17th, 1653.

"Will Caister of Botesford was approued and sworne Register for y^e^ parish by Mich. Monkton, Esq^r^., one of y^e^ Justices of y^e^ peace for y^e^ p'ts of Lindsey, in y^e^ ẽunty of Lincolne, as is witnessed under his hand y^e^ day and yeare above set.

"Mich. Monkton.
"Stephen Caister.

"Elizabeth Sales & Elizabeth her daughter taken as vagrants Septer 26, 1655, & thei punished according to law & Registred the same by me.

"Willim Parkinson,
"Minister de Botesford.

"A note of Breifes collected in our pish Church of Bottesford, w'th the seuall summes of money.

"Vpon the breife for Pontefract May the 5th, 1661, 3s 10d by Rich. Hilbert, Churchwarden.

"Vpon the breife of ffolkenham in Norfolke Octo. 7,

1660, was gathered 2s 6d & deliuered May 24th, 1661, to George Wilsworth, as appeares by his receit giuen me.
" Wm Parkinson, Vic.

" Deliu'd to Mr Geo. Hurd bailiffe of the waptake of Manley 3s 10d with the breefe for Pontefract in the County of Yorke, July 14th, 1661.

" On the same day deliu'd to the said Mr Geo: Hurd 3s 3d gatherd vpon the breefe of Milton Abbas in ye County of Dorset.

	s.	d.
Vpon Bollingbrooke breefe in County of Lincoln, Sept. 15th, 1661	1	10
For South Birlingha' in Norfolke, June 23, 1661	1	9
For Litle Melton in Norfolke, June 30, 1661	2	6
For distressed ptestants of Lithuania their breefe nouem 3d, 1661	1	6
Vpon Oxford breefe Octobr 28th, 1661	1	6
For Wm Jenkinson of Sfarleton (?) in Lancashire, Nou. 10th, 1661	1	3
Vpon breefe for great Drayton in co. of Sallop, Octo. 6th, 1661	2	2
Vpon Scarbrough Breefe decemb. 15th, 1661	1	8
For Chri Greene of Beighton w'thin darbysh. decemb. 22d 1661	1	0
Vpon Bridgenorth breefe, Septe 30th, 1661	1	8
For Market Harborough & Litle Bowden, Leicestershire, June 20th, 1662	2	9
For John Woolrich, of Cresswell, staffordshire, deliu'ed to Hen. Crowther with the breefe July 14th, 1662	1	9
Ffor hexam in Northumberland, August 2d, 1663	4	6
Ffor grimsby Hauen in Lincolnshire, Octo. 18th, 1663	1	4
Ffor Wm Sadwell (?) of Shadwell in p'ish of Stepney ffeb. 14th, 1663	2	0
For witheham church in Sussex, repaireing Apr. 10th, 1664. del. to Robt. Bewley	4	0
For John Ellis of Milton in Cambridgeshire, Mar. 20th, 1663, del. to Robt. Bewley	1	6
For Sandwich church repairing in Kent, Apr. 17, 1664, del. to Robt. Bewley	1	6
For divers Inhabitants of grantham, June 5, 1664, deliuerd to Mr Williams of Lincoln, Sadler, June 1664	1	10
For Law. Clatton of holder in Essex, ffebr 19th, 1664	2	2
For Hen. Lisle of gisbrough in Yorkshire, ffeb. 12th, 1664	2	8
For John Wayler of Ilford in Essex, ffeb. 26th, 1664	1	8
For pish church of Busingm Southamptonshire, march 19th, 1664	1	0
For p'ish of St. Maries in Chester, may 14th, 1665	2	4
For Bydford in warwickshire, July 30, 1665	1	4
For lanworth in Lancashire, deliu' to App. Markha', oct. 1665	2	2
For Inhabitants of fflootburgh (?) in Lancashire, nou. 12, 1665	2	4
For the pish of Clun in county of Sallop, Apr 8th 66th	0	6
For hartly poole in Durham, Apr. 15th, 66th	0	6
For Bishopp Norton Lr of request, Octobr 21th, 66th	1	10
For Binbrook let. of Request, Nou. 11th, 66th	1	0
Ffor Tewcester in Northampton, a letter of Request, July 22, 1677	2	8
Ffor Bithbur in ye County of suffolk, Septem. 2d, 77	2	0
Ffor Cottenham in ye county of Cambridge, a letter patent Octob. 21, 77	1	9

" John Wadforth and Edward Wadforth, both of Yadlethorp, in the Parish of Bottisford, declared excomunicate August 22d, 1680, p me Robtū Hornsby, vic. ibid.

" William Longbotham, Thomas Richison, John Wilson, Richard Williamson, and John Dolman, were declared excomunicate Feb. 11th, 168⅔. p me Robertū Hornsby, vic. ibid.

" Faith Holdsworth, David Blow, senior, An the wife of Dan. Rands, Richard Williamson, Mary Morley, wid., Frances Wadford, Edward Balderston, } were declared excomunicate the 7th day of September, in the year of our lord, 1684, by me, Ro. Hornsby, Vic., ibid.

" Jane Hall, servant to Mr John Morley, of Holme, in the parish of Bottisford, was Declared absolved from the sentence of Excommunication on the 9th day of march, in the yeare of our lord 1706, by me, Robert Hornsby, Vicar of Bottesford."

Edward Peacock.

Bottesford Manor, Brigg, Lincolnshire.

RESUSCITATION AFTER HANGING.

Turning over, lately, the pages of the old *London Magazine* for 1740, I came (p. 560) on a notice of the singular case of William Dewell, who, after being hanged at Tyburn, revived in Surgeons' Hall, where he had been carried for dissection. The case is adverted to in the First Series of "N. & Q.," ix. 174; but the *Magazine* states some interesting particulars which your correspondent does not mention: —

" After he was stript, and laid on the board, and one of the servants was washing him to be cut up, he perceived life in him, and found his breath come quicker and quicker; on which a surgeon bled him, and took several ounces of blood from him; and in about two hours, he came so much to himself as to sit up in a chair, groaned very much, and seemed in great agitation, but could not speak. He was kept at Surgeons' Hall till 12 o'clock at night; the Sheriffs' officers (who were sent for on this extraordinary occasion) attending. He was then conveyed to Newgate, to remain till he be proved to be the very identical person ordered for execution on the 24th instant. The next day he was in good health in Newgate, eat his victuals heartily, and asked for his mother. Great numbers of people resort continually to see him."

In a subsequent page (612) it is said: —

" Harrock, whose sentence after an order for execution was respited, is to be transported for fourteen years; and White, who was to have been executed with him, *and Dewell, who after hanging came to life again*, are to be transported for life."

Dewell's crime (rape and murder) was unquestionably great, yet, considering that he had got a lesson for the amendment of his life, of which very few have the benefit, there may seem some severity in this subsequent punishment: and by the law of Scotland, it would have been held illegal. Baron Hume, in his work on the criminal law of that country (3rd edition, vol. ii. p. 476), in allusion to this subject, observes: —

" It is true the sentence was to hang him by the neck until he were dead, and this has not been done; but that it is not done, is owing to the inattention only of the

magistrate, whose business it is to see that the body be lifeless before he let it be carried away."

The Baron then cites the noted case of Margaret Dickson in 1724 (whom I erroneously named Cunningham, "N. & Q.," 2nd S. xi. p. 395), who, after being hanged, came to life, was allowed to go free, survived many years, and bore children.

G.

Edinburgh.

Minor Notes.

The Previous Question.—I send for registry the following letter from a recent number of *The Times*, and suggest to your parliamentary correspondents that the appearance of a few short essays on English constitutional *forms* would at this time be very appropriate in the pages of "N. & Q.," and if well selected, and written with brevity, ought to pay republication.

"The 'Previous Question.'

To the Editor of The Times.

"Sir,—The 'Previous Question' has long been a puzzle to the readers of the debates. It is periodically explained with more or less of perspicuity in answer to some appeal like that of your correspondent 'B. N. C.' I will endeavour to explain it on the present occasion, though I am not sure that I shall be able to make the matter perfectly clear.

"We must assume that there is a motion before the House of Commons — some truism — as for instance, 'It is desirable to reduce taxation.' No one disputes the truth of that proposition in the abstract, but it is felt that if adopted by the House it would be tantamount to a command to Ministers to make a reduction which they feel it would be impolitic to do. There being a general feeling in the House that it would be undesirable to come to a vote which may be misunderstood, the 'previous question'—which has been devised to meet such a case—is resorted to. A member who moves the 'previous question' says in effect this:—'Before the Speaker puts the motion to the vote, I call upon him to ask the House *the previous question*, whether the House wishes the motion to be put at all.' The Speaker asks this question in the following form: 'That that question be now put,—as many as are of that opinion say "Aye;" of the contrary opinion, say "No."' If those who wish the House to come to a decision on the resolution (the Ayes) are in a majority, it is put to the vote; if those of an opposite opinion (the Noes) are in a majority, the resolution is not put, and there is an end of the matter.

"Your obedient servant, R."

S. F. Creswell.

The School, Tonbridge, Kent.

Martin's Pictures. — I would point out one conclusion which can be made from these magnificent attempts, namely, the impossibility of any *conception* proper being effected by man. Every human imagination is either an analysis or a combination, or a mixture of both, so that even "The Last Judgment," or "The Fall of Nineveh, or Babylon," or even "The Plains of Heaven," do not contain anything which properly can be set down as the offspring of conception. Even Milton had not more than imagination, neither could conception be dragged into the celestio-infernal tale of Moore. Men are not, of course, to be found fault with on account of not possessing that which is beyond their power, but it is of utility to contemplate the fact. J. Alexander Davies.

Curious Coincidence. — Plautus, *Pseudolus*, Act I. Sc. 1, 25–28. Ritschl. p. 12.

Calidorus. "Cur inclementer dicis lepidis literis,
Lepidis tabellis, lepida conscriptis manu?

Pseudolus. An, obsecro hercle, *habent quoque gallinæ manus?*
Nam *has* quidem *gallina scripsit.*"

Cf. *Colyn Blowbol's Testament*, in Halliwell's *Nugæ Poetica*, p. 3.

"Whylin ye have your right memorie,
Calle unto you youre owne secretory,
Maister Grombold, that can handell a pen,
For *on booke he skrapith like an hen*,
That no man may his letters know nor se,
Allethoughe he looke trugh spectacles thre."

Defniel.

Longevity of Lawyers. — As aged clergymen have figured largely in the pages of "N. & Q.," would it not be well to give old lawyers a turn?

The following instances of longevity are from the *Law List* for 1862:—

Among Counsel.

John Martin Leake, Esq., Thorpe Hall, Colchester, called to the Bar 24th November, 1797.

Charles Lambe, Esq., heretofore Beivor, called 27th Nov. 1800.

William Murray, Esq., called 9th May, 1800.

Among Solicitors.

James E. Birch, of Croydon, admitted to practise in Easter Term, 1795.

G. B. Wharton, of 8, Lincoln's Inn Fields, admitted Michaelmas Term, 1795.

Samuel Naylor, 4, Great Newport Street, admitted Michaelmas Term, 1796.

Benjamin Richards, Alfreton, admitted Easter Term, 1796.

John Bury, Bewdley, admitted Michaelmas Term, 1797.

Thomas Attree, Brighton, admitted Easter Term, 1799.

D. M. Stevens.

Guildford.

Concordances and Verbal Indexes.—If anyone who has the requisite knowledge would prepare a list of the Concordances and Verbal Indexes which we possess to our standard authors, and would forward the same to "N. & Q." for publication, he would confer a great boon on those engaged in philological pursuits, and would not occupy more than a page of your space.

A Lord of a Manor.

Puritan Observance of the Lord's Day. — The Note respecting the "Observance of Christmas Day under the Commonwealth" (3rd S. i. 246), reminded me of a document relating to the Observance of the Lord's Day during the same period. It requires no introduction; and is, I believe, correctly copied.

"To all Constables, Headborroughes, and other Officers of the Peace to whom these appertaineth.

"Forasmuch as I am acquainted, and fully satisfied, that the bearer hereof, the Lady Heale, hath extraordinary occasion to use a Coach this present Lord's Day.

"These are, therefore, in the name of his Highness, the Lord Protector, to will and require you and every of you, uppon sight hereof, to permitt and suffer the said Lady Heale * * * [*sic*], with those that belong to her, to pass to pass with her Coach and horses from her Lodginge to Charinge Crosse . . . . and to retorne without any yor Letts, troubles, or molestations. And hereof you are not to faile. Given under my hand this 6th Day of Decembr, 1657.

"E. Grosvenor."

I do not know whether the repetition of the words "to pass" is the fault of the original, or of the scribe whom I employed to copy it. Who was Lady Heale? And what was the "extraordinary occasion"? S. R. M.

Queries.

Ashby. — Robert Ashby, a Lord of the Admiralty, died in 1718; leaving a son George, who left issue by his wife, Mary Roper, three sons and a daughter named Elizabeth. Can any reader of "N. & Q." inform me to whom this Elizabeth Ashby was married? Sp.

Lord Aveland. — In 1856, Sir Gilbert John Heathcote, Bart., F.S.A., was raised to the peerage by the title of Baron Aveland. Aveland is a wapentake in the parts of Kesteven, Lincolnshire, in which county the new peer has vast landed possessions. Is not Aveland a corruption of *Averland*, one of the titles of the several ancient tenures, in customary courts baron? The tenant of Aver-land was obliged to work for his lord, *cum averiis*, and that work, in Latin called *Averagium*, i. e. work with horses, oxen, wains, carts, or carriages to carry his hay, corn, &c.; which carriage, within the precincts of the manor, was called in-*average*. If the carriage was out of the manor, out-*average*; if the carriage was with horses only, then it was called horse-*average*. The tenants of Averland were called or termed *Avermanni*. Stamfordiensis.

Baiting Beasts to make them Tender. — What was the origin, reason, and extent of the belief that anciently obtained in the efficiency of beating and baiting animals for the purpose of rendering them edible? I have, from time to time, met statements of this reason having subsisted in regard to the baiting of bulls; *ex. gratia*, a passage in which Jeremy Taylor assigns the fact of that belief existing in his age, but he enters into no particulars.

Pope, commenting on the cruelties of our cuisine, specified, *inter alia*, "lobsters roasted alive, *pigs whipped to death*," &c. This last fact seems inconsistent with my opinion, that it was only *tough* animals which were basted and baited, and that this was done with the intention of rendering them tender. For instance, a correspondent of "N. & Q." has mentioned a custom of hunting a ram with bludgeons in Eton at election-time, which was afterwards served to table in pastry. Would not whipping a pig to death, as well as baiting bulls, &c., tend to produce immediate post-vital putridity in the flesh, which, indeed, might have been considered desirable, when that morbid taste for "high" game, &c., prevailed? (Was this taste founded on sanitary considerations?) In conclusion, might I ask B. H., who wrote to "N. & Q." 2nd S. v. 119, where I may meet with the law, more in detail, to which he alludes, necessitating the baiting of bulls before the beef could be exposed for sale by butchers? And all such similar information is invited from the courtesy of correspondents by N. B.

Bristol Families.—Can any of your numerous readers give me information with regard to the present representatives of all or any of the following families, said to be located in the neighbourhood of Bristol, viz.: —

The Goodeves of Goodeve Castle.

The Bathurst-Woodmans (connected with the family of Earl Bathurst?)

The Lunells of Stapleton, Gloucestershire, said to be descended from Robert, Duke of Normandy; and the only family of this name in the kingdom.

Has Mr. Lunell been High Sheriff of Bristol?

Edward Walford.

17, Church Row, Hampstead.

Burke. — When did Burke cease to contribute to the *Annual Register*? * W. D.

Clerical Incumbents, 1780–1830. — I should consider it a favour if any reader of "N. & Q." would direct me to some work which gives the names of the *incumbents* of the different rectories, vicarages, &c., in England and Wales, for the compass of the fifty years, commencing and terminating with the above period. The *Ecclesiastical and University Annual Register*, vol. i., for the year 1808, pp. 549—668, affords much information, but does not furnish me with what I require, the names of the several incumbents. *The Clerical Guide, or Ecclesiastical Directory*,

[* Some correspondence on the subject of this Query will be found in "N. & Q." 1st S. iii. 441; xii. 62. — Ed.]

by Richard Gilbert, London, Rivingtons, 1829, crown 8vo, appears to give all the requisite details at the time of publication; and these have been very satisfactorily continued annually by the present *Clergy List*. A.

J. W. Dalby.—Wanted, information regard- John Watson Dalby, editor of the *Historic Keepsake*, 1836? He was, about forty years ago, a contributor to the *Pocket Magazine*, *Literary Chronicle*, &c., &c. R. Inglis.

Damboard.—From the French *jeu de dames* and *damier* we have the Scotticisms *dam-board*, and its corruption, *dam-broad*, signifying a draught-board or any chequered pattern. Is the same, or any word of the same derivation, found in any old English writer, or in any provincial dialect? Benj. Easy.

Edisfield, Scotenay, and Passenham.—Wanted, the arms of Peter de Edisfield, or Edgefield, of Edisfield and Easthall, co. Norfolk, whose heiress married Rosceline; Lambert de Scotenay, or Scotney, Lord of Cumberworth and Thorp, co. Lincoln; Will. de Passenham, of Passenham, Northamptonshire, who died 6 Edw. I. (A.D. 1278). H. S. G.

Epigram wanted.—Early in the last century an engraving appeared in which Christ was represented dressed as a Jesuit. On this several epigrams were written, and among them one ascribed to Fontenelle, though not in his works. I have forgotten the words, but remember the point, which was, that had Christ so shown himself to St. Thomas, the Apostle's incredulity would have been laudable. I shall be much obliged by the words of that or any similar epigram, or reference to where they may be found. W. L.

Fidei Defensor.—Remembering how the *date of the origin* of the title of *Defender of the Faith* was ventilated in a former volume of "N. & Q.," I would propose a few Queries on the subject of the *use* of that title.

1. What English sovereigns have *not* used the title on their coins and seals, since its presentation to Henry VIII.?

2. What were the motives for thus abstaining from its use?

3. What was the reason why the Irish copper coinage of George IV. wanted the title, while the British had it?

4. Is it known what was the reason of its omission from the first of our florins that were coined? T. H. Orr.

Hearts of Oak.—When, and by whom, was this phrase first used? I do not recollect having seen it in any work of earlier date than Bayly's *Herba Parietis*, printed in 1650. It occurs at p. 22, line 15. N. B.

Judges' Maces.—In the Admiralty Court of Ireland, the judges' mace bears a curious resemblance to a canoe's *steering*-paddle (!), such as I have seen in the South Seas, and in the Caribbean Seas; and indeed in many other parts of the globe that I have visited. Is that of England the same? And can any of your learned correspondents throw further light on the subject? A. L.

Dame Margaret and George Halyburton.—

"And next after this address to the parliament (1645) the assembly resolved to show an act of mercy themselves, in restoring of Mr. George Halyburton to his ministry at Perth, and Mr. John Graham to his ministry at Auchterarder, which came to pass in this manner: Dame Margaret Halyburton, Lady of Cowpar, came over the Frith, and, with oaths, vowed to my Lord Balmerino, that unless he caused her cousin to be reinstated, he should never enjoy the favour of the lordship of Cowpar. This commination set Balmerino at work for him."—Bishop Guthrie's *Memoirs*, p. 181.

Can any of your correspondents, versed in Scottish history, supply the link here indicated between Dame Margaret Halyburton and "her cousin" George Halyburton, who, after the Restoration, was appointed Bishop of Dunkeld? Marion.

Moneyers' Weights.—In Terrien's *Commentary on the Law of Normandy*, first published in 1574 (livre iv. chap. xviii.), there is a collection of several royal ordinances respecting the sale of gold and silver; and among these ordinances is inserted the following passage, evidently intended to convey in a compendious form much useful information:—

"A l'once y a vingt Estelins, et à l'once y a huict gros. Par ainsi le gros vaut deux Estelins et demy. L'estelin se divise en deux mailles, chacune maille en deux felins. Par ainsi l'estelin vaut quatre felins. Le felin se divise par un demy, un quart, et un huictieme de felin. Or pour faire la supputation de la valeur de l'estelin, faut noter qu' autant de liures que vaut le marc, autant de fois l'once vaut deux sols six deniers, et l'estelin autant de fois un denier obole, ou, autant de sols que vaut le marc, autant de fois l'once vaut vn denier obole, et autant de sols que vaut l'once, autant d'oboles avec le cinquieme d'vne obole vaut l'estelin."—*Terrien*, p. 139.

Can any of your correspondents unriddle me this somewhat intricate passage? P. S. Carey.

Names of Plants.—Will you permit me to avail myself of your journal to inquire the derivation and meaning of the names of the following plants:—Tare (*Vicia*); wake robin (*Arum maculatum*, L.); yarrow (*Achillaa*); self-heal (*Prunella*); avens (*Geum*); gold of pleasure (*Camelina sativa*, Cr.); dock (*Rumex*); march, an old name of parsley; cheet (*Camelina sativa*, Cr.); charlock, chadlock, kedlock, carlock or callock, names of the *Sinapis arvensis*, L.? R. C. A. Prior.

48, York Terrace, N.W.

NEGRO SERVANTS. —

"The practice of importing Negroe servants is said to be already a grievance that requires a remedy, and yet it is every day encouraged; insomuch, that the number in this metropolis only is supposed to be near 20,000." — *Gent.'s Mag.*, Oct. 1764, vol. xxxiv. p. 493.

Is this statement confirmed, or is it an exaggeration? N. B.

PHRASES. — I have in my memory some scraps and phrases which I shall be glad to have explained or traced, if they are not too vague for insertion in "N. & Q." : —

1. "Noseless Eusebia and her noseless nuns."
2. "The sad Shepherd of Segrais."
3. "The finger-burning Chaplain of Coventry."
4. "To dance Burnaby."
   [Used, but without any definite meaning which I can trace, in the Midland Counties.]
5. "The chaste Leucippe by the patriarch loved."

Reference or explanation will oblige E. N. H.

SAMUEL PLUMBE, LORD MAYOR. — Samuel Plumbe was Prime Warden or Master of the Goldsmiths' Company in 1773; Sheriff of the City of London in 1776, and Lord Mayor in 1779. He was born in the year 1718; married a sister of Henry Thrale, Esq., M.P. for Southwark, and died in 1784.

I am anxious to ascertain the Christian name of his father, also the maiden name of his mother, also the line of descent from the family of Plumbe, of Norfolk, and Preston in Lancashire. Was he the son of Abraham Plumbe, the youngest son of John Plumbe, Esq., of Whiston, near Preston?

He bore the Plumbe arms, "Erm. a bend vaire between two cottoises, sa. His crest was "a greyhound sejant arg. collar gules, spotted or." I should be greatly obliged to any gentleman having access to the records of the Goldsmiths' Company, or any work giving a history of the Lord Mayors of London, for any information as to the pedigree of Samuel Plumbe, either by private letter or through "N. & Q." H. M. RICE.

South Hill Rectory, Callington, Cornwall.

QUERIES. — 1. I am anxious for any light which can be given me about the original of the portrait of a lady in Elizabethan costume, but which came from Germany, painted on panel, with the word "Jactvs" in the upper corner.

2. Where can any information be found concerning the *extinct* peerage of Fitzwilliam in the Irish peerage, and their pedigree? The last peer, I believe, founded the Fitzwilliam Library at Cambridge.

3. I shall be glad of any information concerning the church of Barrow-Gournay, near Bristol, in addition to that contained in Collinson's and Rutter's *Somersetshire*, and in reference to any of these persons whose monuments remain therein: Dr. Francis James, Chancellor of Wells, who died March 26, 1616; Catherine Bampfyld, ob. 1657.

4. Where can I obtain any information about the marriages of the junior branches of the Fitz-Gerald family (Duke of Leinster's) between 1700 and 1800?

5. What is the origin of the saying, "I was like a priest's maid;" *i. e.* just going to perform something before the *order* relating to it had been given? J. W. HARDMAN.

Barrow-Gournay Parsonage, near Bristol.

QUOTATION. — The following lines appeared in the *Ladies' Journal*, a newspaper published in Edinburgh, viz.: —

> "For every evil under the sun
> There is a remedy, or there's none;
> If there is one, try and find it;
> If there is none, never mind it."

I observed these lines quoted in a private letter a short time ago; can any of your correspondents inform me if they have before appeared in print? M. T. S.

Edinburgh.

SAND-PAINTINGS. — May I ask whether any of your correspondents are aware of the existence of any specimens of the old art of sand-painting? It is believed that the Duke of Devonshire's rare collections of art curiosities contain a few pictures of this kind; and that a London family (Quakers, I think), of the name of Willan, had a few others. Are there any more? And are these of great value? W. F.

TITLE OF PSALM CXLIX. — I find in several editions of the Bible (authorised version) the contents of this psalm thus enumerated: "The prophet exhorteth to praise God for his love to the church, and for that power which he hath given to the church *to rule the consciences of men*." I find no trace of the latter words, "to rule the consciences of men," after 1638, but I am told they appeared as late as 1648. Later editions vary considerably. When and by what authority were the words removed from the English Bible? The reason for their rejection is apparent. B. H. C.

"A TRUE-BLUE APRON RETURN." — I found that expression in a MS. copied about one hundred years ago from another MS. It was said of some act of the corporation of Wells, by which, some two or three hundred years ago, they seemed to the writer to take an unfair and ungrateful advantage of the bishop, in appropriating some of the episcopal property. Can you tell me the meaning and origin of the term?

ARTHUR DUCANE.

THE VULGATE. —

"A good translation is often the very best of commentaries; and it was a full appreciation of this fact that led a venerated scholar and divine, when asked what he

judged to be the best commentary on the New Testament, to name the Vulgate."—*Aids to Faith*, p. 382.

Who is the scholar and divine to whom Dean Ellicott here alludes? E. H. A.

WHIFF.—I should be extremely glad of any information respecting the origin of the word "whiff." It is applied in Oxford to sculling boats of a light build, not covered with canvass. Is it found elsewhere? And if so, what is its use? It is not inserted in any English dictionary that I have consulted, nor am I aware of its occurrence in any of our authors, ancient or modern. "Skiff" evidently points to σκάφη and *scapha*; but "whiff," from its form, would not appear to belong to any such parentage. NONDUM GRADUATUS.

Queries with Answers.

GODWYN'S "MOSES AND AARON."—With my copy of this work (ed. 1624), there is bound up *Romanæ Historiæ Anthologia recognita et Aucta*, London, 1648 ("for the use of Abingdon Schoole"); also, *Archæologiæ Atticæ libri septem*, by Fra. Rous, Oxford, 1652: and as I have seen at least half a dozen of these works so bound together, I am disposed to ask if there is any accounting for it? GEORGE LLOYD.

[The first two works by Dr. Thomas Godwyn, together with that by Francis Rous, printed uniformly in size and type at the Oxford press, have always been considered to form a useful and not expensive body of Jewish, Roman, and Grecian Antiquities, which accounts for their being frequently bound in one volume.]

EARL OF HUNTINGDON'S OBIT.—In the accounts of the churchwardens of St. Martin's church, Leicester, under date of 1544, is the following:—

"Pd. for my Lord of Huntingdon's obyt - - xj^{d}."

Can anyone tell me which Earl of Huntingdon this refers to, and give me an extract from his will (if such appears in any accessible collection), showing the provision therein made for its performance? T. NORTH.

Southfields, Leicester.

[This entry relates to George, third Lord Hastings, and first Earl of Huntingdon, who died on March 24, 1543. In his will he ordained "that his executors should cause a thousand masses to be said or sung, in as short a time as might be after his decease, by secular priests and others, in the county of Leicester and other places adjoining."—*Vide* Nichols's *Leicestershire*, iii. 576.]

FAMILY OF YOUNG.—Wanted some information concerning the Rev. Edward Young, D.D., chaplain to King Charles II. and James II., and rector of Welwyn, Hertfordshire. F. G. L.

[The clergyman inquired after by our correspondent we are inclined to think must be the Rev. Edward Young, Rector of Upham in Hampshire, and afterwards chaplain to King William and Mary, and Dean of Salisbury, whose son, the celebrated poet, became Rector of Welwyn on Nov. 3, 1730. Dean Young was the son of John Young of Woodhay, Berks, and was collated in September, 1682, to the prebend of Gillingham Minor, in the cathedral of Salisbury, and installed Dean 27th Nov. 1702. He died 9th Aug. 1705, in his sixty-third year. For a notice of his Latin sermon, which Mr. Waller thought so highly of, and which was subsequently poetised, and published with the title of *The Idea of Christian Love*, see "N. & Q." 1st S. v. 226. *Vide* also Nichols's *Literary Anecdotes*, i. 5, for a biographical notice of him.]

TRINITY HOUSE.—What is the origin of the Trinity Houses of London, Hull, and Newcastle-upon-Tyne (I am not aware they exist elsewhere), all of them, I believe, belonging to companies of master-mariners in those ports; and having more or less to do with the pilotage, and maintenance of light-houses on the coast? E. H. A.

[The Company or Corporation of Trinity House was founded by Sir Thomas Spert, Comptroller of the Navy to Henry VIII., and commander of the Harry Grace de Dieu, and was incorporated, March 20, 1529, by the name of "The Master, Wardens, and Assistants of the Guild, Fraternity, or Brotherhood, of the most Glorious and Undividable Trinity, and of St. Clement, in the Parish of Deptford Strond, in the County of Kent." It has for its object the increase and encouragement of navigation, the regulation of lighthouses, and sea-marks, and the general management of matters not immediately connected with the Admiralty. The most convenient book to consult for an account of this corporation is the *Penny Cyclopædia*, xxv. 245.]

"TO WIT."—What is the derivation of the expression "To wit," used so frequently by the writers of the Elizabethan period, and in legal forms at the present day? "CONSTANTINE."

["To wit," in the sense of "that is to say," is from the Gothic and Ang.-Sax. *witan*, and means literally "to know." It accordingly corresponds with the French *savoir* (to know), which is used much as we use "to wit;" *e. g.* "France is divided into four basins, *savoir* (to wit), the basin of the Seine," &c.]

DISSOLUTION OF MONASTERIES.—Is there a complete list of the names of those persons who had grants, or became purchasers, of the sequestered lands, after the dissolution of the lesser and greater monasteries in England, in 1536 and 1539? HERUS FRATER.

[Sir Henry Spelman's *History and Fate of Sacrilege*, with Additions by Two Priests of the Church of England, Second Edition, 8vo, 1853, contains a list of the Mitred Abbeys of England, with the names and fate of the first possessors of the sites, see Appendix I. Some particulars of the grantees of the monasteries and other religious houses will be found in the body of the work. Consult also Dugdale's *Monasticon*, edited by Cayley and Ellis; Stevens's *Additions to Dugdale*, and Tanner's *Notitia*, edit. 1744. The following manuscripts in the British Museum may also be consulted: "Letters and Documents concerning the Suppression of Monasteries, Chantries, and other Religious Houses," Harl. MSS. 604-608; "Discourse concerning the destruction of the Religious Houses in England," Addit. MS. 5813; "Pensions to the Religious of the Dissolved Monasteries, co. Worcester, Salop, Stafford, and Hereford, and receipts on account of the same, 32-38 Hen. VIII.," Addit. MSS. 11,057-11,059.]

Replies.

ON BEING COVERED IN THE ROYAL PRESENCE: TOUCHING FOR THE KING'S EVIL.

(3rd S. i. 208, 313, 318.)

Individual grants of this peculiar privilege appear not to have been of very uncommon occurrence during the reign of King Henry VIII. Some that I have note of I here add to the other instances given by your correspondent S. T.; but whether they all arose from that scourge of humanity designated the King's Evil, or from other infirmities incident to old age, I entertain some doubts, which your correspondent, in his forthcoming work, may take an interest to determine.

Francis, son of Christopher Brown, of Tolethorp, co. Rutland, of which county or shire he was high sheriff, an. 8th and 16th Hen. VII. and 1st of Hen. VIII. in consideration of his father's good services rendered to King Henry VII. against Richard III. was by patent excused from ever bearing the office of sheriff or escheator, or from serving upon any jury at the assizes, and was granted the liberty of being covered in the presence of the king himself, or any of his nobility. He was ancestor to one of the lord mayors of London of that surname. (Kent's *Gwillim, abridged*, p. 626; *Anglorum Speculum*, edit. 1681, p. 581, 583; *Gent. Mag.* lxxxii., New Series; *ibid.* xiv. 263.)

John Nethersole, Esquire, of the county of Kent, was so great a favourite of Henry VIII. that he was indulged to wear a cap in the king's presence. (*Kentish Traveller's Companion*, ed. 1799, p. 244.)

Sir Richard Verney, Knight, ancestor to the Lord Willoughby de Broke, had the grant of a similar privilege. (*Vide* Collins's *Peerage*, edit. 1779, vol. vi. p. 550.)

Sir John (?) Pakington had a like grant. (Betham's *Baronetage*, 4to, i. 185.)

Humphrey Lloyd obtained the king's licence to wear his hat in the royal presence on account of infirmity. (MS. Harl. No. 6986.)

A grant to a member of the Suffolk family, of Coppinger, *temp.* Henry VIII., for a similar privilege, is given in the *Gent. Magazine* for Jan. 1831.

My authorities for the ancestor of Lord Forrester has reference to the *European Mag.*, vol. lxxxi. p. 486, and that of Ratcliffe, Earl of Sussex (in the reign of Queen Mary), to Banks' *Dormant Baronage*, vol. iii.; Stephen Tucker, to his pedigree in the Visit. of Cornwall, An. 1620, Harl. No. 1079, fo. 100, and the MS. Harl. No. 1162, which latter MS. also notices the grant to the family of Hesketh. Some of these instances given by your correspondent form the subject of a paper I communicated to *The Mirror* in 1844. Since then I have read somewhere, that in the olden time of the chivalric court of Spain, the nobles, on confessing their enthralment in amorous bondage, were permitted to wear their hats in presence of the sovereign, on the supposition of their being all-engrossed by the thought of their liege lady love and mistress.

On the kingly office or ceremony of touching for the king's evil, my notes are but slender. They are chiefly derived from Evelyn's *Memoirs*, vol. ii. when in March, 1684, there was so great a concourse of people to be touched, that six or seven were crushed to death, by pressing at the chirurgeon's door for tickets; and the *London Gazette* of April, 1671, gave notice that "after the first of May, His Majesty will not heal of the Evil untill the heats of the summer be over." (See also Camden's *Remains; Gent. Mag.* xciv. part i. p. 844, and Boswell's *Life of Johnson.*) H. G.

THE SALTONSTALL FAMILY.

(2nd S. xi. 409, 434, 513; xii. 354, 372, 460.)

On p. 68 of Drake's *History and Antiquities of Boston* (Massachusetts), published at Boston in 1856, will be found a table, showing that GILBERT S. "of Halifax, co. of York, who purchased, besides other lands, Rooks in Hipperholme," had two sons: "Samuel, of Rooks and Huntick," and "Sir Richard, Lord Mayor of London in 1597 (one year only), from whom those of London and Hertfordshire. He was Sheriff in 1588—will 1600."

Samuel married thrice: 1. Anne, daughter of Mr. John Ramsden, of Longley, grandfather to Sir John Ramsden; 2. Elizabeth, daughter of Mr. Thomas Ogden; and 3. Elizabeth, widow of —— Armine, of Hull, *s. p.* The issue of the first marriage were: 1. Sir Richard, Knight, J. P. 1 Charles I., came to New England 1630; and 2. Gilbert, died young; and of the second, Samuel, of Rogerthorpe, and seven others.

Sir Richard, the J. P., son of Samuel, also married thrice: 1. Grace, daughter of Robert Kaye, Esq.; 2. —— daughter of Lord Delaware; and 3. Martha Wilford. There were four sons issue of the first marriage: Richard, Henry, Robert, and Samuel. Richard, born at Woodsome in 1610, came to New England in 1630, and died at Hulme in England 29th April, 1694; having married Muriel, daughter of Brampton Gurden, of Assington, co. Suffolk, England. From this marriage is shown the lineal descent, through Nathaniel (called *the Father of Haverhill, Massachusetts*), Richard, Richard, and Nathaniel, to the three sons of the latter, namely: Hon. Leverett, died 8th May, 1845, aged sixty-two years, Nathaniel, and Richard. Gurdon S., mentioned in the extract from Gov. Hutchinson's *History of*

Massachusetts Bay, given by Mr. P. Hutchinson (2nd S. xii. 462), was great-great-grandson of the J. P. Sir Richard, son of Samuel. He (Gurdon) was born at Haverhill, Massachusetts, 27th March, 1666, was Governor of Connecticut in 1708, and died 1st Oct. 1724.

Sir Richard, son of Gilbert, and Lord Mayor of London in 1597, married Susan ——. Their issue were: Samuel (named in the will of his father), Susanna, and Ann; and — there the table stops!

It thus appears, that while the two Sir Richards were — the first son, and the second grandson of Gilbert, the ancestor, the second stood in the relation of nephew to the first, being a son of his brother Samuel. It also appears, that the first Sir Richard (the Lord Mayor) had only one son, and not three, as stated by J. G. N., xi. 513. If Samuel, of Rooks and Huntick, son of the ancestor Gilbert, can be shown to have been knighted, he will, in all likelihood, prove to be the Sir Samuel whose descendant originated the query in xi. 409. Possibly, however, this Sir Samuel may have been either Samuel, son, by his second marriage, of Samuel, son of Gilbert,—or Samuel, the only son of Sir Richard, the Lord Mayor.

The genealogical table above referred to is stated by its author to have been principally formed from Thoresby's *History of Leeds*, and an abstract of the will of Gilbert Saltonstall; and to this statement he adds: —

"It is enough to add concerning this family, that they opposed the persecutions in New England, in its early settlement, denounced with becoming language the proceedings against Quakers, and set a worthy example in the witchcraft delusion."

Such conduct does not seem to tally with the instructions of Governor Endicott (or rather of the General Court — see them in Hutchinson's *Collection of Original Papers*, Boston, 1769, p. 329), referred to in Mr. W. Noël Sainsbury's note, xi. 435.

As J. G. N. has met in the field no fewer than five Richards, each of whom was made a belted knight, the descendant of Sir Samuel S. will probably investigate the matter a little closer; and, if he succeed in unravelling the mystery, it is to be hoped that he will communicate the result of his investigation to the readers of "N. & Q." Of itself, the knighting, within twenty years, of so many persons of the same Christian as well as surname, and probably of the same family, is not a little singular, and deserves to be "made a note of." Eric.

Ville-Marie, Canada.

AGE OF NEWSPAPERS.

The extract from *The Standard* is very incomplete. At present I only send a few corrections. Should your other correspondents not do so, I will try to send a complete list.

The *London Gazette* was not commenced till Feb. 5, 1666. The first number of *The Gazette* was issued at Oxford, Nov. 14, 1665, where the court was staying in consequence of the plague.

The *Edinburgh Gazette* was not commenced till 1699.

The successful sale of the Letters of Junius in a paper called the *Public Advertiser*, prompted the starting of the *Morning Chronicle* in 1769. This paper has the honour of being the first newspaper which produced literary articles of rare merit.

The Times was in reality commenced by the grandfather of the present chief proprietor, Mr. Walter, Jan. 13, 1785, and not, as erroneously stated, on Jan. 1, 1788; the earlier date was under the title of the *London Daily Universal Register*, and was printed by logographic process. Mr. Walters, finding much technical inconvenience from the title, altered it on Jan. 1, 1778, to *The Times*.

Felix Farley's *Bristol Journal* should be 1715; *Chelmsford Chronicle*, 1730; *Norwich Mercury*, 1720.

The *Leeds Mercury* started in 1718; suspended between 1755-66, the new series commencing Jan. 1, 1767. This was the first paper which inserted "leading articles," commencing them in 1801.

There are at present eighteen papers in existence, the first numbers of which appeared previous to 1750.

A *Mercurius Caledonius* was started Jan. 8, 1661, but it ceased after the tenth number. The *Caledonian Mercury* commenced April 28, 1720.

Why is the *Daily News* (1846) omitted from the list of daily papers? James Gilbert.

2, Devonshire Grove, Old Kent Road, S.E.

In the cutting given from *The Standard*, *The Times* is stated to have commenced 1788. Should not this be 1786? I have an old number of *The Times* dated June 26, 1789, and numbered 1190.

The *Nottingham Journal* is said to commence 1710. I copied the date, 1716, a few weeks since, from a newspaper Directory; which I have not at hand to refer to, but feel sure I copied it correctly. Can some correspondent tell me where I can see the early numbers of this paper? I do not find them in the British Museum. G. W. M.

The *Caledonian Mercury* of the present day was founded by the celebrated printer and scholar Ruddiman, in 1720, and, consequently, it cannot be said to be the oldest newspaper in the realm. The resemblance in the name to the *Mercurius Caledonius* has led to the mistake. The *Mercu-*

rius Caledonius appeared for the first time on the 31st Dec. 1660, and was only continued for ten numbers; which Chalmers says "were very loyal, very illiterate, and very affected." They were edited by Thomas Sydserfe, a son of the Bishop of Orkney. (Vide *Life of Ruddiman*, by George Chalmers, 8vo, London, 1794.) J. Macray.

Heraldic Volume, *temp.* Charles II. (2nd S. xii. 261, 282, 331.) — In October last some extracts appeared in "N. & Q.," from an Heraldic MS., chiefly relating to Worcestershire, from the collection of Sir Thomas Winnington. This MS. is anonymous save as regards the initials "J. H.," which twice or thrice occur in it; and these, coupled with the character and locality of the work, induced me to hazard the suggestion that it was the compilation of John Huntbach. I have since, however, had the volume in my possession, and compared it with some undoubted MSS. of Huntbach; and can only reasonably arrive at the conclusion, that it is not in his hand. The MS. is shortly to be exhibited at the Society of Antiquaries; and, with others of Sir J. Winnington's MSS., at the coming Congress of the Archæological Institute at Worcester. Something definite may yet, therefore, be arrived at with respect to it; and a Note of what I have done towards its identification may, at all events, save others going over the same ground, if not give them a hint to guide their inquiry.

John Hall, D.D., afterwards Bishop of Bristol, was Prebendary of Worcester in 1676 — the identical date of this MS. He left his books and MSS. to Pembroke College, Oxford, of which he was Master; and I have been informed that, amongst the latter, were some relating to Worcester. I have written (I trust with all due courtesy) both to the Master and Bursar of Pembroke, sending to each a tracing of the initials "J. H."; which I begged them to compare with any signature of the Bishop's in the library, and pointed out to them the interest I felt in the inquiry. The fact that neither of these gentlemen has in any way noticed my letters, leaves my surmise as to its being a MS. of Bishop Hall's still to be sifted.

Sir Thomas Winnington suggested, that it might be by James Howell, the author of *Familiar Letters*, and a quantity of other works — who generally signed himself "J. H." Howell, however, appears (if the biographical dictionaries to which I have referred are correct) to have died ten years before the date of this MS., although my copy of his *Cottoni Posthuma* is dated 1672.

Lastly, the modesty of the Preface points to the probability of its being, not the work of an habitual or known writer, but of some private individual. And if so, the fact that the Solicitor-General Winnington (evidently the first *collector* of his family) married a member of the Worcestershire branch of the Herberts, may ultimately prove a clue to the author. S. T.

The Drunkard's Conceit (3rd S. i. 305.) — I am happy to be able to supply F. C. H., and the readers of "N. & Q.," with the original German of the very amusing song, of which you inserted a translation in your last number. I am entirely quoting from memory; and should a few words differ from the original, I must beg your and your readers' kind indulgence. But I think that the authorship has always been attributed to Mr. Louis Schneider, an excellent comic actor of the Royal Theatre of Berlin, who is also the author of several very amusing comedies and farces. Mr. Schneider, who, in the stormy times of 1848 showed much faithful attachment to the royal family of Prussia, retired in that year from the stage, and lived for several years after in Sans Souci, and, as it was said, on very intimate terms with the late King of Prussia.

"Gerad' aus dem Wirthshaus
Komm' ich heraus.
Strasse, wie siehst du
So wunderlich aus!
Rechter Hand, linker Hand,
Alles vertauscht;
Strasse, ich merke wohl
Du bist berauscht.

"Was für ein schief Gesicht,
Mond, machst denn du!
Ein Auge hast du auf,
Eins hast du zu.
Du musst betrunken sein,
Das merk' ich schnell;
Schäme dich, schäme dich,
Alter Gesell!

"Und die Laternen erst,
Was muss ich sehn;
Können auf keinem Bein
Gerade mehr stehn;
Wackeln und fackeln
Die Kreuz und die Quer,
Laternen, wie seid Ihr
Betrunken so schwer?

"Alles im Sturmkreis,
Gross oder klein;
Wag' ich mich nüchtern
Darunter allein?
Das scheint bedenklich mir
Ein Wagestück;
D'rum kehr' ich lieber
Zum Wirthshaus zurück."

L. F. L.

Centenarians (3rd S. i. 281.) — It is something that we have, at last, an instance of a person living upwards of one hundred years, with the evidence in proof.

But there is still room for doubt; and I am sure that either Sir G. C. Lewis, or the Rev. C. J. Elliott, will follow out the inquiry to a satisfactory conclusion. The register is, no doubt,

perfectly correct. Esther Jackman was baptized at Winkfield, June 26th, 1759; but the difficulty is, to identify this Esther Jackman with Esther Strike, *née* Jackman, who died last February. Now, would the Vicar be so kind as to examine the Register of Deaths for a few years after June, 1759, and see (if the Jackmans buried there) whether there is any record of the child's death, and consequently of a second birth, where the same name was given, at a later date? J. R., M.D.

H. C. F. asks what is known of the celebrated Christian Jacobsen Drakenberg, who died on Oct. 9, 1772, at the age of 145 years. An interesting biographical account of him, by Mr. Thomas Watts of the British Museum, will be found in Knight's *English Cyclopædia* (Biography), ii. 644. J. Y.

Fold, a Lancashire and Cheshire Word (3rd S. i. 187.) — In answer to J.'s Query, I have a map of Lancashire, printed about the end of the sixteenth century, and can assure him that Dixonfold is not marked thereon. Neither do I see the termination *fold* elsewhere; but *feld* and *field* occurs in such places as these (all in Lancashire), Hamfeld, Aytenfeld, Highfield, Dunkenfeld, Stanffeld, &c. I should feel inclined to think that *fold* is perhaps a corruption of *feld*, the meaning of which explains itself. Sidney Young.

Pomatum (3rd S. i. 316.) — *Pommade* in French, *pomada*, Sp.; *pomade*, Germ.; *pomatum*, Eng., are all derived from *pomáta*, Ital. It is thus described by Charles Nodier: —

"Composition faite avec des pommes et des graisses, dont on se sert pour divers usages. On donne quelquefois aux pommes l'odeur de quelques fleurs, et alors elles prennent le nom de ces fleurs, comme pommade de jasmin, de jonquille, d'orange, de tubéreuse," etc.

In France the pharmaciens make *une pommade pour les lèvres*, to cure *les gerçures* or chaps, which is composed of bleached wax, spermaceti, and oil of almonds, and coloured by the root of the *Anchusa tinctoria*, with a little of some essential oil to give it a scent. The word is undoubtedly Latin—

"Porrigis irato puero cùm poma, recusat,"
Hor. *Sat.* II. 3, 258.

and it is only as an esculent that I find it, except with the French. Samuel Frederick Gray has, in his *Treatise of Pharmacology in General*, 4th edition, 1828, pp. 465, 466, a list of all sorts of pommades or pomatums, with an analysis of their component parts; and I find only one in which the fruit of apples enters. It is entitled "Pommade pour rafraîchir le teint, et ôter les rougeurs du visage." Σ. Σ.

Paulson (3rd S. i. 210, 276.) — The story here is, as it is usually told, the Augur says, "Cut boldly." The king cuts. On what authority? Livy says: —

"Ira regi mota, eludensque artem, ut ferunt, 'Agedum,' inquit, divine tu, inaugura, fierine possit, quod nunc ego mente concipio?' Quum ille, in augurio rem expertus, profecto futuram dixisset: 'Atqui hoc animo cogitavi,' inquit, 'te novacula cotem discissurum. Cape hæc, et perage, quod aves tuæ fieri posse portendunt.' Tum illum haud cunctanter discidisse cotem ferunt." — Liv. *Hist.*, i. 36.

Cicero's account is different, though not directly contradictory. He does not say who cut the whetstone: —

"Cujus cum tentavit scientiam auguratûs, dixit ei se cogitare quiddam, id possetne fieri consuluit. Ille, augurio acto, 'posse' respondit. Tarquinius autem dixit, se cogitasse, cotem novaculâ posse præcidi. Tum Attium jussisse experiri. Ita cotem, in comitium allatam, inspectante rege, et populo, novaculâ esse discissam." — *De Divinatione*, i. 17.

What is the authority for "Cut boldly"? W. D.

Sir John Strange: John Strange, D.C.L. (3rd S. i. 271.) — Sir John Strange was one of the four eminent clerks of Mr. Salkeld, the famous attorney in Brooke Street, Holborn; the others being Yorke (afterwards Earl of Hardwicke), and Lord Chancellor Jocelyn (afterwards Lord Chancellor of Ireland), and Parker (afterwards Lord Chief Baron of the Exchequer.) His wife was Susan, eldest daughter and coheir of Edward Strong, Esq. of Greenwich. She died 21 January, 1747, æt. 46. By her he had two sons and seven daughters, who survived him.

John Strange, Esq., the eldest son, was of Clare Hall, Cambridge, and was created M.A. as a Privy Councillor's eldest son, 1755. In 1766 he was admitted F.R.S. He was also F.S.A., and member of various foreign literary and scientific societies. For several years he was the British Resident at Venice, and he was created D.C.L at Oxford, 4 July, 1793. He was a very distinguished antiquary and naturalist; his death occurred at Ridge, Hertfordshire, 19 March, 1799, at the age of sixty-seven, and he was buried in April at Leyton, Essex.

His wife Sarah, the daughter of Davidge Gould, Esq., and sister of Sir Henry Gould, Justice of the Common Pleas, died in 1783, and was buried at Leyton.

Matthew, the second son of Sir John Strange, died 1759, and was buried at Leyton.

Martha, one of his daughters, the widow of James Wittewronge, Esq., of Rothamsted, in Hertfordshire, died 1758, and was buried at Leyton.

Another of his daughters married James Forster, Serjeant-at-Law.

As to Sir John Strange, see Bromley's *Cat. of Engraved Portraits*, 285; Campbell's *Chancellors*, 4th edit. vi. 161, 189; *Georgian Era*, ii. 535; Harris's *Life of Lord Hardwicke*, i. 28, 33, 53, 72, 75, 235, 351, 419; ii. 298; iii. 10, 11, 85, 530; Howell's *State Trials*, xvi. 7; xvii. 164, 637, 851, 1093, 1191, 1211, 1255; xviii. 317, 336, 469, 483,

774; Lysons's *Environs*, iv. 162, 168, 169; Nichols's *Lit. Anecd.* v. 274.

As to John Strange, D.C.L., see *Gent. Mag.* lx. (1) 348; Lysons's *Environs*, iv. 168, 169; vi. 351; Nichols's *Lit. Anecd.* iii. 438, 735; viii. 9-12; ix. 673, 720; Nichols's *Illustr. Lit.* vi. 384, 774; Sale Cat. of Dawson Turner's MSS. lots 454-459; Watt's *Biblioth. Brit.*

C. H. AND THOMPSON COOPER.

Cambridge.

GRADWELLS, GORSUCH, ETC. (3rd S. i. 196, 213.) I am sorry to tell A. E. L. that Gradwells is a "rubbishy" old farm which would disappoint him if he saw it. There are two squares in a window, with a W. and a G. in yellow stain, and the same letters, in most clumsy brick setting, occur on a gable. Either the house has been studiously commonplace and plain from the first, or all that was not so has been removed. The chapel is gone, so is the priest's hole in the kitchen chimney. There are brick foundations of walls and cellars (as the tenant calls them) in the croft, to be found for digging for, but not otherwise. The cross in the garden is plain and rough, and does not look older than 1740. There is no date about the premises. Unless there be proof that these Winckleys were of the same family as Lady Shelley, I should doubt it. The Gradwells never appear in Heralds' Visitations; they belong to the yeoman class. Gorsuch of Gorsuch is in the Visitations, and Gorsuch Hall *is* near Scarisbrook Bridge. It is true that Thomas Eccleston, Esq., represented the families of Scarisbrook, and Dicconson also; but his children each took the name of the family to whose property they succeeded. P. P.

HOLYLAND FAMILY (3rd S. i. 259.) — If ELIOT MONTAUBAN will communicate with me under his real name, and show me, in confidence, the object of his inquiries, I shall be happy to render him any assistance in my power, or to refer him to other persons, more capable than myself of answering his queries respecting the particular branch of the above family, mentioned by me in a former reply. T. NORTH.

Southfields, Leicester.

TRIAL OF SPENCER COWPER (3rd S. i. 191, 214, 275.)—In his answer to J. F. MR. FOSS says, that "J. F. rather confuses himself between the mother of the deceased and the mother of the infant heir-at-law" (the appellant). In J. F.'s reply he seems to me to be still more confused. He asserts that the guardian in the appeal was "the mother of the appellant," when in fact it was the mother of the deceased: and it was the appellant's mother, and not the appellant's guardian, who obtained the writ of appeal from the sheriff.

In thus delivering up the writ, the sheriff was undoubtedly to blame; but I agree with MR. FOSS in thinking the accused was entirely innocent. It is unnecessary to trouble your readers with further details, or to puzzle them by reviewing a controversy which has been judicially decided for more than a century and a half.

LEGALIS.

STANDING AT THE LORD'S PRAYER (3rd S. i. 268, 269.) — Is not the custom of the minister's *standing* whilst saying the Lord's Prayer and Collect at the commencement of the Communion Service to be accounted for by the general principle that intercessions — prayers for the people — are offered by the minister *standing;* he kneeling when he prays *with* the people? B. L. W.

A PREDICTION (3rd S. i. 249.)—A. E. L. defers to the close of the next four septenaries — 1500 + 300 + 90 = 1890 — the τελείωσις of Master Hampole's Chronogram. Reading its "fift," not as fift*h*, but as fift*y*, and its "x and c" not as c *minus* x, but as x *plus* c, we obtain 1500 + 50 + 10 + 100 = 1660 — the *Annus Redux* of Charles Stuart.

The "rejected stone" and the "rebellious foes" are unquestionably accordant; as is the leonine symbol of the King of Scots, whose "friends i' the North" crossed the Tweed with General Monk in a "fleeting (floating) wood," if we do but make allowance for his lionship's entering England *viâ* Dover instead of Coldstream.

A diligent inquirer (2nd S. i. 225—410; iii. 510) has already recorded the blazon of "the blue lily" among the fleurs-de-lis of our native armory in their several tinctures, twenty-seven ceruleans appearing on their roll, some whereof we may fairly assume to have escorted the lion gules on the royal May morning of 1660.

Here, however, my hermeneutics are at fault. The date of Britain's "trembling" at lily or lion demands a more learned chronicler or a shrewder prophet. Yet, if my exposition of the Hampolean oracle be not *in se teres*, at least it satisfies the past more nearly than A. E. L.'s reckoning regards the future: the twenty-eight years between this our day and the year of grace 1890 are but short allowance for "slaying the tyger, wolf, and ape" which are yet unborn, and "crushing the rebellion," which has to be set up before it can be put down. E. L. S.

Aix-la-Chapelle.

CLERICAL KNIGHTS (3rd S. i. 209.) — The following extract from Michaud's *History of the Crusades* may, perhaps, throw some light upon the question of the knighthood of the clergy discussed in "N. & Q." Possibly some of your readers may be able to verify the reference to Bartholo: —

"The great privileges granted to universities, prove the esteem in which learning was then held. The doctors disputed for precedency with knighthood itself. If Bartholo is to be believed, ten years' teaching of the

Roman law conferred the title of *knight*. This dignity was called the *knighthood of learning*, and they who obtained it were called *knight-clerks*."—*Robson's Translation*, vol. iii. p. 339.

B.

Your learned correspondent J. G. N., whom, with others, I have to thank for enlightening me on this subject, says, that it does not appear that Sir Robert Peat "had the degree of D.D." My authority for the statement was Townsend's *Calendar*, p. 108, where his name is spelt correctly *Peat*. I have looked in the list of Oxford Graduates for his name, but do not find it, and I have not my Cambridge Liber Graduati at hand. G. W. M.

The Rev. Henry Bate Dudley, rector of Willingham, Cambridgeshire, and subsequently one of the prebendaries of Ely, was created a Baronet in 1812, upon account of his "uncommon merits in his magisterial capacity." — Vide *Annual Biography*, ix. 411. E. H. A.

Daughters of William the Lion (3rd S. i. 95, 138.) — I believe that Hermentrude is quite correct in what she says of the daughters of William the Lion, barring one slight inadvertence, that she has corrected in her last communication. I should, however, be glad to know whether Balfour, quoted by Mrs. Everett Green, is an authority for attributing to Margery, the youngest of the three sisters, the name of *Marion* as an *alias*.

In the *Annals of Scotland*, by Sir David Dalrymple, Lord Hailes, a writer of great research and singular accuracy, the children of William the Lion are enumerated as follows: —

"Alexander II. born in 1198.

"*Margaret*, married Hubert de Burgh, Justiciary of England, 1222.

"*Isabella*, married Roger, son of Hugh, Earl Bigot, 1225.

"*Marjory*, married Gilbert, Earl Marshal of England, 1235.

"Boece says, that William had another son, *John*, drowned in his cradle at Perth, but this is doubtful."—*Annals of Scotland*, vol. iii.

Lord Hailes also gives a list of the natural children of King William, but for our present purpose I do not think it necessary to transcribe it.

It remains to inquire which of the sisters above enumerated King John was under engagement to marry. There is no one of the three that has not been assigned to him by some writer or other. Can any of your correspondents throw light upon this point? Meletes.

Shelley's "Laon and Cythna" (3rd S. i. 283.) In reference to the article on Shelley's *Laon and Cythna*, allow me to observe that I purchased at a London bookseller's a few years since for 3*s*. 6*d*. a second-hand copy of the first edition of this poem. It may have been a presentation copy, as the fly-leaf at the beginning was torn out. A few passages in the preface are marked with pencillings, not apparently of deprecation. It is still in my possession.

The article also mentions that Shelley had sent to Godwin an early copy of the printed poem, who had forwarded to the author some censures upon it. This is remarkable, as Godwin asserted to me in an interview I had with him, about the year 1826 (having been introduced by Shelley's widow), *that he had not read The Revolt of Islam*, respecting which mention had been made by me. I was much struck at the time with this apparently ungenial remark, but did not venture on comment. I had, in my young enthusiasm, associated Godwin with the "hermit" of *The Revolt of Islam*, and did not expect this literary alienation. Godwin at this period was resident at a bookseller's in the Strand, near St. Clement's Church. A. B.

Herydene (3rd S. i. 291.) — Gilpin takes his statement from an earlier book, *History of the Life and Sufferings of Wicliff, &c.*, by Rev. John Lewis, published originally in 1719, reprinted at the Oxford press about thirty years ago.

Lewis, after relating the incident of the earthquake during the Council of Bishops in 1382, says: —

"Dr. Wicliff in his writings often speaks of this Court at the Preaching Friars. He calls it *the Counsayle of Freres in London with the Herdene*, or the Earthquake Council."

To the word *Herdene* Lewis appends a marginal note, "*Herthdene* or *din*, i. e. earthnoise."

In a glossary at the end of the volume occurs as follows: "Herydene, eaṛð-ðýne, din or noise of the earth, earthquake."

It thus appears that *herydene* is a corruption of the Anglo-Saxon word for earthquake, viz. eorð-ðyn, or as above, eaṛð-ðýne, literally earth-din, which passes through the forms, *Herthdene*, *Herdene*, *Herydene*.

In his translation of the Bible Wickliffe does not use this word for earthquake, but the following, the first most frequently: Erthe-mouynge, Erthe-schakynge, Erthe-quaues, (plural).

Anon.

Watch Papers (2nd S. xi. 451.) — I have just met with the following verse in an old engraved watch-paper. It may possibly interest U. O. N.:

"Content thy selfe withe thyne estat,
And sende no poore wight from thy gate;
For why, this councell I thee give,
To learne to dye, and dye to lyve."

F. Somner Merryweather.

Parodies on Gray's "Elegy" (3rd S. i. 197.) Delta asks — "Are there any other parodies on the *Elegy* in addition to those which have already been inserted in 'N. & Q.?'" Allow me to cite

the first two verses from four such productions, which I have selected from *The Spirit of Public Journals*, a curious repertory of stray pieces, annually published, from the year 1797 to 1814 inclusive: —

"From the *Morning Herald.*

"St. Paul's proclaims the solemn midnight hour,
The weary cit slow turns the master key;
Time-stinted 'prentices up Ludgate scour,
And leave the street to darkness and to me.

"Now glimmering lamps afford a doubtful ray,
And scarce a sound disturbs the night's dull ear,
Save when some rambling hack directs its way,
Or frequent tinklings rouse the tavern bar."

Vol. ii. 1798.

"An Elegy in a London Church Yard.
(From the *Morning Post.*)

"Great Tom now sounds the close of busy day,
The weary dray-horse rests from labour free;
From town, till morn, the merchant speeds his way,
And London leaves to tumult and to me.

"Now stars terrestrial glimmer through each street,
Through all the air a din confus'd is spread,
Save where perchance some list'ning crowd you meet,
By nightly songster's strains discordant led."

Vol. iii. 1799.

"Elegy written in Bartlemy Fair at Five o'Clock in the Morning.
(From the *Morning Chronicle.*)

"The clock-bell tolls the hour of early day,
The lowing herd their Smithfield penance see;
The watchman homeward plods his weary way,
And leaves the Fair — all solitude — to me.

"Now the first beams of morning glad the sight,
And oft the air a solemn stillness holds,
Save when the sheep-dog bays with coarse affright,
And brutal drovers pen the unwilling fold."

Vol. xvi. 1812.

"From the *British Press.*

"The curfew tolls the knell of parting day,
The lowing herd wind slowly o'er the lea;
Now to the Lords see Jenky takes his way,
And leaves the House of Commons unto me.

"Now comes the dreadful business of the night,
And all the House a solemn stillness holds;
While Abbot counts to see there's forty quite,
And pens my muttons in the Treasury folds."

X. A. X.

Surplice worn in Private Administration of the Communion (3rd S. i. 170.) — All the statutes legalising the church liturgy, speak of it as "The Book of Common Prayer and Administration of Sacraments and other Rites and Ceremonies in the Church of England;" and the title-page to every prayer-book issued by the royal printers is in words to the like effect. The 58th canon is as follows: —

"Every Minister saying the Public Prayers or ministering the Sacraments or other Rites of the Church, shall wear a decent Surplice with sleeves, to be provided at the charge of the Parish."

There can be no doubt that not only in the service for the Communion of the Sick, but in all others contained in the Book of Common Prayer, the minister officiating *ought* to wear the surplice. He is in the rubric throughout such services recognised as *persona ecclesiæ*. Lex.

Mask of Roscoe (3rd S. i. 250.) — In answer to the inquiry about the mask of Roscoe, I beg to say that I saw lately a mask in Mr. Mayer's museum in Liverpool, which appeared to me to be that of the author of the *Lorenzo de Medici*. The resemblance between it and a portrait of the same person preserved in a collection of paintings in Liverpool, induced me to come to the conclusion that the cast in the museum was what I have described. Jaytee.

"Not too good to be true" (3rd S. i. 332.) — In my youth, a facetious uncle told me that Day, of "Day and Martin's blacking firm," had on his carriage (allusive to his name and trade) a *rising sun*, with the motto "Mico non uro" — "I shine but don't burn." Was this so? Or, was it my witty kinsman's invention? δ.

Chief Baron James Reynolds: Baron James Reynolds (3rd S. i. 276.) — Was Dr. Edward Reynolds, one of the Puritan divines present at the Hampton Court Conferences, and who afterwards became Bishop of Norwich, related to these two judges? F. R. R.

Beauty and Love (3rd S. i. 225.) — These stanzas were printed, with the music composed for them by Henry Lawes, the friend of Milton, in *Select Musicall Ayres and Dialogues, for One and Two Voyces, to sing to the Theorbo, Lute or Basse-Viol*, small folio, London, 1652; and also in the enlarged editions of that work, which appeared (with varied titles) in 1653 and 1659. There are several verbal differences between the printed copies and that given by Sir Thomas Winnington; *e.g.* line 3, "Quoth love" for "Says Love;" line 4, "you wait" for "thou waitest," and so forth. Lines 9 to 12 run thus in the printed copies: —

"Away fond boy," then Beauty said,
"We see that thou art blinde;
But men have knowing eyes, and can
My graces better finde."

The printed copies make no mention of the name of the author, or of any inscription of the stanzas. W. H. Husk.

Leighton Family (3rd S. i. 210.) — Burke, in his *Dict. of the Landed Gentry*, gives the arms of Lawton of Lawton Hall, Cheshire: arg. on a fesse inter 3 cross crossletts fitchée sa., a cinquefoil of the first. The arms of Layton of Yorkshire, borne by them as early as 11 Edw. III. A.D. 1337, from a roll of arms in possession of

Stacey Grimaldi, Esq., F.S.A.; viz. "port d'argent ove une fees et sys croiceletts ficchees de sable," are so similar that they seem as of a common origin. At "N. & Q." 2nd S. x. 108, is mentioned an extract from a Leighton pedigree, "a quo Leightons of co. York, 5 Edw. IV. A.D. 1465." This cannot allude to the Laytons of Yorkshire, who bore the above arms in 1337, and were located in Richmondshire, 7 John, 1205. Can the Laughtons, mentioned by your correspondent, have sprung from the Cheshire branch of the Leightons, this name having been spelt in so many ways? Any particulars of the Richmondshire Laytons, or reference to pedigrees, &c., would greatly oblige. Perhaps some of your correspondents could inform me if there are any existing branches of this family. C. M. L.

Michael Scot's Writings on Astronomy (3rd S. i. 131, 176.) —

"Id genus hominibus (Astrologis) quantum fideret Fridericus II. Augustus, complures Historici testantur, sed præsertim Sabas Malaspina, tomo viii. Rer. Italicarum, qui cap. 2. Histor. hæc habet: *Astrologos, et Nigromanticos adeo venerabatur, et Aruspices, quod eorum divinationibus et auspiciis Frederici velocissima cogitatio ad similitudinem venti vagabatur.* Adservatur ad huc in Ambrosiana Bibliotheca manu exaratus *Liber particularis Michaëlis Scoti Astrologi Domini Frederici Romanorum Imperatoris et semper Augusti, quem secundo loco breviter compilavit ad ejus preces.* Ibi Astronomica, Physica et Phyio-gromonica pertractantur." — Muratori, *Antiquitates Italicæ Medii Ævi, Dissert.* 44, 944.

Bibliothecar. Chetham.

Viscount Lisle (3rd S. i. 290.) — Arthur Plantagenet, Viscount Lisle, married, first, Elizabeth, daughter of Edw. Grey, Viscount Lisle, granddaughter of John Talbot also Viscount Lisle, and widow of Sir Edmund Dudley, by whom she had one son, Sir John Dudley. The issue of her marriage with Arthur, Viscount Lisle, was three daughters.

1. Frances married, first, John Basset, second son of Sir John Basset of Umberleigh, co. Devon, and is thus the ancestress of the present family of Bassetts of Umberleigh. She married secondly, Thos. Moule of Protheridge, co. Devon, through whom she became great-grandmother of General Monk, first Duke of Albemarle.

2. Elizabeth married Sir Francis Jobson, Lieutenant of the Tower, and Master of the Jewel Office to Queen Elizabeth.

3. Bridget married to Sir William Carden.

Arthur, Viscount Lisle, re-married Honor Granville, but had no issue by her. She was the widow of Sir John Basset of Umberleigh, by whom she had a large family of children — John, George, James, Philippa, Catherine, Anne, and Mary, Sir John having also two daughters, Jane and Thomasine, by a previous marriage. John Basset, Honor's eldest son, was the same who married her step-daughter Frances Grey, eldest daughter of Viscount Lisle. The marriage was promoted by her; and it was complained that she injured the prospects of her other step-daughters by persuading her husband to settle a large proportion of his estates on her daughter Frances.

When Lord Lisle fell into disgrace in 1541, all his papers, private as well as public, were ordered to be seized, and are still preserved in the Public Record Office. There is not probably existing a mass of letters of the period so full, and abounding in details relating to family affairs, housekeeping, the education of children, &c., as are to be found in the Lisle papers.

M. S. Everett Green.

7, Upper Gower Street.

Killington Register (3rd S. i. 290.)—If there is no register to be found at the church, inquiry should be made for the transcripts of the Killington register in the Bishop's Registry at York. At the time of the Population Return, 1831, it appears that was a register which commenced in 1637, extending to 1772. J. R.

Twill Pants (3rd S. i. 291) are Tulipans, that is, Turbans, the name under which the tulip was introduced, from its supposed resemblance to the oriental head-dress. R. C. A. P.

Postage Stamps (3rd S. i. 149.) — A short account of the introduction of postage stamps at home and abroad, and the development of the system of postage, will be found in a pamphlet entitled: —

"Aids to Stamp Collectors; being a List of English and Foreign Postage Stamps in Circulation since 1840. By a Stamp Collector. Brighton: H. & C. Treacher, 1, North Street; London: Hamilton, Adams, & Co."

From the Introduction to this little work it appears that "There were two printed envelopes issued, the first being a black penny, and the second a blue twopenny," with a design of Britannia surrounded by representatives of all nations, executed in 1840 by W. Mulready, Esq., R.A. These envelopes are rare, as they were not in use for more than six months, and then an adhesive stamp, "similar in design to that now employed, only printed in black," was used. "This was, however, in a year or two, replaced by the red one, which, with a slight alteration in colour, has been used ever since." Envelopes with embossed stamps seem to have been issued soon after 1840, — the penny red oval, and the two-penny blue oval, with and without date. Amongst the early stamps was a penny brown one.

Herus Frater.

Scin-Læca: Scinlac (3rd S. i. 189.)—Sharon Turner (*Hist. Ang.-Sax.*, edit. 1823, vol. iii. p. 133), in reference to the superstitions of our Anglo-Saxon progenitors, says: —

"*Scinlæca* was a species of phantom or apparition, and was also used as the name of the person who had the

power of producing such things; it is, literally, *a shining dead body*."

In a note, at p. 135., he gives (from Cott. MS. Vitell. C. iii.) this recipe, which I dare say was found to be very efficacious by all who adopted it: —

"If a man suffer from a *scinlac*, or spectre, let him eat lion's flesh, and he will never suffer from any *scinlac* again."

If *scinlac* and *spectre* be synonymous terms, there can be no difficulty in deriving the word from Ang.-Sax. *scínan*, Icel. *skínn*, to shine or shimmer as phosphorus; and Ang.-Sax. *líc*, Icel. *lík*, an appearance, form, cadaver, from Icel. *leika*, to illude, deceive. Wm. Matthews.

Cowgill.

Epigram on the Four Georges (3rd S. i. 328.) The following is the epigram referred to by Mr. Booth; its author is Landor, I believe: —

"George the First was reckoned vile,
Viler, George the Second,
And what mortal ever heard
Any good of George the Third.
When from earth the Fourth ascended,
God be praised, the Georges ended!"

John Southward.

Liverpool.

James Sillett (3rd S. i. 39, 135.) — This artist, in 1828, published a series of fifty-nine lithographic *Views of the Churches, Chapels, and other Public Edifices in the City of Norwich*.

Wm. Matthews.

Cowgill.

Starachter (2nd S. xi. 12.; 3rd S. i. 152.) — A detailed account of the actions of the Scandinavian mythic hero *Starkadr* (Starcaderus *vel* Starcatherus) is given by the very learned Finn Magnusen, in his "Lexicon Mythologicum," appended to *Edda Rythmica seu Antiquior, vulgo Sæmundina dicta*, published by the Arnimagnæan Commission at Copenhagen, the first volume in 1787, the second in 1818, and the third in 1828. See tom. iii. pp. 566, 572 *et seq.*, 587.

Wm. Matthews.

Cowgill.

Snuffers (3rd S. i. 290.) — Ancient snuffers were similar to those in modern use. They were called scissors, and are thus described in the "Boke of Curtase" (MS. Sloane, No. 1986, p. 46), in the British Museum: —

"The snof of hom dose away
With close sesours, as I zou say,
The sesours ben schort and rounde yclose,
With plate of irne upon bose."

Old fashioned perpendicular snuffer-stands are engraved in *Archæologia*, vol. xiv. pl. liv. In *Privy Purse Expenses of Henry VIII.*, edited by Sir H. Nicolas, an entry occurs, at p. 184, of "xx*" paid for "xij snoffers for candilles." "Fyve paire of snoffers of iron" are mentioned in the Inventory of Henry's Furniture, &c. (Harl. MS. 1419, fol. 141 b.) F. Somner Merryweather.

The earliest record of snuffers is, I suppose, the direction given to Moses, Exodus xxv. 38: —

"And the tongs thereof, and the snuff-dishes thereof, shall be of pure gold."

This verse I find, by referring to my "Breeches" Bible ("Imprinted by Robert Barker, 1600,") reads thus: —

"The *snuffers* and snuffe-dishes thereof *shalbe* of pure golde."

See also, 1 Kings vii. 50, and 2 Chron. iv. 22.

G. W. M.

A friend of mine has in his possession Cardinal Baynbridge's snuffers, which bear the Archbishop's arms enamelled on the side, and his crest, a squirrel, as an ornamental knob.

Mackenzie E. C. Walcott, M.A., F.S.A.

Isley Family (3rd S. i. 310.) — L. P. will find traces of this family during the period mentioned in Barbadoes. There are families in which the name, as a Christian name, is still preserved in that island, which, as is well known, was one of the chief places of refuge during the troubles of the Stuart dynasty. Spal.

Canadian Seigneurs (3rd S. i. 310.) — During many months' residence in Quebec, I could discover no armorial bearings of the period of French supremacy in connection with the "Seigneurs," which even indicated that they were entitled to coronets, and on the occasion of a festival, intended to revive old associations, and at which the arms of Montcalm (although I do not say that he was one of the order in question) emblazoned carefully appeared, there was nothing whatever paraded in the shape of a coronet; and I think that I am right in saying that the Canadian Seigneurs were simply the French counterpart of the New England settlers and West India planters. Some of them no doubt had titles, but so had the planters; but the appearance of a coronet was exceptional, confined to the individual, and not appertaining to his class in the colony. I should be glad to be corrected if in error. Spal.

These seigneurs were merely grantees of lands, with special privileges not much unlike our lords of manors. There were 233 of such grantees. A note of the terms of the tenure will be found in the article "Canada" of the first Supplement of the *Penny Cyclopædia*, p. 277, and probably in no other easily-accessible work. I knew several of these seigneurs in Lower Canada, and I never yet heard of their having, nor do I believe them to be entitled to, any heraldic coronet. The seigniorial tenure was abolished by the Canadian Act of Parliament of the 18th of December, 1854 (18 Vict. c. 3), called "An Act for the Abolition of

Feudal Rights and Duties in Lower Canada." A volume of *Decisions on Seigniorial Questions*, edited by Messrs. Lelievre and Angers, printed at Quebec and Montreal, 1856, is now before me.

T. F.

THE GRANGE (3rd S. i. 269.) — There is a view of "the Grange," erected after Inigo Jones's designs, in Duthy's *Sketches in Hampshire*, p. 148, published at Winchester (1839). S. SHAW.

ALCUMIE (3rd S. i. 211, 257.) — The word used in Welsh for tin is *alcam* or *alcan*, the former spelling is that (in Isa. i. 25) of the first edition of the version of Bishop Parry (1620), a copy of which lies before me, and also of two others that I possess; one of them of the last century, and one of recent date. *Alcan*, however, is the form in the dictionaries of Dr. John Davies (1632), Dr. W. Owen Pughe (1832), and Wm. Spurrel (1861); also in the *Geiriadur Ysgrythyrol* of the Rev. Thomas Charles. The word does not look like one of British formation, whatever be its orthography. How early is it found in Welsh writings? In Cornish it seems ancient; for the name *Godolphin* is taken from the Cornish appellation of the place *Codalcan*, which has generally been translated *wood of tin*; the former part of which seems, however, to me to be more probably from the Cornish verb *cody*, to raise, meaning therefore "a place where tin is raised." The occurrence of the word both in Welsh and Cornish gives some grounds for supposing that, whatever its origin may be, it was naturalised in the Celtic dialects before the separation of Welsh and Cornish. A meaning given by Dr. John Davies is *orichalcum*. Can *alcam* be formed from the last two syllables of this word, just as the French *orchal* is from the three former? Some true Welsh scholars, such as the Rev. Silvan Evans, of Llangïan in Caernavonshire, could no doubt point out its earliest occurrence in Welsh writings. The material of Michael Scott's *writing-pen*, in a quotation given by Sir Walter Scott, seems to be the same. We *may* have to go to the Arabic for the derivation; *al* being then the article. LÆLIUS.

VICINAGE (3rd S. i. 150.) — This word occurs, before Lord Chatham's time, at p. 83 of *The Defence of Pluralities*, by Wharton and Stanhope, *temp.* William III. See the passage in Todd's *Johnson, sub voc.* WM. MATTHEWS.

Cowgill.

UNIVERSITY DISCIPLINE (3rd S. i. 291.) — Allow me to remind LEX of the memorable case of Mr. G. N. Ward, M.A., of Baliol College, Oxford, and the author of the *Ideal of the Christian Church*.

MACKENZIE E. G. WALCOTT, M.A., F.S.A.

"AD EUNDEM" DEGREES (3rd S. i. 288.) — LL.D. would best obtain information by applying to the Registrar of the University. I believe the only advantage obtained from one of these degrees is, the power to wear the *hood* and *gown* of the degree in the University in which it is taken, which in Cambridge would gain admission to the University Library, but would certainly not give the power of taking out the books (which privilege belongs to all M.A.'s, &c. of Cambridge). May I draw the attention of the readers of "N. & Q." to the constant mistake made in the punctuation of the *LL.D.*, which should *not* have a stop after the *first* L, but only one after the *second*; thus, LL.D. Imagine writing "manuscripts" M.S.S.! — an exactly similar case.

G. W. M.

SIR A. ALISON AND SIR P. PICKLE (3rd S. i. 128, 215.) — And why should not Sir Archibald Alison have mentioned Sir Peregrine *Pickle* as a pall-bearer on so solemn an occasion? It was not half a dozen years before, that the then Vice-Chancellor of Oxford, the Warden of Wadham College, the Rev. B. P. Symons, D.D., announced publicly in the Theatre, at Oxford, "Sir Peregrine *Pickle*" as one on whom the honorary degree of D.C.L. was proposed to be conferred; and accordingly it was conferred. LÆLIUS.

PROPHECIES OF ARCHBISHOP MALACHI: GREGORY XVI. (3rd S. i. 174.) — F. C. H. says, "No one has ventured to show how *De balneis Hetruriæ* applied to Gregory XVI." When I was shown, in the spring of 1846, through the Etruscan Museum in the Vatican, formed by this Pope (by means of a private order, as it was not then open to the public), I remember that we were told that it was considered that, in his making this collection of Etrurian antiquities, the prediction of St. Malachi has found its application. This was then the *opinion* in the Vatican. On the death of Pope Gregory, three months afterwards, the election of his successor was at once *rightly* prognosticated from the terms of the same prophecy. It was boldly asserted that Cardinal Mastai Feretti would be the person elected.

LÆLIUS.

SUN AND WHALEBONE (3rd S. i. 336.) — R. S. CHARNOCK's quiet disposal of D. ALLPORT's explanation, reminds me of a ludicrous case in the *Christian Annotator*, an exclusively religious N. & Q. Some one found, in an old Puritan, the expression — "a note above Elah" — and asked for its meaning. Several learned divines gave replies full of Hebrew, Greek, and Latin, to show why the Valley of Elah should be thus alluded to — which replies were duly inserted. I happened to see, in the *Spectator*, a letter where it was said, of London cries, "Milk is cried in a note above Elah"; and suggested, that it had some reference to music, which subsequent correspondents abundantly proved.

The editor, Mr. Tonna, who was one of the

most genial of men, laughed most heartily at this homely dispersion of so many profound speculations. δ.

MRS. CUMBERBATCH (3rd S. i. 269.) — Mrs. Cumberbatch (*née* Jones) was sister of the late Mrs. Dokin (whose husband was some time member for Southampton), and of Lady Arundel. All the sisters were beautiful women. A. M.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Letters and Life of Francis Bacon, including all his occasional Works, newly collected and set forth in chronological Order, with a Commentary, Biographical and Historical. By James Spedding. Vols. I. and II. (Longman, 1861.)

Mr. Spedding has in these volumes followed the example set by Mr. Carlyle in his *Letters of Cromwell*, and with similar good effect. The life of Bacon, up to the end of the reign of Elizabeth, stands before us in these volumes delineated with affectionate care and masterly skill. Whether Mr. Spedding has succeeded in freeing his hero's great name from blame in the matter of the Earl of Essex, we will not venture to pronounce. Whoever desires to investigate the question will here find the evidence set forth with the utmost fairness and candour, and will be at no loss in forming his own conclusions. Many of the letters published or referred to in these volumes are in the Library of Lambeth Palace, and we are delighted to find Mr. Spedding expressing himself with marked emphasis in reference to his obligations for facilities in transcribing them to the late librarian, Dr. Maitland, "from whom," he says, "the diligently disposed student never failed to receive all possible assistance and encouragement, and to whom I in particular am indebted for facilities in studying the volumes under his charge, for which I cannot sufficiently thank him." These words, we are sure, will find an echo in the heart of many a "diligently disposed student."

Collectanea Anglo-Poetica, or a Bibliographic and Descriptive Catalogue of a Portion of a Collection of Early English Poetry, with occasional Extracts and Remarks, Biographical and Critical. By the Rev. Thomas Corser, M.A., F.S.A., &c. Parts I. and II. (Printed for the Chetham Society.)

All lovers of early English poetry are under great obligations to Mr. Corser for these valuable contributions to our knowledge of a most interesting department of our literature; nor are they less indebted to the liberality of the *Chetham Society* for the judicious application of its funds, which has enabled the editor to print for the use of its members such detailed notices of the bibliographical treasures in his well-known Library. No publisher could have undertaken a work of such extent; and of the extent to which it is likely to reach, our readers may judge when they learn that the Poets, being arranged alphabetically, the 460 pages, of which the Parts before us consist, carry us no farther than to the end of the letter B. Our old favourite Richard Brathwaite, the author of the well-known *Barnabæ Itinerarium*, figures as the author of no less than 48 volumes (including editions) in Mr. Corser's library, and their description occupies something like 120 pages. Yet we believe no reader of the curious Notes, Extracts, and Illustrations, which Mr. Corser's industry has gathered together, would willingly part with one page of them. We shall look with considerable anxiety for further instalments of Mr. Corser's Catalogue.

A few Notes from Past Life, 1818—1832, *edited by Rev.* Francis Trench. (Parkers, Oxford.)

It is somewhat unusual to find a private clergyman printing the letters that passed between himself and his mother in his teens. And yet the little volume is entertaining enough to atone for its singularity; and pictures of schoolboy-life at Harrow mingle pleasantly with passing notices of the current events of a most stirring period. Glimpses here are given us of the boyhood of Isaac Williams and Herman Merivale; of the late Bishop Blomfield, when a young and rising man; of John Henry Newman as a painstaking and unnoticed tutor of Oriel; of the Irish famine; of the Reform Agitation; of the Bristol Riots, and the Cholera of 1831. Even those who might be inclined to question the propriety of the publication of such private letters must at least own that they are the letters of a superior mother and a clever son.

The new number of the *Quarterly Review*, which opens with a capital historical sketch of *Dorset*, contains two articles of especial interest to our clerical friends—*Hymnology*, and the *Training of the Clergy*. The great question of the day — Forts or Iron-clad Ships — is well-discussed in the article *The Merrimac and the Monitor*. There is a very able paper on *The Eastern Archipelago*, and another on *The State and Prospects of Turkey*. A very depreciating notice of Thornbury's *Life of Turner*, and a very interesting sketch of *The latter Years of William Pitt*, founded on the two concluding volumes of Lord Stanhope's Life of the great Statesman, complete the list of articles, and altogether make up a capital *Quarterly*.

Heralds and genealogists will have a rare feast at the rooms of the Society of Antiquaries on the 22nd of this month. The Council of the Society propose to collect on that evening all the finest specimens of heraldic blazonry and curious genealogical tables, grants of arms, &c., that can be procured. Art will there appear under the deepest tinges of *conventionality*, but there is still reason to believe that the exhibition will be one of very general interest. Royalty, Lord Derby, Lord Winchelsea, and indeed most of the noblest families, have sent contributions; and those who have seen the illuminations and embroideries in some of their baronial halls will readily imagine that brightness of colour, quaintness of form, and varieties of pattern will not be wanting. The City Companies are also among the leading contributors. Mr. J. J. Howard has undertaken the chief selection and arrangement of these varied materials, many of which belong to a very early date, and Mr. King, York Herald, will read a paper on English Heraldry, as illustrated by the collection thus formed.

Notices to Correspondents.

TILNEY OR TINLEY FAMILY. *We have received from Mr. Chadwick for* SIGMA-TAU *(to whom we will forward it on being informed of his address) extracts from the* Index Nominum *to Blomfield's* Norfolk, *which Index, our Norfolk friends may be glad to learn, has just been published by Thew and Sons of King's Lynn.*

S. L. (Gloucester) *shall very shortly receive a letter from us.*

A BERKSHIRE CLERGYMAN. *Where can we forward a letter to this Correspondent?*

MR. HAVILAND BURKE'S *article on* Burke and Lord Verney *shall appear next week. It reached us too late for insertion in the present number.*

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LONDON, SATURDAY, MAY 10, 1862.

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Notes.

THE REGISTERS OF THE STATIONERS' COMPANY.

(*Continued from* 3rd S. i. 323.)

xvj^to^ Decembr [1592]. — John Oxenbridge. Entered for his copie, &c. a booke, intituled *Tell trothes Newe Yeres gifte* . . . . . vj^d^.

[Some satirical and ephemeral publication, of which we have no other notice.]

18 Dec. — John Wolf. Entred for his copie, &c. a booke, intituled *Orthoepia gallicana, or the parlement of pratlers* . . . . . vj^d^.

Edward White. Entered for his copie, &c. *A ballad shewinge how a fond woman falsly accused her selfe to be the Kinge of Spaines Daughter, and beinge founde a lyer, was for the same whipped through London the xiiij^th^ of December*, 1592, *beinge knowen to be a butchers daughter of London* vj^d^.

[Stow gives the date 13th Dec., but in some particulars uses the very terms of the entry. He says (*Ann.* p. 1272, edit. 1605), "The 13 of December, a certaine gentlewoman, by the Councel's commandement, was whipped through the city of London for affirming her selfe to be the daughter of Philip King of Spaine, as she had been perswaded by some accompted soothsayers, after prooved liers, for she was knowne to be a butcher's daughter in East cheape."]

xx° die Decembr. — Tho. Easte. Entred for his copie, &c. a booke, entitled *The maryner's guyde set forthe in the forme of a dialogue* . . . vj^d^.

[We know of no existing copy of this early work on navigation.]

xxij° die Decembris. — John Charlewood. Entered for his copie, &c. a booke intituled *A Second procedinge in the Harmony of Kinge David's Harpe* . . . . . vj^d^.

[We have had no entry of any "*first* proceeding." It must probably have been a sequel to some new version of the Psalms. Sir P. Sidney and his sister had made an experiment of the kind anterior to 1586, and their translations have been printed in modern times. Drayton had published his *Harmony of the Church* in 1591; but the above entry could hardly have related to a second part of his work, which, in fact, was not founded merely on the Psalms, but upon different portions of Scripture.]

xij° die Januarij [1592-3]. — John Danter. Entred for his copie, &c. a booke, intituled *The apologie of Pierce pennylesse, or strange newes of the interceptinge certen Letters and a convoy of verses, as they were goinge to victuall the lowe countries* vj^d^.

[This tract by Nash, in which he sought to avail himself of the extraordinary popularity of his *Pierce Penniless's Supplication*, came out with the date of 1592 on the title-page, and some copies have no stationer's name: it was then merely called *Strange Newes of the intercepting certaine Letters*, &c., but it is quite clear from the entry, that when the tract was carried to the Hall on 12 Jan. 1592-3, *The Apologie of Pierce Pennilesse* was then the first part of the title. It was re-issued, and in part reprinted in 1593, with the whole of the title, and with this imprint — "Imprinted at London by John Danter, dwelling in Hosier Lane neere Holburne Conduit, 1593." Here all the preliminary matter had been newly set up, but the body of the tract was struck off from the old types. The dedication is to a person whom Nash calls *Apis Lapis*, i. e. Bee-stone, and persons of the name of Beeston were connected with our stage and dramatic performances from about 1586 until after the Restoration. *Apis Lapis* was, no doubt, a prolific author, for Nash terms him "the most copious Carminist of our time." The whole was directed against Gabriel Harvey, and others who had assailed the memory of Robert Greene; and Nash concludes with a sonnet, in which he vows eternal hostility and deadly vengeance.]

xvij^mo^ Januarij. — Tho. Easte. Entred for his copie, &c. *A plesant conceyt plainelie set out, and plainelie presented, as a newe yeres gyfte to the quenes ma^tie^ at Hampton courte*, anno domini 1592 vj^d^.

[One of the many forms which flattery at that day took, to recommend itself to royalty on the return of the new year: for "plainelie" in the second instance we should possibly read *humblie*.]

29 January. — John Windet. Entred for his copie, *The lawes of ecclesiasticall policie, Eight bookes by Richard Hooker* . . . . . vj^d^.
Authorised by the Lord Archbishop of Canterb. his grace, under his hand.

[Such is the precise form of the entry of one of the noblest prose monuments of our language: the note underneath it, upon which no remark has hitherto been made, is peculiarly valuable, and shows what care was taken by the Stationers' Company that a work on such a delicate subject should be duly authorised: the arch-

bishop was of course Whitgift, and we are told in the modern biographies of Hooker, with just as much positiveness as if a search had really been made, that "having finished *four* books of his *Ecclesiastical Polity*, they were entered at Stationers' Hall, in March, 1592;" whereas, instead of four books, we here see that *eight* books were registered as completed, not in March, 1592, but on 29 Jan. 1592-3 — so carelessly has information been obtained and retailed. Only four books were first printed, and they did not come out until 1594: the earliest impression of the fifth book bears the date of 1597; and the seventh and eighth books were not published until nearly fifty years after the death of their author. Those who have argued against the genuineness of the two last books are contradicted by the important fact, not, we believe, until now known, that *The Laws of Ecclesiastical Policy*, Eight Books, were entered as Hooker's in Jan. 1592-3, full seven years before his death.]

Tertio die Februarij. — John Wolffe. Entred for his copie, &c. *A defence of shorte haire* . vj^{d}.

[It probably arose out of the controversy then pending on the subject of long and short hair, between the Puritans and their opponents. We know which party subsequently gained the day, and that love-locks, about fifty years afterwards, procured great scandal to those who ventured to wear them.]

Tho. Adams, Jo. Oxenbridge. Entred for his copie, &c. *Greene's newes bothe from Heaven and Hell, &c.* . . . . . vj^{d}.

[This was one of the numerous tracts growing out of the premature death of the notorious Robert Greene, in which he was supposed to convey intelligence from the infernal regions, as well as from heaven, for the instruction, or rather amusement, of readers. It was by Barnabe Rich, who began authorship some twelve or fourteen years earlier, and who in this instance only put his initials to the work, which came out with the date of 1593. He was an entertaining writer, not over scrupulous, and devoted many of his productions to Ireland, in which country, at one time, he held an official appointment. His prose is much superior to his verse, into which, for the sake of variety, he sometimes deviated. It is remarkable that Ritson does not mention a single work by this voluminous author. Rich's *News both from Heaven and Hell* is very scarce.]

v^{to} Febr. — Ric. Jones. Entred for his copie, &c. a booke intituled *A plesant fancie or merrie conceyt, called the passionat morrys daunst by a crue of Eight couple of wores, all meere Enimyes to love* . . . . . vj^{d}.

[Richard Jones was famous for manufacturing attractive titles to the productions of his press. We can give no information regarding this literary Morrice Dance.]

xxiij Febr. — John Wolf. Entred for his copie, &c. a booke intituled *Philadelphus, or a defence of Brutus and the Brutans historye* . . . . vj^{d}.

[We may speculate that this was a vindication of the old exploded tradition, that Brutus was the first settler in Britain.]

xxiiij^{to} Febr. — Raphe Hancockes. Entered for his Copie, &c. *A sadd Sonnet of Thomas Crowe, late one of the yomen of her ma^{ties} guarde, wrytten by one of his fellowes* . . . . . vj^{d}.

[We are not aware of the existence of any information as to what had befallen the unfortunate Thomas Crowe.]

v^{to} Marcij. — John Wolf. Entred for his copie, &c. a booke intituled *The Garden of good will* vj^{d}.

[In the Register the name of Wolf is struck out, and the following note placed under it: — "Edw. White the xxvijth of August, 1596." The meaning probably was, that by that date the property in the book had been transferred from Wolf to White. We apprehend that *The Garden of good will* was a *lapsus pennæ* for "Garland of Good Will," a very well known, and often reprinted, collection of ballads by Thomas Deloney. All the older editions of it appear to have perished, and we never saw it under the above title earlier than 1612; but the entry seems to show that it was first printed in the spring of 1593. Some of the same ballads were subsequently inserted in Deloney's *Strange Histories*, 1607.]

John Danter. Entred for his copie, &c. a booke intituled *The pleasant history of Edward Lord of Lancaster, Kt. of the holy crosse, with his adventures, &c.* . . . . . vj^{d}.

[Probably a romance professing, in some sort, to be founded on English history.]

18 Marcij. — Abell Jeffes. Entred for his copie, &c. a ballad intituled *A joyfull newe ballad of our quenes goinge to the parliament, shewing her most happie and prosperous reigne, and the great care she hath for the government of her people, made this yere* 1593 . . . . . vj^{d}.

[The year 1593 would not at that period commence until 25 March: "the 19 of February the Parliament began at Westminster." (Stow, p. 1272, edit. 1605.]

ix° Aprilis. — John Wolff. Entred for his copie, &c. a booke intituled *Churchyardes Challenge* vj^{d}.

[Churchyard had been a poet throughout the reigns of Elizabeth and Mary, having commenced while Edw. VI. was on the throne. The collection of pieces called his *Challenge* was printed by Wolf in 1593, 4to. In the dedication to Sir John Wolley Churchyard says, that he called it his *Challenge* because he challenged "all the poems as his children." Here also he promised what never appeared, viz. his "Ultimum Vale," which he tells us was to consist of "twelve long tales for Christmas, dedicated to twelve honourable Lords." In his *Challenge* he inserted his "Shore's Wife" with "augmentations," in opposition to such of his enemies as had unjustly denied him the paternity of it.]

13 April. — Jo. Wolf. Entred for his copie, &c. a booke intituled *A shorte Answer to the reasons which the popishe Recusantes allege why they will not come to our churches, Francis Bonny being the Author* . . . . . vj^{d}.

[It was in the year preceding, viz. 1592, that John Shakespeare was informed against for recusancy in not coming to the Protestant Church of Stratford-upon-Avon. The next entry relates directly to his son.]

xviij° Aprilis. — Richard Feild. Entred for his copie under thandes of the Archbisshop of Cant. and m^{r} warden Stirrop, a booke intuled [*sic*] *Venus and Adonis* . . . . . vj^{d}.

[Such is the exact form and letters of the earliest entry of any known production by our great dramatist; but in the margin opposite we find it recorded, that the poem had been "assigned over to M^{r} Harrison, sen^{r}, 25 Junij, 1594." The edition of 1594 must therefore have

come out before June, 1594, because the imprint to it is precisely the same as that of 1593. It was not until 1596 that the name of John Harrison appeared upon the title-page. The very form and wording of the original entry have never been accurately given: yet they are important, because they prove that the first edition of *Venus and Adonis* came out in the middle of April 1593, and such was its popularity, that it was reprinted before June of the same year. Field, the printer, was a native of Stratford on Avon.]

J. Payne Collier.

PASSAGE IN "ROMEO AND JULIET."

The Shakspeare scholars of three centuries have published so many more or less ingenious notes about *Juliet's runaway*, and yet the question is so far from getting the right answer, that it will do no harm to anyone if a very little and modest note tries to give it; probably with the same effect as the other notes did.

The quarto of 1599 has the quoted line as follows: —

"That runnawayes eyes may wincke, and Romeo. . ."

If we take in view, that the four last letters of "runnawayes" are nearly the same as the letters of the next word "eyes," it will not be throughout unjustified to suppose, that the repetition of these four letters (for *a* and *e* are very easily changed) results from an error of the compositor; and that the real word in question, or rather the mutilated word only is "runnawayes," and not "runnawayes eyes."

Now, in reading Juliet's soliloquy, we find, that she wants not merely "night," but quite directly "cloudy" night; she is of opinion that —

"Lovers can see to do their amorous rites
By their own beauties."

She calls the night a

". . . sober suited matron, all in black,"

and a

" . . . . . black-brow'd night . . ."

In short, she wants all as dark as possible, and probably will have nothing to do with the inquisitive, importunate, and prating moonlight.

The "close curtain" therefore are, as I suppose, the clouds, which shall make wink the moon's eyes; and Juliet says: —

"Spread thy close curtain, love-performing night,
[And then, lifting up her hand to the moon and the stars,]
That *yonder eyes* may wink . . . . ."

If we now remember, that the quartos generally are published after some short-hand writing; that, as Collier says, —

"The person or persons, who prepared the transcripts of the plays for the printer, wrote by the ear and not by the eye: they heard the dialogue, and wrote it down as it struck them," —

the difference of some of the letters in the two words,

r u n n a w a y e s,
y o n d e r e y e s,

will not be of any importance; if we state the possibility, that one could believe to hear pronounced "runnawayes," while the other said "yonder eyes." (It is not to be forgotten that many Englishmen pronounce *w* instead of *r* — *gweat* for *great!*)

For the rest let me say, without laying a great stress on it, that Shakspeare, twice in *Romeo and Juliet*, uses the word "yonder," with regard to the moon and to the heaven, for —

". . . . by yonder blessed moon I swear . . ."

One word more for those who mean that the sun is not yet gone: —

("Gallop apace . . . . . .")

And that Juliet, therefore, cannot lift up her hand to the moon. Well! she lifts up her hand to the *cause of light*, may that be the sun or the moon, and "yonder eyes" is an epithet quite as fit for the one as for the other. But it is to be understood, that if Juliet speaks of the *sun's* eyes, the "close curtain" can be as well (and even better) the darkness, as the clouds.

And now let it go. You conceive that I believe my emendation to be the best, for else I would not have published it; but that is not enough, and I am exceedingly desirous to know whether the authorities of Shakspeare criticism laugh at my notes, or accept its contents.

F. A. Leo, Ph. Dr.

4, Hafenplatz, Berlin.

PATRICK RUTHVEN;

THE EARL OF NORTHUMBERLAND; AND MSS. BELONGING TO THE LIBRARY OF THE FACULTY OF ADVOCATES.

In the collection of papers from which the black-letter proclamation for the apprehension of Earl Bothwell was taken, and which the reader will find on p. 323, occurs a variety of important and detached MSS., the existence of which do not seem to be generally known. There the account of the last moments of Anne of Denmark, and the Answer to Weldon's bitter attack on Scotland, are to be found. They were printed in the exceedingly valuable *Miscellany* privately printed for the Abbotsford Club — a work which is hardly known in England, although from the historical portion relative to that portion of the country, it might have been consulted with advantage. Upon looking over it recently, the name of Patrick Ruthven caught the eye; and as anything relative to that unhappy case naturally created deep interest, I procured a copy of the paper, which turned out to be his letter to the Earl of Northumberland, printed in the *Cabala* and elsewhere.

I will not ask you to reprint the letter, admirable as it is, but merely direct attention to the heading which is given to it in this manuscript. I do not think in the course of the inquiries respecting the lady to whom the letter relates, who was, no doubt, the future wife of her protector, and the mother of Lady Vandyke, it has yet appeared that she was, at the time of the incident in question, a fellow-prisoner in the Tower with the Earl and Patrick Ruthven. Her imprisonment in that fortress would indicate that she was a woman of rank.

The heading alluded to is as follows: —

"Patrick Ruthven his reply to my Lord of Northumberland, who maid sum verses and ryme in disgrace of the said Patrick and our nation because he tuik the mainteanance of an honest gentlewoman, whom my Lord had more than ones assaulted of her honor, being all three prisoners together in the Tower at one tyme."

Have the Earl's lines in disparagement of Ruthven and the Scottish nation ever turned up?

J. M.

"LUKE'S IRON CROWN."

At p. 57, vol. ix. of "N. & Q." (1st Series), a correspondent asks to whom the above-quoted passage from Goldsmith relates, and he is referred by the Editor to a note in Mr. Peter Cunningham's edition of the poet; which states that Luke Dosa, and his brother George, headed a revolt in Hungary in the beginning of the sixteenth century: adding, that it was George, and not Luke, who underwent the torture of the red-hot crown. This information is to be found in the *Biographie Universelle*, at the word "Dosa." It is strange that Goldsmith could find no more familiar illustration of torture than that endured by a man whose name not one English reader in a thousand ever heard of; strange, too, to designate this personage by his Christian name only.

In the *Book of Familiar Quotations*, 1862, 3rd edition, p. 128, I find Goldsmith's line printed thus,—

"*Zeck's* iron crown, and Damiens' bed of steel."

And the anonymous compiler of the volume says in a foot-note, that George Zeck, for heading a revolt of the Hungarians in 1514, was punished by having a red-hot crown put on his head, — evidently the same occurrence related in the *Biog. Universelle*, and other works, in connexion with George Dosa. Prior, in his note on Goldsmith's line, while in the text he allows the word "Luke" to stand — for, no doubt, it was so written by Goldsmith himself — quotes the *Respublica Hungarica* to the effect, that the brothers *Zeck*, George and Luke, were the leaders in the revolt of 1514.

Can any of your correspondents refer to the *Respublica Hungarica*, and verify this quotation?

I find the confusion of names increased on turning to a very recent work, describing the Banat of Temesvar: *Geschichte des Temeser Banats*, by Leonhard Böhm, Leipzig, 1861. The leader of the insurrection of 1514 is there stated to have been "George Dósa, a Szekler, born at Dalnok, a village in Siebenbürgen, and commonly called Székelyi" (the Szekler). He was horribly tortured at Temesvar, and had a red-hot iron crown placed on his head; but his brother, who was beheaded without previous torture, is called by Böhm *Gregor* (Gregory), and no "Luke" is mentioned.

I cannot but think that the word *Zeck* has arisen from some misunderstanding as to the nationality of George Dósa; and *Szekler*, a national appellation of the original inhabitants of Transylvania (Siebenbürgen), having been mistaken for a proper name, George the Szekler has become *George Zeck*.

Poor Goldsmith seems to have been almost as unlucky in his reference to Damiens, as in that to "Luke." Mr. Cunningham quotes Granger as saying that he questioned Goldsmith as to what he meant by "Damiens' bed of steel," and that Goldsmith said he meant the rack. Now, according to the minute account of the tortures inflicted on the culprit, given in the *Biog. Universelle*, Damiens (not *Damien*, as the name is so commonly spelt,) was never put on the rack at all; for the physicians, having been consulted as to the form of torture he could best endure, decided in favour of the *brodequins* — "the boots." His final execution consisted, as is well known, in being torn limb from limb by four horses.

It is worth while to ascertain the correct reading of a passage often quoted, and occurring in so established an English classic as Goldsmith; although I confess that the last four lines of *The Traveller* — a poem containing so many beautiful passages — have always appeared to me very nearly approaching to nonsense.

J. Dixon.

MR. GALLIARD: SIR JOHN HAWKINS.

In Sir John Hawkins's account of Mr. Galliard, is the following paragraph, which, it appears, contains a mistake in attributing the music in the tragedy of Brutus to Mr. Galliard: —

"About the year 1745, he (Mr. Galliard) had a concert for his benefit at Lincoln's-Inn-Fields Theatre, in which were performed the choruses to Sheffield, Duke of Buckingham's, two tragedies of *Brutus* and *Julius Cæsar*, set to music by Mr. Galliard." — *History of Music*, vol. v.

In the Rev. Mr. Duncombe's publication of the *Letters*, &c., of Mr. John Hughes (ed. 1773, vol. ii. p. 63), is the following note from Mr. Galliard to Mr. Duncombe, correcting this very mistake made by Sir John, who, we may suppose, had followed an older authority: —

"Dec. 10th, 1734.

"Sir, — I thank you for the present of the works of

Mr. Hughes, the long-continued friendship of whom was always dear to me, and whose talents I valued. Concerning the paragraph you mention, I must set you right in some particulars. I did not compose the choruses to both the Duke of Buckingham's tragedies, for Signor Bononcini set to music those of Marcus Brutus, written partly by the Duke, and partly by Mr. Pope, and I set those to the tragedy of *Julius Cæsar*, entirely written by his Grace.

"I am, Sir,
"Your most humble Servant,
"J. E. GALLIARD."

Mr. Duncombe appends a note to this letter, from which it appears another writer had fallen into an error *precisely the reverse* of that which Mr. Galliard corrects, and into which Sir John Hawkins also fell, as to these choruses. This is the note: —

"The author of *The British Theatre* is therefore mistaken in saying (p. 179) that 'the choruses of *both* these plays were set to music by that great composer, Signor Bononcini.'"

I do not know that the music of these choruses in *Julius Cæsar* has ever been printed, but I have recently had an opportunity of looking at the MS. full score of them, dated 1723, and apparently Mr. Galliard's own copy. It is a folio volume of above 200 pages, the choruses being rather long compositions, in several movements, and interspersed with solos. This MS. volume bears with it a mark of the vicissitudes which books, as well as men, must often undergo. Its present possessor obtained it from a principal music-seller in an aristocratic neighbourhood; while on the title-page, in writing apparently eighty or ninety years old, is the ensuing memorandum —

"Granville Sharp b^ot this at a stall near Clare Market."

There is a laudable antiquarian feeling of a desire to preserve some remains of that, which, notwithstanding a certain amount of real merit, has become totally forgotten. Mr. Galliard's works, as I conceive, contain some things which would constitute a case in point. I do not know whether a single composition of his can be obtained in a modern form (except the "Hymn of Adam and Eve"), yet there are certainly several which might still give pleasure if revived. Who now knows anything of the fine tenor hunting-song, "With early horn?" — characterised by Dr. Burney as "Galliard's most agreeable of all hunting-songs;" by Sir John Hawkins, as "that famous song;" and of the former celebrity of which we find a trace in Smollett's "Count Fathom," wherein it is told as one of the feats of the fox-hunter, Sir Stentor Stile, that "he sung, or rather roared, the 'Early Horn,' so as to alarm the whole neighbourhood."

In *Sir Charles Grandison*, Mr. Galliard obtains a notice of another kind from Miss Byron, who thus writes to her friend. (See Letter xxii.): —

"Mr. Greville . . . . . begged me to sing that whimsical song set by Galliard, which once my uncle made me sing at Selby House in Mr. Greville's hearing.

. . . . . .

'Chloe, by all the powers above,' &c.

"The gentlemen were very lively on the occasion, and encored it.

. . . . . .

"'You will favor us, however, with your Discreet Lover,' said Mr. Greville; 'that is a song written entirely upon your own principles.'

"'Well, then, I will give you,' said I, 'set by the same hand, the Discreet Lover —

'Ye fair, that would be blest in love,'" &c.

With this communication I send a music-book of six songs, privately printed, and containing three of Mr. Galliard's bass songs; two from his opera of *Calypso* (1712), and one from the *Necromancer* (1723). This last song is "Arise, ye subtle forms," of which Sir John Hawkins preserves the anecdote, that Richard Leveridge valued himself much upon singing it. There are some excellent songs in *Calypso*, and Minerva's song, with oboe accompaniment, commencing

"See, those golden beams how bright,"

is truly charming. ALFRED ROFFE.
Somers' Town.

Minor Notes.

ORIENTAL WORDS IN ENGLISH: GAZETTE, MAGAZINE, CARAT, SATIN. — Merchandise has certainly enriched the modern languages of Europe, and among the words which I ascribe to this source are the above. As English words, we may owe them to the Continent, Venice or Spain, but where did they originally come from? *Gazette* I would derive from the Persian and Syriac word *gaza*, treasure or wealth. This will not prevent us from admitting that the Venetians gave the name to a coin. *Gazetteer* is of course formed from *gazette*, and its uses are well known. *Magazine* is pure Arabic, and properly denotes a storehouse or thesaurus. It very likely came by way of Spain, and is no doubt closely allied to *gazette*. *Carat* is applied to parts or sections into which gold is divided. I suppose it comes from the Shemitic root of the same form, meaning to cut or divide.

Satin. Is not this also of Oriental origin, like *sindon* in Latin and Greek; Heb. *sadin*; Arab. *sadan*, &c.? B. H. C.

"PHILOSOPHICAL SURVEY OF IRELAND." — It may be well to notice a very prevalent mistake regarding this work. In nine book-catalogues out of ten it is entered as "Watkinson's *Philosophical Survey of Ireland*"; whereas the author was the Rev. Thomas Campbell, LL.D., whose Letters, of which the volume consists, are addressed to John Watkinson, M.D. Your correspondent J. P. (3rd S. i. 311) has fallen into the

mistake. Dr. Campbell was well known in his day; and one of his publications, entitled *Strictures on the Ecclesiastical and Literary History of Ireland* (8vo, Dublin, 1789), is now before me.

ABHBA.

YEARS AND REIGNS. — Mr. Nichols's interesting article on the Countess of Desmond has led to the following: —

1. Old Parr, who died in 1635, aged 152, lived (if that be true*) in the reigns of *ten* sovereigns: Edward IV., Edward V., Richard III., Henry VII., Henry VIII., Edward VI., Mary, Elizabeth, James I., and Charles I.

2. Waller, the poet, who died in 1687, aged 82, lived in the reigns of *six* sovereigns or governments: James I., Charles I., Commonwealth, Oliver Cromwell, Richard Cromwell, Charles II., and James II.

3. Young, the poet, who died in 1765, aged 84, lived in the reigns of *eight* sovereigns: Charles II., James II., William and Mary, William III., Anne, George I., George II., and George III.

4. Rogers, the poet, who died in 1855, aged 92, lived in the reigns of only *four* sovereigns: George III., George IV., William IV., and Queen Victoria.

The case of Young seems to me the most remarkable: Rogers, however, had to outlive fifty-seven years of one reign. PETER CUNNINGHAM.

ENGLAND AND FRANCE. — The two following proverbs occur in a chance juxtaposition, which is very amusing, in the *Adagia Germanica* of Bebelius: * —

"Taurus revertetur taurus; etiam si Parrhisios ducatur."

"Rana ad paludes resilit, etiam si in solium locaveris."

Which I suppose we may translate —

"*John Bull* comes back from *Paris* with all his national prejudices."

"*Johnny Crapaud* makes no long stay in England; he soon hops back, made uncomfortable by the stability of her institutions."

J. ELIOT HODGKIN.

West Derby.

SEBASTIAN CABOT A KNIGHT. — Sparks, in his *American Biography* (Memoir of S. Cabot, p. 143), has the following passage: —

"In the palace at Whitehall formerly hung a portrait of Sebastian Cabot, under which was the following inscription: 'Effigies Seb. Caboti Angli filij Joannis Caboti militis aurati.' This possessed just enough of oracular ambiguity to cause great trouble. Were the terms 'militis aurati' to be applied to John or Sebastian? Purchas saw the portrait, and immediately knighted the latter; while Campbell quotes this very inscription to prove that the father for certain services became Sir John Cabot. We have not mentioned either as having been knighted, and if we will guard against inaccuracies of translation we shall see the above inscription affords no ground for ascribing such an honour to either. *Eques*, and not *miles*, would have been the Latin term to designate knighthood. Sir H. Gilbert, Sir H. Willoughby, Sir M. Frobisher, and Sir F. Drake, are mentioned by Hakluyt, each with the term *eques auratus*, and no other of their rank is thus styled otherwise."

The compiler of the Biography has only recopied the ignorance of another writer, for nearly the same words are to be found in Biddle's *Memoirs of Cabot*. It certainly seems a very bold assertion to make that *miles* is not the term to designate a knight when a host of *inquisitiones post mortem*, and other records, might be adduced as evidence to rebut so monstrous an averment. Had he taken the trouble to consult any Law Dictionary, he would have found that although *eques* is a term used by the heralds, it is never employed in law, *miles* being invariably the legal designation. That there are distinctions in knighthood there can be no doubt, and the word *auratus*, whether appended to *miles* or *eques*, may have some connection with gilded spurs or gilded armour; but doubtless there must be some of your correspondents learned enough to determine.

It is just possible that Seb. Cabot may have been knighted without any record extant of the fact; but if not, I think we may assume it to be a lapsus on the part of the writer of the inscription, who might have written *militis aurati* in error for *armigeri*.* ITHURIEL.

THE ORIGIN OF EXHIBITING THE REGALIA AT THE TOWER: —

"He (the Master and the Treasurer of the Jewell House) hath a particular Servant in the Tower, intrusted with that great treasure, to whom (because Sr Gilbert Talbot was retrenched in all the perquisites and profits of his place, as is above mentioned, and not able to allow him a competent salary) his Majesty doth tacitly allow him that he shall shew the Regalia to strangers, which furnished him with so plentiful a lively-hood, that Sr Gilbert Talbot upon the death of his servant there, had an offer made to him off 500 old broad pieces of gold for the place.

"Yet he first gave it to old Mr. Edwards freely (who had been his father's servant) whom Blud murthered when he attempted to steal the Crown, Globe, and Scepter." Signed "May the 20th, 1680." — *Archæologia*, xxii. 122.

W. P.

UNCONSCIOUS PLAGIARISM. — Sir Walter Scott's couplet, so familiar to us all,

"E'en the light harebell raised its head
Elastic from her airy tread,"

most probably derived its parentage from the following of Ben Jonson:

[* We wish Mr. J. G. Nichols, or some other such patient and intelligent investigator, would tell us what are the real ascertained facts in the cases of old Parr and Henry Jenkins. — ED. "N. & Q."]

† Argent. Grüninger, 1508, 4to.

* In one of the State Papers (Colonial Series) written about 1660, Sebastian Cabot most distinctly has the prefix of *Sir* before his name. The passage I allude to running thus: "Sr Sebastian Cabott being in the year 1497 employed by Henry the seaventh," &c. &c.

"For other print her airy step ne'er left;
Her treading would not bend a blade of grass."
Æglamone, in *The Sad Shepherd.*

M. F.

THE HEARTH TAX.—We often now hear of an estate or property being "mortgaged up to the back-door," but that appears to be the *ne plus ultra* of encumbrances; and mortgagees, by figuratively stopping at the back-door, seem to admit the propriety of the regulation which makes every man's house his castle. But there was a time when the rubicon of even the back-door was passed, and Englishmen were *taxed* to their *very hearths*. Just 200 years ago the hearth, or chimney tax, was first imposed by Charles II., when (1662) it produced 200,000*l.* a-year. It was repealed in 1689. The following receipt from a collection of such matters in my possession, is, I think, worth reproduction in "N. & Q."; not only as showing the rate of the taxation, which appears to have been oppressively heavy, but as, from its date, I judge that it must refer to the *last* collection for hearth money:—

"*Aug.* the 28, 1600, and Eighty 8.

"Received of *Sr. Tho. Barker*, the sum of *Eleven* Shillings, in full for 1 half year's Duty for 11 Fire hearths in his House in *Lydon* due and ended at Lady-Day Last past. I say Received by - - - - - - } 11*s.*

Fol. 25
L. 15

"*Jo. Borradale*, Collector."

The words in italics and the figures necessarily represent the written part of the receipt.

The Sir Thomas Barker here referred to was the 2nd and last Baronet of Hambleton, co. Rutland. The Lyndon (not *Lydon* as in the receipt) estate, also in Rutland, was purchased by Sir Abel Barker, his father, who erected the house with eleven hearths, which was completed in 1675. S. T.

THE ONLY WOODEN CHURCH IN ENGLAND.—

"Those who take an interest in wooden architecture, may like to know that the church of Little Greenstead, in Essex, is the one ancient wooden church which exists in England."—*Vacation Tourists*, p. 420, note.

E. H. A.

Queries.

JOHN OSWEN, THE WORCESTER PRINTER IN THE REIGN OF EDWARD VI.

The interest excited at the annual meeting of the Archæological Institute last July, at Peterborough, by an exhibition in the Temporary Museum of a collection of valuable early printed books, then contributed with kind liberality from the treasures in possession of Mr. Tite, M.P., and the Rev. John Fuller Russell, has suggested a desire for some similar collection in the Museum to be formed at the Worcester meeting of the Institute in July next. By the courtesy of the Dean and Chapter, the ancient Refectory, now the College Hall, has been appropriated for the purpose of forming a museum, as far as practicable, illustrative of Worcestershire antiquities and history. A special collection is contemplated, moreover, in connection with Worcestershire worthies, to consist of memorials of every description, portraits, autographs, MS. or published works, and the like, illustrative of the history of eminent persons in olden times, natives of, or residents in, the county visited by the Society. Amongst these gatherings, which already promise to form a series of general, as well as special local interest, it has been suggested that a curious feature might be presented, in illustration of one of the earliest *incunabula* of provincial typography in England, namely, by bringing together in the proposed Museum the productions of the press of John Oswen, which are of considerable rarity. Oswen, it is well known, quitted Ipswich, where two other presses had been established, and settled at Worcester in 1548. He had a license from Edward VI. for seven years to print all kinds of books, and especially those set forth by royal authority concerning services to be used in churches, or instructions of the inhabitants of Wales and the adjacent marshes. The volumes hitherto known to have been produced by Oswen at Worcester are enumerated in Ames's *Typographical Antiquities*, ed. Herbert, vol. iii. p. 1459. Of twenty-one volumes there described four are New Testaments, of which that in 8vo, which appeared in 1550, is accompanied by an almanac for twenty-five years commencing from that date. This rare book is stated to be "newly imprinted at Worseter by John Oswen appointed by the King's Majestie and his highness' honorable counsail for the principalitie of Wales and marches of the same: they be also to sell at Shrewsbury." Oswen's *Liturgy*, printed in 1549, contains a singular notification of a restriction as to price:—

"The king's maiestie, by the aduise of his moste deare uncle the lord protector, and other his highnes counsell, streightlye chargeth and commandeth that no maner of person do sell this present boke vnbound, aboue the price ii. shillings vi. pence the piece, and the same bound in paste or in boordes not above the price of four shyllyngs the piece. God save the King!"

In 1727 Lord Oxford became possessor of a copy for 10*l.*; the volume would now command, doubtless, a very ample price. After the death of Edward VI. we find no trace of any Worcester press until the following century. It is very probable that some of the rare relics of Oswen's industry may have escaped the keen researches even of Ames and Herbert, and I would invite the friendly assistance of those who may take

interest in the early establishments of typography in this country, in this endeavour to bring together at the Worcester meeting as large a series as possible of volumes issued from this comparatively obscure local press. Encouragement has not been wanting in Worcestershire on the part of those who engage with interest in the investigation of early literature; and the hope may be expressed that our friends in the adjoining county of Salop may aid in bringing to light some forgotten examples of the rare volumes, of which Oswen, as we have seen, announced, — "they be also to sell in Shrewsbury." Amongst specimens already promised may be mentioned the New Testament preserved at Balliol College; that typographical rarity will, through the liberal consideration of the Master and the College, be entrusted for exhibition, and form a valuable accession to the collection. A copy of Bishop Hooper's rare "Homelye to be read in the tyme of pestylence," with a curious woodcut portrait of Edward VI., and dated 1553, is in the library of the Rev. J. Fuller Russell, and will, we hope, be contributed with his accustomed kindness in giving furtherance to any literary or antiquarian purpose. An Almanac, also, a diminutive volume of very portable form, probably of much rarity, has been promised; this is obviously of a class of books seldom to be met with, having commonly been thrown aside when superseded by later and improved editions.

I shall thankfully receive any suggestion or assistance in the proposed illustration of *Origines Typographicæ* in the Faithful City.

ALBERT WAY.

Wonham Manor, Reigate.

ANCIENT SEALS. — I have recently been permitted to take impressions in gutta percha from wax impressions of various curious seals, which belonged to a deceased lady; where she obtained her impressions in wax, I cannot state. My ignorance of seals renders me incapable of deciding whether any of them are worthy of remark; but I transmit the descriptions of them to you, for my own information, and possibly for the entertainment of some of your readers: —

1. Round; an eagle. Legend, "Sigill. Henrici de Fenhowe." (Capitals.)

2. Round; arms of Clifford, chequy, a fess [gules]: the tinctures are not marked. The shield surrounded with small boughs or sprigs. Legend (in black letter), "Sigillum [thome?] de clyfforde armig."

3. Round. A crown surmounting a fleur-de-lis. Legend, "S. Subsidii pannorincom [?] Essex." (Capitals.)

4. Oval. A bishop, crosier in hand, under a canopy. Legend (black-letter), much defaced: "Sigillum . . . . ihan . . . ecl . . . s . . g . is." [?]

5. Oval. A ship, with waves and two fishes underneath. Legend (capitals), "S. ivrdiggionis (?) eccl' ied' Saltwode."

6. Oval. Virgin and Child; monk in prayer below. Legend (capitals), "S. pragris [?] nicolai de sigovilla."

7. Oval. A saint, or the Virgin, at the top (the bust only): two saints below, the hands raised in benediction; lower still, a monk [?] kneeling in prayer. Legend (capitals), "Si. Ginaldi : de Tiweswullachi [?]."

8. Round. A cross of branches, with leaves, three dots in each quarter. Legend, "Sigillvm Alicie" (capitals). Rude workmanship, in very high relief.

9. Very rudely carved. Round. A rabbit (?). Legend (capitals), "alas, now . . a . . s."

10 and 11. Two very similar, both round. Two heads, looking at each other, man and woman. Legend (capitals) "Love me as nowe."

12. Seal of Edward the Black Prince as Duke of Aquitaine. Impression faint. Round; three lions. Legend, almost undecipherable, ". . . reg. Angl. duc. aquit . . . ."

13. Signet-ring of King John. Round, very small, and in high relief. A capital I, surmounted by a crown. Legend, in black letter, "Ayle [?] m. e. c. (or r)."

The seals numbered 1, 5, 6, 7, 8, 9, 10 and 11, appear to me more ancient than those numbered 2, 3, and 4. HERMENTRUDE.

ANONYMOUS TRACT. — Can any one tell me the author of the following tract?

"Reasons why a Protestant should not turn Papist: or, Protestant Prejudices against the Roman Catholic Religion; proposed, in a Letter to a Romish Priest. By a Person of Quality. London, 1687, 4to.

I am aware that it is attributed, in the Bodleian *Catalogue*, to the Hon. Robert Boyle, but I am unable to discover upon what authority. I have looked into his *Life*, by Dr. Birch, as well as that contained in Kippis's edition of the *Biographia Britannica*, both very minute and circumstantial respecting his writings, but could find no mention of it. Dr. Watt's *Bibliotheca Britannica* contains no notice of it. Ἀλιεύς.

Dublin.

BACON'S ESSAYS. — Where is the MS. list of editions of Bacon's *Essays*, made by Malone, to be found? It is quoted by Mr. Singer in the Preface to his edition of the *Essays* (p. viii), as the authority for the statement that reimpressions of the *Essays* were issued in 1604 and 1606 both in 12mo, and in 1613, 1614, and 1618 in 8vo. Mr. Singer adds, but without giving any authority, "There were, it seems, editions in 1622, 1623, 1624, in 4to."

In the "Maloniana" at the end of Sir James Prior's *Life of Malone*, p. 424, the impressions of 1606 and 1618 are mentioned, but nothing is said of that of 1604. The editions, genuine and pirated, which I have seen were printed in 1597, 1598, 1606, two in 1612, two in 1613, 1614, 1624 (*not* 4to), and 1625. In Reed's *Catalogue*, No. 1683, is an 8vo edition of the *Essays* printed in 1619, and No. 1772 is a quarto copy with the date 1622.

Are these editions of 1618 and 1619 anything more than the Italian and French translations of the *Essays*, which were respectively published in those years? And where do copies of the impressions of 1604, 1622, 1623 exist? Besides these, are any other editions known to have been published between the years 1597 and 1625?

W. A. Wright.

Cambridge.

Bacon's Essays—References to Quotations wanted.—1. The saying of Cosmus, Duke of Florence (quoted by Bacon, *Ess.* 4.)

2. *Invidia festos dies non agit* (*Ess.* 9, *Antitheta* and elsewhere.)

3. *Ubi peccat in uno periclitatur in altero* (*Ess.*44.)

4. The saying of Gonsalvo (*Ess.* 57, and three other passages in Bacon's *Works.*)

5. *Motus rerum est rapidus extra locum, placidus in loco.* (*Adv. of L.* ii. 10. § 1.) W. A. Wright.

Battle of Preston, 1715.—In *Once a Week* (vol. vi. 274), in an article on Crocker the medallist, by F. W. Madden, there is the following document, approving of a medal for this battle, as follows:—

"Mint Office, October 2, 1718.

"Having perused what is above depicted for the reverse of a medal upon the victory at Preston, we do approve thereof, and authorise Mr. Crocker to finish y^e^ same.

"Wm. Thompson, Is. Newton, Martin Bladen."

Are there any of these medals in existence, and what is their design? Wm. Dobson.

Preston.

Viscount Canada.—Who was Viscount Canada, and are there any representatives of the family still existing? What arms did they bear? F. G. L.

Charles I. Rings.—I have in my possession an interesting family relic, concerning which I should like to ask a question or two through "N. & Q."

It is one of the Charles I. rings, of which it is supposed that several are extant, of plain gold, and about 44 grains in weight, with a coarsely executed miniature of the Royal Martyr in enamel, coloured proper, on a blue field, with the legend, "Me Regem sequere," at the back of the setting: the ring is traditionally believed to be that given by the King to Bishop Juxon. Have *all* these rings posies? and is *this* the one commonly inscribed? or is it peculiar to the memento presented to that Right Rev. Confessor, who, with the same fate not improbably awaiting himself, never wavered in his dutiful attachment to his Royal Master in his adversity, but bravely and loyally ministered to him in prison and on the scaffold?

Any information on the above points from your antiquarian readers would much oblige

E. Priscâ. Fide.

Cecily.—In the *Chronicles of the White Rose of York*, London, 1845, p. 213, a genealogy is quoted from William Wyrcester, wherein Cecilia, wife of Richard Duke of York, and mother of King Edward IV., is described as "Daughter of the illustrious lord, Ralph, Earl of Westmoreland, by his second wife, the most noble lady Joan, daughter of the most potent prince, John, Duke of Lancaster," &c. I have not elsewhere found any allusion to the descent of the family of York from John of Gaunt. Will you kindly refer me to some authority for an explanation? R. W.

Cornefers and Cappers of Bewdley.—In the ancient chapel at Bewdley, which was taken down in 1746, the names of Richard Taylor *Cornefer* and others were, according to Habington, inscribed on the window, together with the arms, Sable, three goats' heads, erased, argent, horned or. These, I presume, were the arms of the *Cornefers*, or horn-workers,—a trade now flourishing in that ancient borough.

The trade, I have heard, was established in Bewdley on account of its proximity to the oak forest of Wyre, fuel from *oak trees* being necessary to the manufacture.

I do not know whether it is carried on as a distinctive trade in another town, or has been elsewhere connected with guilds bearing arms.

The Cappers of Bewdley were also an important trading community. An Act of Queen Elizabeth was passed for their protection, that every one above six years of age, except some persons of quality, should wear a cap of wool dressed in England, upon forfeiture of 3*s.* 4*d.* Richard Willis, Bishop of Winchester, was son of a Bewdley Capper. The last in the trade, whom I well remember, died about twenty years since, and the ancient manufacture is now extinct. Yarranton mentions them in *England's Improvement by Sea and Land* as an important industry; but I cannot discover the record of any society or guild, or armorial bearings connected with them.

The trade in caps is said to have been originally introduced into Bewdley from Monmouth.

Should any of your correspondents, who take interest in the history of British industry, throw any light on these peculiar trades, it would oblige

Thomas E. Winnington.

Stanford Court, Worcester.

Cornwallis.—Collins, in his *Peerage*, ed. 1756, vol. v. p. 274, treating of Charles Cornwallis, a younger son of Sir Thomas Cornwallis by Anne Jerningham, states that his first wife was Elizabeth, daughter of Thomas Farnham, of Fincham, co. Norfolk. This is incorrect; it should be *Anne*, daughter of Thomas *Fincham*, of Fincham. She was the widow of Richard Nicolls, Esq., whom she married 18th September, 1573, and who died not long after in the 16th of Elizabeth. Anne died 1584, and was buried at Fincham 29th July. William Fincham, brother of Anne, sold the Fincham estate to Charles Cornwallis, Esq., afterwards knighted by King James in 1603.

The Fincham Register contains, however, the following entries: —

"1576. Charles Cornwallis, son of Edward Cornwallis, and Anne his wife, Bap^{d} 16 Oct.

"1584. Edward Cornwallis, gent., and Elizabeth his wife, were married 28th April."

I am unable to connect Edward Cornwallis with the family of Sir Charles, and shall be obliged to any of your readers for information on the point. G. H. D.

A Fact for Geologists — Corps Humain Petrifié. —

"L'an mil cinq cens nonante six, Monsieur Billiocti, homme d'honneur, de la ville d'Aix en Prouence, estant à Lyon, recita à Monsieur & à Madame de Botheon, plusieurs autres personnages presens, puis mit aussi par escrit & soussigna de sa main ce qui s'ensuit — L'an mil cinq cens huitãte & trois, vn citoyẽ de la ville d'Aix en Prouence, ayant vne plantee d'Oliuiers à vne harquebuzade des portes de la ville, print certain jour auis de faire rompre certain petit roc, qui estoit en ceste plantee. Et comme il eust fait auancer la besogne, fut trouue au milieu du roc le corps entier d'vn homme de petite stature, incorporé dedans ce roc, de telle façon que la pierre du roc remplissoit le vuide & entre-deux qui estoit d'un membre à l'autre. Et ce qui estoit encores plus admirable, ores que les os fussent fort endurcis, si est—ce qu'en les grattant auec l'ongle on les reduisoit en pouldre. Mais la moüelle d'iceux estoit si dure, qu'vne pierre ne l'est pas d'auantage, & n'estoit possible d'en rien enleuer. Voire que le cerueau estoit si endurcy & petrifié, qu'en le touchant d'vn fusil on faisoit voler les estincelles comme d'vn caillou à feu. Ce skelete est demeuré en la puissance de M. Balthazar de la Burle habitant à Aix, & premier audiancier en la chancellerie de Prouence. Tout ce que dessus ay-je oculairement veu, dit Billiocti: j'en suis bon tesmoin, ayant mesme tenu entre mes mains le cerueau de ce corps, couvert d'os en vne partie. Ce que j'atteste estre veritable. Et en foy de ce j'ay signé la presente le 22 jour de Nouembre, 1569. Billiocti, *Memoires de Lyon.* (*Histoires Admirables et Memorables* de nostre temps, &c., par Simond Govlart, Senlisien. A Paris Chez *Jean Houzé* au Palais en la galerie des prisonniers, allant en la chancellerie MDCX. 16mo, extracted from p. 177)."

I think the above narrative of M. Billiocti may be taken as authentic; he has, however, forgotten to mention the *kind* of rock in which this ancient pigmy inhabitant of the world was embedded, but I have no doubt it was of the calcareous or limestone species, and that the present example is, on the whole, pretty similar to the fossil human skeleton from Guadaloupe, to be seen in the British Museum.

I should feel obliged to any correspondent to inform me where the best accounts may be obtained of such discoveries having been made of human remains, whether in a thoroughly *petrified* or in a simply *incrusted* state? G. N.

Sir Thomas Crew (1638): Sir John Howland, Knt. (1638). — Any information concerning either, or both, will much oblige r.

Dr. Donne's Portrait. — Can any of your correspondents inform me if the portrait of Dr. Donne, Dean of St. Paul's in the reign of King James I., taken shortly before his death, as he would appear in his grave clothes, and from which his statue in Old St. Paul's Cathedral was copied, is still in existence, and its whereabouts? This picture he bequeathed to Dr. King, subsequently Bishop of Chichester, as recorded by his biographer, Izaak Walton. Cloudesley.

The Fairfaxes of Bradford. — In a vellum book, entitled *Analecta Fairfaxiana*, compiled by Charles Fairfax, uncle of the parliamentary general, and which was, a few years ago, in the possession of a daughter of the late Thomas Pulleyn Moseley, of Burley Hall, there are found the following lines, dated Oct. 18th, 1647: —

"Fairfax the fourth is born, a gallant boy,
Father's, grandfather's, great-grandfather's joy.
Under one roof these dwelt with their three wives,
And at one table eat what Heaven gives;
Our times a sweeter harmony have not known,
They are six persons, yet their hearts but one;
And of these six is none hath hitherto
Known marriage twice, so none designs to do;
Mate is to mate what dearest dove to dove,
Ev'n grandsire's wrinkles are top-full of love,
In these three pairs Bradford may justly glory—
What other place can parallel this story?"

The author of these lines is there stated to have been the then rector of the parish church, Bradford. On referring to the list of vicars, I find that Edward Hudson was inducted in 1640, being presented to the living by Charles I. He remained until 1667. Can any of the readers of "N. & Q." inform me where I may find any information about this family of Fairfaxes who dwelt here, or what became of them, for there has no one bearing that name resided in Bradford for many years? Were they related to the Fairfaxes of Wharfedale, as would seem to be the case from the fact of C. Fairfax being in possession of the above lines?

Abraham Holroyd.

Bradford.

French Tragic Exaggeration. — In a short *Treatise on Rhetorick*, by J. O. Jent, London, 1726, the following are quoted as specimens of French tragic exaggeration: —

"I shrink from food, fearing that lover's tears
Are mingled with my wine; or that a heart,
Scorched by my eyes, or broken by my harshness,
Be served in a ragout, because its owner,
Dying, gave charge to place it nearer mine
Than he in life could hope."—*The Enthusiasts.*

"Then, though Etruria tremble at thy will,
Rome ever will be found invincible;
Slaughter nor fire can give her sons alarms,
Nor famine cling them, while they keep their arms
For their own glory, and 'gainst thine they 'll fight,
Eating their left, and smiting with their right."
Porsenna.

Of course these are not fair translations; but are they exaggerations or pure fictions? What are the plays in French, and who are their authors? S. T. G.

Rev. John Gore. — Can any of your readers give me information respecting the Rev. John Gore, Rector of Wendenloft, Essex, and preacher at St. Peter's, Cornhill, in the middle of the seventeenth century? He was the author of several sermons, among which are *A Winter Sermon, A Summer Sermon, The Way to be Content*, &c. I am desirous to ascertain, if possible, something of his history, and shall be glad to be directed to any source whence any notices of him may be obtained. J. S.

Greene, or Green, of Herefordshire.—The undersigned will be obliged to any one who can give him information concerning the origin, arms, &c., of this family. In a return made 12 Hen. VI., John and Richard Green are described among the principal gentry. In 1481 Roger Green was incumbent of Cowarne Magna. In the reign of Queen Elizabeth Henry Green was M.P. for Hereford; and in that of Charles II. Thomas Green was Deputy under the Marquis of Worcester, Chief Steward. At Tamworth, in the adjoining co. of Gloucester, there were Greenes, who intermarried with Herefordshire families. These Tamworth Greenes bore (with a difference) the arms of the family of the same name at Green's Norton, co. Northampton (az. 3 bucks trippant or); and they are stated, in the Visitations, to have descended from John Green, brother of Thomas Green, of Green's Norton; which Thomas is presumed to have been the first of his name, called also Thos. de Boketon, Green. In a Shropshire Visitation in the British Museum (Harl. MS. 1390), there are three generations of Greenes of Brampton Bryan (a place just within the borders of Herefordshire), without any coat of arms. And at a later date there was a family of Greens at Ashford, not far from Brampton Bryan, probably an offshoot of the last. There was likewise a family of the name settled at Norton Canon, between Hereford and Weobley, known to be now extinct in the direct male line, who bore arms similar to the Greenes of Tamworth before mentioned. There was a sheriff of the county, 36 Geo. III., whose arms are described in Strong's *Heraldry of Herefordshire*, as like those borne by the Warwickshire Greens (vert 3 bucks trippant, within a bordure or). A MS. in the British Museum (Harl. 6139), containing arms of many families of the name, gives arg. a fesse gu. between 3 [apparently] bulls' heads, couped sa, as belonging to Greene of Herefordshire; but there is no clue as to what particular family is meant. Information is especially sought respecting the family which lived at Norton Canon. There is reason to believe that they sprung from the Greenes of Northamptonshire; and there may be pedigrees in existence to show whether such is the fact; and also whether the family came direct from Green's Norton, or from the branch at Tamworth, or any other. The earliest volume of the Registers of Norton Canon, which might have furnished a link, is unfortunately lost. Nedals.

Lord Guildford and Miss Trevor. — Will any of your readers interested in genealogy inform me whether, among the "contraband marriages" of which Horace Walpole speaks in his letters to George Montagu, anything has ever been said of a private marriage between a Lord Guildford and a Miss Trevor? Any information on this head would much oblige the writer.
Jaytee.

Haunted Houses. — A long time seems to be required before a ghost is laid, and periodical revivals of stories about haunted houses are sure to be made for the benefit of penny-a-liners.

I suspect that the narration now going through the newspapers of the "woman clothed in grey" appearing to one of the gentlemen attendant on the Lord Chancellor at Hackwood House, near Basingstoke, is a pure invention of one of those providers of the daily press, founded upon the ancient reputation of the mansion.

My cook lived in the neighbourhood when she was a child, forty or fifty years ago, and at that time she and her companions were always frightened with the tale of a woman clothed in grey haunting the chambers. This is a long time for a ghost to live; and whether it has appeared in the interval may be the subject of another paragraph in these sensation times. D. S.

Dr. Johnson on Punning. — In his reply, entitled "Not too good to be true," (3rd S. i. 332), Mr. Douglas Allport says: "the man who could make so good a joke, would surely never have placed pickpockets and punsters in the same category."

Where does Dr. Johnson do this? I have often heard the learned Doctor's dictum quoted; but I have never been able to get anyone to point out where the saying was to be found. Punster.

Dr. John Lee. — Wanted some information concerning the Rev. Dr. John Lee of St. John's College, Oxford (1608)? F. G. L.

Musæ Etonenses. — Information is desired as to the following authors of Greek and Latin verses in *Musæ Etonenses*, ed. Herbert: —

Anguish, no date.	Jones, 1755.
Anstey, R., 1776.	Lane, 1764.
Bastard, 1772.	Lawrence, 1789.
Bayley, 1783.	Longley, no date.
Crooke, 1793.	Maddox, 1756.
Duer, no date.	Rushout, no date.
Fazakerley, 1775.	Sandys, 1755.
Foote, 1761.	Sargent, 1766.
Garnier, no date.	Simons, no date.
Griffith, no date.	Tighe, 1755, 1756.
James, 1754.	Tighe, G. W., 1794.

We believe that we have been enabled to trace all but the above. C. H. & Thompson Cooper.

Cambridge.

Obituary of Officers of the Army.—Very likely it will be in the power of some of your kind readers, well up in obituary information, to favour me with the correct dates and places of decease of the following officers of the army: —

Lieut.-General John Henry Bastide, engineers, died about Sept. 1770.

Major-General David Watson, Colonel of 38th Foot, and Quartermaster-General, died 7th Nov. 1761; so says the *Gent. Mag.* xxxi. p. 539.

Major-General Matthew Dixon, Engineers, died at St. Sidwell's, Exeter, — 1793.—*Gent. Mag.*; *Europ. Mag.*

Lieut.-Colonel William Eyre, 44th Regiment, died about 1764.

Major-General George Morrison, Colonel of 4th King's Own and Quartermaster-General, died 26 Nov. 1799.—*Ann. Reg.* Prin. Occ. 1799, p. 176; *Europ. Mag.* xxxvi. p. 430.

Lieut.-General John Archer, Engineers, died 30 August, 1799.

General George Garth, Colonel of 17th Foot, and Lieut.-Governor of Placentia, died about 1819.

Major-General William Roy, Colonel 24th Foot, and Deputy-Quarter-Master General, died 30 June or 1 July, 1790. See *Ann. Reg.*, *Gent. Mag.*, *Europ. Mag.*

Lieut.-General Abraham Daubant, died 12 July, 1805.

General Thomas Hartcup died in London 28 Feb. 1820.

The only dates of death I am certain of are those stated against the names of Archer and Daubant.

The Army Lists and Haydn's *Book of Dignities* afford no information.

If any tombs, tablets, or gravestones mark the resting-places of these old officers, who seem to have passed away without the notice which, in these times, would have been accorded to officers of such high rank, it will materially assist the work I have in hand, if copies of the epitaphs or inscriptions on such memorials be embraced in the replies which this question may elicit.

M. S. R.

Brompton Barracks.

Pegler, the Artist. — I possess a family portrait, admirably painted by this artist, about thirty years ago. He is said to have been a pupil of Sir Thomas Lawrence. Where can I find further particulars of him, and of his works?

Querist.

Percy Quarterings. — The Percy shield is said to contain 892 quarterings, among which are the arms of —

"Henry VII., of several younger branches of the blood-royal, of the sovereign houses of France, Castile, Leon, and Scotland, and of the ducal houses of Normandy and Brittany, forming a galaxy of heraldic honours altogether unparalleled." (*Quarterly Review*, quoted in Burke's *Heraldic Illustrations*.)

Is this unparalleled? Where can I find a list of these quarterings? It is pretty evident that in so vast an assemblage of armorial ensigns a *series* of coats must occur several times. In a shield of 200 quarterings I am engaged in marshalling, the arms of the Earls of Chester (Scot, Meschines, &c.), occur no less than *five* times. H. S. G.

Pigott of Edgmond.—Where can I find a fuller account of this family than that given in Burke's *Commoners?* Of six sons of Robt. Pigott, Esq., of Chetwynd, sheriff of Shropshire, 1697, only two are named, the eldest and fourth; and I wish for further particulars of the other four sons. In the next generation, two sons out of three are not named, and of the daughters one only is recorded. As these sons and daughters were descended from Henry VII. they should hardly be passed over in silence. T. R.

"Romantic Mythology."—Who was the author of *The Romantic Mythology*, in two parts. Part II. Faëry: to which is subjoined a letter illustrating the origin of our marvellous imagery, particularly as it appears to be derived from the Gothic Mythology? 4to, Lond. 1809. The author dates from Stratford. Was the first part ever published? Sennoke.

Sacred Lyric.—Who is the author, and where may it be found, of a sacred lyric entitled, "Christ, the Bread of Life"? It commences thus —

"On Thee, on Thee,
Our souls, O Lord, must ever feed;
Support to frail humanity,
Thou art our bread indeed."

T. Millner.

SHERIDAN. — Was the song in the *School for Scandal* (published, I think, in 1777) suggested by some anonymous lines in the *Gentleman's Magazine* for September, 1764, entitled "The Batchelor's last Shift," and beginning,

"Come sweet fifteen; come thirty-five;
Come misses who your charms survive;
Come widows, of a social vein,
Who live in hope to try again;
Come honour'd madam; come plain goody;
Of aspect sallow, pale, or ruddy:
With me good sense, good wit, good nature,
Will well supply defect of feature," &c.

It seems as if this must be something more than accidental resemblance. N. B.

P. S.—After I had sent off the above, having the *Gentleman's Magazine* at hand, and incited by "N. & Q.," I turned to see what Sylvanus Urban might have said on the subject of Fleet marriages. The Index referred me to vol. v. p. 93,—that is, to the number for February, 1735. There, indeed, I found a short paragraph relating to that subject; but my eye was caught by an essay on the same page, reprinted from the *Grub Street Journal* of Feb. 27, No. 276, and entitled, "Of Ballad Singing." It begins: —

"The scandalous Practice of Ballad-singing is the bane of all good manners and morals, a nursery for Idlers, Whores, and Pickpockets, a *School for Scandal*, smut, and debauchery," &c.

Had the phrase been in use before, or did Mr. Bavius, of the *Grub Street Journal*, invent it? The *italics*, I should say, are mine.

STOP AND STAY. — Are these words of equivalent meaning to signify abiding or dwelling in a place. Bartlett, in his *Dictionary of Americanisms*, states that the use of *stop* in this sense is peculiar to the United States. I have a strong impression, however, that a similar application of the word prevails in several parts of England.

H. N.

New York.

TAAFFE. — The family of Taaffe has been sufficiently interesting in its vicissitudes to plead my apology for now asking for some information regarding the following particulars, which are to be seen in some of their wills: —

Henry Taaffe, *ob.* 1770–1, had four sons? What was the maiden name of his wife?

He had a brother named Arthur Taaffe, who died, advanced in life, in 1750.

His father's name was Christopher Taaffe. He was a native of the county Louth, and his wife's Christian name was Mary. What was her maiden surname?

To return: Henry Taaffe's four sons were respectively named, 1. Arthur Rodger, "sufficiently provided for with his mother's estates" (his guardian was John Gordon). 2. John Armistead. 3. Richard Brownrigg. 4. Thomas Wheeler, "heir to his cousin Thomas Wheeler."

The nephew of Henry Taaffe was a Henry Gordon, who inherited the right of his mother, "Anne Taaffe, a portion of the family estate in Ireland." He died in 1788–9, leaving several children. Where was the estate alluded to situated? Was it in the parish of Duniskin (?), co. Louth? The father of this Henry Gordon appears to have resided in or near Enniskillen, and to have been twice married, first, to a Mary Jones (of a family of some consideration), and, secondly, to Anne Taaffe.

Was the above lady a daughter of Colonel Jones, Governor of Dublin, in the latter part of the seventeenth century?

It is more than probable that the clue to the connection with each other of the foregoing families is to be found in some of the records concerning the descent of real property, preserved in the public offices of Dublin between the years 1750 and 1790.

Any information on the present subject would much oblige Sr.

TH: GH: PH. — Are these letters interchangeable in the old languages of Northern Europe? I refer especially to old Norse. F. C. B.

THREE SONS BORN ON THREE SUCCESSIVE SUNDAYS. — In the pedigree of Palmer, one of the oldest Baronets, and from which sprang Roger Palmer, Earl of Castlemaine, the husband of the Duchess of Cleveland, besides many knights distinguished in the military actions of the sixteenth and seventeenth centuries, occurs this marvellous story: — Sir Edward Palmer, of Angmering, Sussex, married one of the sisters and co-heirs of Sir Richard Clement of the Moat, in Ightham, Kent, and by her had *three sons, born on three Sundays successively, who all lived to be eminent in their generation.* John, the eldest, was twice sheriff of Surrey and Sussex, 25 & 35 Hen. VIII. Sir Henry, the second, was killed in the defence of Guisnes, 1 Phil. and Mary, having founded the family which long flourished at Wingham, in Kent. Sir Thomas, the youngest, is memorable as having been decapitated with the Duke of Northumberland in 1553; after having, only two years before, betrayed his former patron, the Protector Somerset. It is not necessary to cite authority for these particulars, as they are either of historical notoriety, or will be found in the Baronetages; but what I wish to ask is, Whether the passage printed in italics is at all probable in its simple meaning, viz. that the three sons were born on three successive Sundays in the same year? Are there any parallel cases on record? N. H. S.

VENTILATE. — Can any instances be furnished of the use of this word, in the sense of sifting or

discussing, later than the seventeenth century until within the last few years? * H. N.

New York.

Queries with Answers.

Reredos. — Will some correspondent define accurately the meaning of the following words, *postabula*, *retrotabularium*, *retrotabulum*, *postaltare*, *retroaltare*? Du Cange describes them, but hardly enough for Protestants to have a clear perception of them. Do any of them mean *reredos*?

J. Dunn Gardner.

[The manner in which Du Cange refers from each of these words to one or more of the others, taken in connexion with his mode of defining them, seems to imply that he regards the whole five as convertible terms; and it appears to us that all and each of them must be taken as equivalent to our *reredos*. If there be any distinction, it is simply this: that *reredos* had a more *general* signification. It sometimes stood for "the screen or partition-wall separating the chancel from the body of the church;" sometimes for "the back of a fire-place," an "open fire-hearth, without grate." — *Wright.*]

"The Lamentation of a Sinner."—A hymn, or religious *rhythmic*, with the above title, appears at the end of a copy of Sternhold and Hopkins's *Version of the Psalms*, printed in 1632. I think I have also seen it at the end of one of the earliest editions of King James's Bible. Some few reprints of the Prayer Book contain a modernised reading, — a reading as I think greatly injured by the changes it has undergone. The old style runs —

"O Lord, turne not away thy face from him that lies prostrate," &c.

The new style begins —

"O Lord, turn not thy face away from them that lowly lie," &c.

As a whole the hymn possesses great piety and fervour, nor is it wanting in a certain kind of beauty or dignity, although it never rises to the poetic. I hope some of your correspondents will be able to tell me the name of its author.

H. B.

[In *Censura Literaria*, edit. 1815, i. 14, is a valuable article by Joseph Haslewood on the contributors to Sternhold and Hopkins's Psalms, the first metrical version adopted in Church service. "The Humble Sute of a Sinner," and "The Lamentation of a Sinner," signed "M," he conjectures are by John Mardley, who "turned twenty-four Psalms into English odes, and made many religious songs." *Vide* also Ritson's *Bibliographia Poetica*, p. 273.]

Amende. — What is the real etymological meaning of the French word *amende*, a fine? Does it imply either *retribution* or *compensation*?

Meletes.

["Amende" is supposed to be derived from the Latin *emendatio*, correction. The Latin *menda* and *mendum* signify a fault; properly, perhaps, an error in writing. The term answering to "amende" in Med.-Latin was *amenda*, or *emenda*. We think amende implied both retribution and compensation — retribution adjudged, and compensation rendered; except when the amende is voluntary and spontaneous, in which case the term would perhaps imply compensation only: so that, should accident ever betray any one into an act which necessitates the *amende honorable*, the only gentlemanly way of getting out of the scrape is to make it voluntarily and promptly.]

Book of Oaths. — *The Book of Oaths and the several Forms thereof*, &c., was printed in 1689. Is it known by whom this collection, which professes on the title-page to be "faithfully collected out of sundry Authentick Books of Records not heretofore extant," was compiled?

Is there any earlier collection of oaths, or any enlarged edition of the present work? B. O.

[There have been three editions of *The Book of Oaths*, 1649, 18mo; 1689, 8vo, and 1715, 8vo. "In the Appendix to the First Report of the House of Commons Committee on Public Records, there is a Collection of Oaths of Office, taken from the Book of Oaths in the Offices of the Clerks of the Crown and the Petty Bag in Chancery, and from the Black Book in the Chapter House, and the Red Book in the King's Remembrancer's Office in the Exchequer." MS. note by Francis Hargrave in his copy of *The Book of Oaths*, ed. 1689.]

Dr. Geddes. — Dr. Geddes, a learned Roman Catholic divine of the last century, was buried in Paddington churchyard. His tombstone has, I understand, been removed some years. I am anxious to recover a copy of the inscription. Has any biography of this upright scholar ever been published? Grime.

[There is a Life of Dr. Alexander Geddes by his intimate friend John Mason Good, M.D., 8vo, 1803, which contains some valuable criticisms on Geddes's writings, as well as other interesting information to the biblical student. In 1804 Lord Petre was at the expense of the plain upright stone to his memory, in the churchyard of Paddington, with the following inscription: —

"Rev. Alexander Geddes, LL.D., Translator of the Historical Books of the Old Testament, died Feb. 26, 1802, aged sixty-five. *Christian* is my name, and *Catholic* my surname. I grant that you are a Christian as well as I, and embrace you as my fellow disciple of Jesus; and if you were not a disciple of Jesus, still I would embrace you as my fellow man."]

Replies.

EDMUND BURKE AND LORD VERNEY.

(3rd S. i. 221.)

If the biographers of Edmund Burke have not exerted themselves to trace his lineage, their excuse is to be found in the feeling which too generally exists, that such matters are unimportant in comparison with a full relation of the more eventful episodes of Burke's eminent career. If such omission be found in the existing lives of Edmund Burke, those who address themselves to the question in a fair and candid manner, and with a

[* See "N. & Q." 2nd S. ix. 443, 490; x. 17.—Ed.]

view to supply the deficiency, deserve the thanks of all; but those who make such inquiry the vehicle of slander, deserve the reprobation such acts must excite in every honest breast.

Although the columns of this journal may not be in general the proper place for a disquisition of this nature, yet your correspondent J. R. T. has, in his article of the 22nd March, passed the limits of fair inquiry and discussion to such an extent that I, as the representative of the great man whose character is there sought to be maligned, feel it my duty to come forward, and challenge such grave charges and insinuations.

J. R. T.'s preliminary assertion that, "the stories told, or hinted at by biographers, about this chancery suit have not been to the credit of Burke," is, like some other of his incidental statements, made without any authority whatsoever.

J. R. T. admits that Edmund Burke was never proved to have been mixed up in any gambling transactions, yet says he cannot otherwise account for his ability to purchase the estate. Happily I am able to set at rest all question on this point. Edmund Burke contracted to purchase the estate, mansion, and furniture of Gregories, Beaconsfield, for about 20,000*l.* Of this he paid nearly 6,000*l.* in cash, the remaining 14,000*l.* being raised by two mortgages — one for 10,400*l.*, the other for 3,600*l.* During his life the estate was considerably increased in value and extent.

As to the suit itself, it must be apparent that to every specific charge in Lord Verney's Bill, there is a specific denial, full, comprehensive, and somewhat contemptuous in Edmund Burke's answer. If that is not conclusive, as it must be, one may well ask, where is the decree? Doubtless J. R. T. has been diligent in his search, for if hostile to Edmund Burke, with what triumph would he have produced that decree. I think, however, none will be found, for I have carefully searched in the proper office where decrees are lodged; and although there are decrees without number in suits instituted by Lord Verney against different persons, I do not find one in the suit of Lord Verney *v.* Burke. If I am right in this, there is an end of the case. At even this distance of time we see the whole matter clearly before us. Lord Verney's legal advisers, who knew their business at least as well as J. R. T., considered the answer conclusive against the Bill, and wisely forbore to pursue a claim suspicious in itself, and by the solemn oath of Edmund Burke alleged to be untrue.

Strange it is indeed, as J. R. T. says, that Lord Verney should have waited fourteen years before commencing his suit. If, as J. R. T. asserts, Lord Verney was during that time in desperate circumstances, fighting against his creditors, there was the greater reason for the prosecution of his claim. I am far from wishing to make the slightest imputation, but there is certainly more reason in supposing that Lord Verney's necessities originated his claim, than that it was retarded by them.

When the judicial weight of the Bill as against the answer is considered; the latter upon oath, the former not upon oath, — when we observe the absence of a decree, and, not least, the length of time supposed to elapse between the alleged transaction and the suit, can doubt any longer linger in an impartial mind?

Charges which if, as here, unproved, would be libellous with respect to the living, cannot be the less so when they affect the memory of the dead. In the latter case, a generous mind would pause long and think deeply — it would not gather from it a fancied immunity.

So confident do I feel in the perfect purity of my illustrious ancestor, that beyond giving the above facts, I am inclined to treat with scorn these dark attacks upon his memory. Your correspondent writes anonymously, I give my name.

EDMUND HAVILAND-BURKE.

Lincoln's Inn.

KINGSMILLS OF SIDMANTON.

(3rd S. i. 309.)

Of this family, in which there were two judges, S. M. S. will find some account in my *Judges of England*, vol. v. p. 57, and vol. vi. p. 163.

Of the different members of it I find the following notices, which may be of use to your correspondent: —

Richard Kingsmill, of Barkham, in Berkshire, is the earliest of the name that I have traced. His son,

John Kingsmill, seems to be the first who was seated at Sidmanton, in Hampshire. He was a Judge of the Common Pleas in the reign of Henry VII., from 1503 to 1509. By his marriage with Joan, daughter of Sir John Gifford of Islip, he had

Sir John Kingsmill, no doubt the Sheriff of Hampshire, named by Fuller, in 35 Henry VIII. He married Constance, the daughter of John Goring, of Burton in Sussex (the "Ladie Constance" in Bishop Pilkington's will), and by her he left several children.

Sir William Kingsmill was Sir John's eldest son, who, according to Burke's *Extinct Baronetcies*, p. 200, was the father of another Sir William Kingsmill, who died in 1600.

Sir George Kingsmill was the second son of Sir John. He became a Judge of the Common Pleas in the reign of Elizabeth, and continued so under James I. till near his death in 1606. He married Sarah, daughter of Sir James Harrington, and widow of Francis Lord Hastings, and his lady

after his death took Edward, Lord Zouch, of Harrington, for her third husband.

Andrew Kingsmill, the Puritan preacher, was another son of Sir John. (Wood's *Ath. Oxon.* i. 373); so also was Thomas (*ibid.* 758); and Sir Richard, Surveyor of the Court of Wards (*ibid.* ii. 182.)

The male descendants of the family failed in 1766, when the property devolving on a daughter, her husband, Admiral Robert Brice, assumed the name of Kingsmill, and received a baronetcy in 1800, which became extinct in 1823 by the failure of male issue of his nephew, the second baronet, under a special remainder. Edward Foss.

I have at present in my possession two miniatures joined together, on the backs of which are engraved as follows: —

"Frances, daughter of Sir Wm Kingsmill, Knt, of Sidmanton, in the county of Hants, who married Jno Croker, Esqr, of Barton, in the County of Oxon, Son of Sir Gerd Croker, Knt, in the Four and twentieth Year of the Reign of Queen Elizabeth.

"John Croker, of Barton, in the County of Oxon, Esqr, Son of Sir Gerd Croker, Knt, who married Frances, daughter of Sir Wm Kingsmill, Knt., of Sidmanton, in the County of Hants, in the Four and twentieth Year of the Reign of Queen Elizabeth."

H. W. S.

Sir John Kingsmill, of Whitchurch and Sidmanton, Knight (son of John Kingesmill of Basingstoke), died on the 11th of August, 3 & 4 Philip and Mary. The *inquisitio post mortem* upon him was taken at Basingstoke on the 24th of September following, when his eldest son was declared to be of the age of thirty years, &c. His will bears date 20th July, 1556. By his wife Constance (who died 26th May, 23 Eliz.), the daughter of John Goring of Burton, co. Sussex, he had issue nine sons, named severally: 1, William, son and heir; 2, Richard; 3, Roger; 4, Edward; 5, Henry; 6, John; 7, George; 8, Andrew; 9, Thomas: and three daughters: 1, Alice; 2, Katherine; 3, Mary. Of these children Richard, the second son, was of High Cleare*, co. Southampton; and was attorney of the Court of Wards to Queen Elizabeth. He married first, Elizabeth, sister of —— Woodruffe, Alderman of London; and secondly, Alice Fawconer, but died *s. p.* 1605. Roger, Henry, and John, are noticed as dying *sine prole*. George, the seventh son, who died 39 Eliz., married Sarah, daughter of Sir James Harrington, and widow of Lord Hastings. He is also mentioned as of High Cleare, and was one of the Judges of the Common Pleas.

Sir John Kingsmill was succeeded by his eldest son and heir Sir William Kingsmill, Knight, who died on the 10th of Dec. 35 Eliz. He married Bridget, daughter of George Raleigh of Thornborough, co. Warwick, and by her had several children: the eldest of whom, William, is mentioned as aged thirty-six at the *inquisitio post mortem* of his father, which was taken at Andover on the 7th of April, 35 Eliz.

This last-named William Kingesmill (the eldest of seven sons) succeeded his father. His wife's name was Anne, daughter of William Wilks of Hodnell, in co. Warwick; and widow of Anthony Dryden, of co. Northampton. Wm. Kingesmill died 20th June, 1618 (will dated 26th Aug. 16—), leaving a son and heir, Sir Henry Kingesmill, Knight (*æt.* 30, at the death of his father). He married, in 1610, Bridget, daughter of John White, Esq.; and died 20th October, 1624, leaving, with four other sons, an eldest son and heir William Kingesmill; who was, at the date of his father's death, of the age of eleven years, nine months, and fifteen days.

Pedigrees of the Kingsmill family may be found in Harleian MSS., 1139, fol. 18b; 1544, fols. 5 and 89; and 5865, fol. 7: but in these, several discrepancies occur. The above information is deduced mainly from *inquisitiones post mortem*, and brings down the Sidmanton family in the direct line for five generations, which perhaps may sufficiently answer the purpose of S. M. S.; but I have a few other genealogical memoranda of the Kingesmills, which I shall feel pleasure in placing at the service of your correspondent, if desirable.

Cl. Hopper.

* Some of the pedigrees make this Richard of Otturley, co. Warw., and invert the marriages of his two wives.

YETLIN, OR YETLING: MESLIN.

(2nd S. xii. 28, 398; 3rd S. i. 34.)

In thanking your four correspondents for their answers to my Query, which I regret not having been able to do earlier, I may briefly observe, that the oblong pan which Mr. Redmond describes as common in Ireland, seems to differ in form as much as in name from the *yetlin*, which is of a deep punch-bowl shape, but with three feet. May not the name *grisset* or *grisling* be from the colour of the iron, which must have been thought a contrast to the earlier pans of yellow metal, or earthenware? *Gris*, Fr. gray, grisly or grisled; Todd's *Johnson*, gray. Or can it have any possible connexion with *gris*, the old word for pig? "An *oblong* mass of unformed lead or iron," is one of the meanings given in dictionaries to the word *pig*, but perhaps a modern one.

Perhaps the term *git* mentioned by Mr. J. E. Hodgkin is the abbreviation of the technical *getto*, which I see in Chambers's *Encyclopædia* is applied to *the cast* in founding, and which is said to be from the Italian. I do not know the date of Italian influence on our art of metallurgy, but I have been accustomed to think the word *yetlin* in

our dialect much older. If I am mistaken I hope some person acquainted with the chronology of iron-founding will kindly correct me. Of "the Italian iron" I happen to possess a specimen, which from its ponderous and complicated form, I think must be an early one. It is cross-shaped, fixed into a heavy oaken pedestal; the upper half of the pillar is twice the circumference of the lower, and hollow to receive a heater like that of a tea-urn, which has a loop and iron to raise it, and it is surmounted by a spiral-shaped lid with hinges. The two arms are of unequal thickness, on one of which has been ironed the frills, on the other the flounces of a past generation; but, from family tradition, I think this is not a hundred years old.

It is very interesting to hear of the *meslin-pot*, for which we are indebted to X. X. X. But is not this merely the old word for "brasse-potte," which was so long the sole metal pan of many a small household, and the name of which has descended when its signification was forgotten, to the pan of whatever metal, which in later times served for the same offices? English dictionaries give *meslin* as "mixed metal," as well as "mixed corn;" and *mastlin*, the yellow metal of which church ornaments were made (*Imp. Dict.*) *Messing*, Germ., brass, copper, and tin; *maslin*, A.-S., brass, which Mr. Chance, in his explanation of mazer-bowl, says is strictly a mixture of metals. It is known in Cumberland only as mixed corn, and bread is commonly made of it, but it does not give a name to any vessel used in its preparation, and porridge being made of oatmeal, is less likely to have done so.

I cannot help protesting against the calling *yetlin* a corruption of *meslin* or of any other English word; such a corruption would be contrary to all analogy of change in our dialect, though changes from *y* to *z*, to *g*, to *en* and *j*, are all usual. Besides, a word which I hold to have existed in this district for more than 450 years, is surely entitled to more respectful treatment, and which is found in an inventory with a Latin commentary and an English explanation. I confess a belief that, for the word and the article designated, we are indebted to the north of Europe, the people of which were so skilled in iron at an early period, and so familiar with our eastern coasts. But if the casting of iron vessels was not practised in England so early as 1411, and I think "yron pannys" occur only in later inventories, the "iii zetlings" of Finchale, if really of iron, must have been imported; or the name must have been one bestowed by the people of the Scandinavian counties on the mixed metal pan, which those of counties more under Saxon influence named *meslin*, or brass, and with equal correctness — the one regarding the *mixture*, and the other the *fusion* of the metal. And it is consistent with many other facts that these names should have existed, and descended, each in its own district, to our days. If, however, as Jamieson's *Yetland* suggests, the name was one of local reference, there are plenty of analogies in old northern names to tempt conjecture; and the *Yetlin pan*, as an ironmonger called it, may have been brought to us in the same way as the "Italian iron," "Dantzic rye," or "Swedish turnips."

In addition to the mention of *posnet*, in an old inventory by P. P., I see by a specimen of Yorkshire dialect in the Feb. No. of "N. & Q." that the word is still in use in that county. Meta.

The Old Countess of Desmond (3rd S. i. 301.) Mr. Nichols has been misled by an error in the *Dublin Review* of Feb. last, p. 61. The document which mentions Gyles ny Cormyk, first wife of Sir Thomas Fitzgerald, afterwards twelfth Earl of Desmond, is dated 20 Henry VII. (1505), and not 20 Henry VIII. (1528). Sir Gerald Fitzgerald, grandfather of the "Old Countess," was Lord of Decies, and hence it would appear that the earl renewed the grant of the country of Decies to his father-in-law on succeeding to his estates, though he may have been married to his second wife twenty-three years before.

Kildare.

Kilkea Castle, Mageney, May 4.

A portrait of this lady was exhibited by the Earl of Denbigh, at a meeting of the Leicestershire Archæological Society, held at Lutterworth in September last, and was thus described — "Portrait of the Countess of Desmond, taken at the age of 121; she died aged 140. Artist unknown." T. North.

Southfields, Leicester.

Mesmerism alluded to in the "Amphitruo" of Plautus (3rd S. i. 270.) — The passage in Act I. Sc. 1 of that fine old comedy was noticed in reference to Mesmerism in Eliot Warburton's *Crescent and the Cross*. The *tractim tangam*, however, has nothing to do with Mesmerism. The *tractatores* were men employed by the Romans to induce sleep by gently rubbing the limbs after the bath. Sometimes, indeed, *tractatrices* were employed, as recorded by Martial, *Epig.* 82, lib. 3 —

"Percurrit agili corpus arte tractatrix,
Manumque doctam spargit omnibus membris."

Seneca had such shampooers among his slaves: "An potius optem ut malacissandos articulos exoletis meis porrigam." (*Ep.* 66.) *Tractim* indicates the slow and prolonged rubbing undergone. In Aulus Gellius (lib. xix., c. 2), a "litera tractim pronunciata," is a letter long drawn out in the uttering. J. Doran.

The passage of Plautus quoted by J. E. T. has no reference to Mesmerism. The words *tractim tangam* allude to the rod of Mercury, which had

the special property of conferring sleep. Thus Homer, *Od.* xxiv. 2: —

"ἔχε δὲ ῥάβδον μετὰ χερσὶν
Καλὴν, χρυσείην, τῇ τ' ἀνδρῶν ὄμματα θέλγει,
Ὧν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει."

Imitated by Virgil, *Æn.* iv. 242: —

"Tum virgam capit: hâc animas ille evocat Orco
Pallentes; alias sub tristia Tartara mittit;
Dat somnos adimitque, et lumina morte resignat."

L.

Thomas Simon (2nd S. xii. 403; 3rd S. i. 219, 297.)—Recent contributions have furnished some valuable materials for working out the parentage of *Thomas Simon* the engraver.

I have no doubt that the *Peter Simon*, born in Blackfriars, mentioned by Mr. Cooper and Mr. Hopper, was the *Pierre Simon* who, as appears from the copy of the marriage register furnished by Mr. Burn, married *Anne Germain* in 1611.

We collect further, that this *Peter Simon* was a merchant trading beyond the seas; that his father's name was also *Peter*, and that the family came from Rouen. Is there any information respecting the family preserved at Rouen, either in the public library or in the archives of the Department? Supposing this *Peter Simon* to be the father of the engraver, it becomes of less importance to trace the history of the numerous family of *Simon* that appears to have been settled at Canterbury, though I think it not at all improbable that there may have been some connection between the two families. I believe that many Protestant refugees were also settled at Maidstone; and I should be obliged by any information respecting any family resident in that town, in the time of Charles I., of the name of *Simon*, *Russe*, *De La Marike*, or *Fautrart*.

The *Abraham Semon*, who was in Bishopsgate Ward in 1618, could not be the son of *Pierre Simon*, who was not married till 1611; but he may very well have been his brother.

P. S. Carey.

"Who steals my purse steals trash," &c. (3rd S. i. 266.)—The coincidence noticed by P. P. was pointed out by Mr. Staunton, in his edition of Shakspeare, vol. iii. p. 711. W. McM.

Sir John Curwen (3rd S. i. 328.)—A. F. C. has fallen into a very absurd misnomer in adopting "Sir John Cherubin" as the name of the person commemorated by an ancient gravestone in Brading church, Isle of Wight. The real spelling of the inscription is *Cherowin*, and Sir John was one of the well-known family of Curwen of Cumberland. He was Constable of Porchester Castle, and died in 1441. As the slab is incised or engraved, not inlaid with brass plates, it is not catalogued in the Oxford *Manual of Monumental Brasses;* but it will be found fully described in the *Archæologia* of the Society of Antiquaries, vol. xxix. p. 373; and an etching of it is given in the *Transactions of the British Archæological Association, at its Winchester Congress*, 1845, plate 17. J. G. N.

Your correspondent A. F. C. has been misled by the guide-book, to which he alludes. I have to-day inspected the engraved slab in Brading church (representations of which I believe have been several times published), and have found the person commemorated to be, *not* Sir John Cherubin, but the "nobilis vir [Johannes] Cherowin, armiger," who died on the last day of October, 1441. It is further stated in the inscription, that "dum vivebat" he was "connestabularius castri de Porcester." The "Johannes," which I have placed within brackets, is now covered by the altar rail.

What a pity it is that we have no guide-books or hand-books that can be depended upon in little matters of this kind. The one mentioned by A. F. C., with those which I have seen, are all full of omissions and careless mistakes, even in the few lines devoted to a little place like Brading.

Batryde.

Travers Family (3rd S. i. 231, 296.) — I am abliged to C. J. R. and A. Z. for their communications. I happen fortunately to possess a deal of information about the Irish branch of this family referred to by A. Z., but my more immediate object is to get a decisive solution of the question — Who was the father of John Travers, ironmonger of Chester? For his Puritan principles he was compelled to flee that city, and came to All Hallows, Barking, London, dying there either 1672 or 1674. Could any gentleman connected with the Ironmongers' Company of Chester furnish me with the requisite information?

Sidney Young.

4, Martin's Lane, E.C.

Interments in Donnybrook Parish, near Dublin (2nd S. xii. 470; 3rd S. i. 320.) — Since I sent my Query, I have been able to identify two of those respecting whom I wished for some information: —

No. 14. "John Joeslin, Esq., 18th December, 1765."

In *Enshaw's Magazine*, 1765, p. 784, the following announcement of his death may be found: —

"December 17, John Jocelyn, Esq., a Major on half-pay, and nearly allied to the Right Hon. Lord Viscount Jocelyn."

No. 15. "Chitwood Eustace, Esq., 28th May, 1766."

His death is likewise recorded in *Enshaw's Magazine*, 1766, p. 444: —

"May 26, Chetwood Eustace of Harristown, co. Kildare, Esq."

With regard to "Madam Claxton," who was interred 19th November, 1727, I may observe, that she was probably the mother of Thomas Claxton, Esq., of Dublin; whose daughter Frances

(relict of Richard Gore, first Earl of Ross,) married Robert Jocelyn, Lord Newport, 15th November, 1754, and died 25th May, 1772 (Archdall's *Lodge's Peerage of Ireland*, vol. iii. p. 269). The connexion of the Jocelyn family with Donnybrook in times past is well known. ABHBA.

CROMWELL LEE (3rd S. i. 310.) — Cromwell Lee, who was a member of St. John's College, Oxford, and in a MS. pedigree in my possession is styled "of Holywell," with a note added, "Ancestors settled in Ireland," married Mary, daughter of Sir John Harcourt, Knt., and relict of Richard Taverner, Esq. (Arms of Harcourt: Gules, two bars or.) There are at least four or five branches or representatives of the Quarrendon Lees, at present existing in Ireland, viz. the Lees of Barna, co. Tipperary; the Lee-Guinesses of Ashford Park and Dublin; the Rev. Dr. Lee of Trinity College, Dublin (a younger branch of the Barna family); and Lord Viscount Dillon (Lee-Dillon), whose great-grandfather married Lady Charlotte, eldest daughter of George Henry, second Earl of Litchfield. All bear the old arms of the family, with trifling modifications for distinction. The Rev. A. T. Lee, Rector of Ahoghill, is also of the same family, but traces his descent through the father of the founder of the Quarrendon branch,—John Lee, of Lee Hall, co. Chester; who married Margaret, daughter of Sir Ralph Hocknell, Knt., of Hocknell, in the same county. F. G. L.

Fountain Hall, Aberdeen.

KING OF SPAIN (3rd S. i. 248, 335.) — That Alphonso X. was intended is, I should suppose, beyond question: but I am not aware that he was himself either learned in astronomical theory, or given to astronomical observation. And his history, as usually told, is that of a king who was busy enough with politics and administration. The Alphonsine Tables were drawn up by his Jewish or Mahometan astronomers. There is a dispute as to who actually compiled them: but the king himself is not one of the parties to whom they are assigned. Historians have more than once given to persons of eminent rank the reputation of actual cultivation of the sciences which they patronised. Thus Duke Humphry of Gloucester had at one time the reputation of an astronomer, upon the strength of some astronomical tables which he suggested and aided with his purse, and which the author therefore called after him. It is shameful that this worthy duke's name should be associated with want of a dinner: for he was celebrated for his hospitality to men of knowledge; some of whom would now and then have dined with the mythical duke, if it had not been for the real one. A. DE MORGAN.

THE KING'S EVIL (3rd S. i. 313, &c.) — An interesting "Essay on the History of the Royal Touch" was communicated to the *Archæological Journal* in 1853 by Mr. Edw. Law Hussey (one of the surgeons to the Radcliffe Infirmary, Oxford), and was re-issued from thence in the form of a pamphlet. The same gentleman has since then, I believe, accumulated many additional materials, with a view to the re-publication of his paper at some time in an extended form.

W. D. MACRAY.

COIN OR MEDAL OF QUEEN VICTORIA (3rd S. i. 330.) — In reply to Y. Z., I think I am correct in saying that the piece alluded to was intended for circulation as a coin, but that it was found to be too delicate to stand wear and tear. I believe that only 1,000 were struck off, one of which is in the possession of a relative of mine, from whom I learnt these particulars some five years ago.

GEORGE F. CHAMBERS.

Kensington.

In answer to Y. Z., the coin he refers to of her Majesty Queen Victoria, is the pattern gothic crown, date 1847, with the motto "Tueatur unita Deus."

As to his statement that collectors give ten sovereigns for a specimen, he must have been greatly misinformed, as there are plenty to be purchased at from ten shillings to a pound each.

A. MOULTON.

WAGNER (3rd S. i. 330.) — Has A. M. W. searched the Registers of St. James's, Westminster? George Wagner and his son Melchior were carrying on business, as hatters, in Pall Mall in 1785–95. X.

TITLE-PAGES (3rd S. i. 250.) —

1. "Reflexions upon the Devotions of the Roman Church with the Prayers, Hymns, and Lessons themselves taken out of their authentick Books. In three parts. The First Part containing their Devotions to Saints and Angels. Also, Two Digressions concerning the Reliques and Miracles in Mr. Cressy's late Church History. *Utinam tam facile vera invenire possem, quam falsa convincere.* Cicero apud Lactantium, de Orig. Erroris, lib. 2. London: Printed for Richard Royston, Bookseller to his most sacred Majesty, 1674."

My copy, in old binding, is lettered "J. Patrick on Romish Devotions." FITZHOPKINS.

Garrick Club.

PALM (3rd S. i. 230, 295.) — Immediately on reading the Query concerning the Italian palm, I forwarded a reply; which, as it contained some slight inaccuracies, I am rather pleased to find omitted. I have now before me a copy of

"Le Caissier Italien, ou l'Art de connoitre toutes les Monnoies . . . etc. . . . les Poids, *Mesures*, et autres Objets rélatifs au Commerce." Fol., Lyons, 1787.

In vol. i. p. 25, is an engraving of a Roman palm: —

"Mesure des corps étendus — on se sert à Rome pour mesurer *toutes les étoffes en général*, de la Canne, qu'on

divise en huit Palmes — Quatre Palmes ⅘ correspondent à une Aune de France."

I have accurately measured the engraved palm, and find its length to be 9⅞ inches; thus differing considerably from the length given by A. A.

In p. 65, of the same volume, there is an engraving of the "Palmo de Naples," which exactly measures 10⅜ inches English. The same page informs us that the standard measure for "les corps étendus," at Naples, is also the "Canne, composée de 8 Palmi"; and that 4½ of these "Palmi" correspond to the French "aune."

In p. 291 is a drawing of a French "quart d'aune," which measures 11⅝ inches: so that, according to this, the French "aune" measures 46½ inches.

In *Le Livre utile aux Négocians de l'Europe*, Bruxelles (1767?), 8vo, p. 268, there is a note which says that the "aune de France contient 524 lignes du pied de Roi."

I may add, in reference to the answer of A. A., that, under the heads of Florence and Sardinia, no allusion is made in *Le Caissier, &c.*, to any such measure of extension as the palm; but, on the contrary, it is stated in p. 103, under the head "Toscane," that of "corps étendus": "il n'y a actuellement *qu'une seule mesure* dans toute la Toscane qu'on appelle *Braccio* ou Bras, quatre des quels forment une canne." A drawing of the Florentine demi-bras measures 11⅝ inches.

CHESSBOROUGH HARBERTON.

KENTISH MILLER (3rd S. i. 335.)—This is merely a *rifaccimento* of the old epitaph on Durandus, the author of the *Rationale*:—

"Hic jacet durus Durandus sub marmore duro;
An sit salvandus nec scio, nec quoque curo."

A. A.

Poets' Corner.

"THE STARS OF NIGHT" (3rd S. i. 290.)—The poem referred to by Mr. J. C. HUNTER appeared in *The Athenæum* of September 18, 1841, and is signed "F. B." G.

Edinburgh.

Miscellaneous.

NOTES ON BOOKS, ETC.

BOOKS RECEIVED.—

A Dictionary of the Bible, comprising Antiquities, Biography, Geography, and Natural History. By Various Writers. *Edited by* William Smith, LL.D. *Parts V. and VI.* (Murray.)

These two new parts of Dr. Smith's admirable and most useful Dictionary, which extend from the articles "Egypt" to "Greece," abound with articles of interest.

The Lieutenant and Commander; being Autobiographical Sketches of his own Career. By Capt. Basil Hall. (Bell & Daldy.)

Robin Hood: Ballads and Songs relating to that celebrated Outlaw, with Anecdotes of his Life from Ritson and others. (Bell & Daldy.)

These two new volumes of our publishers' beautifully printed Series of Pocket Volumes cannot fail of being as popular as their predecessors.

London and Its Environs: a Practical Guide to the Metropolis and its Vicinity. Illustrated by Maps, Plans, and Views. (A. & C. Black.)

A well-timed, carefully-compiled, and neatly-illustrated guide to the sights and glories of the metropolis.

CALENDARS OF STATE PAPERS, and CHRONICLES AND MEMORIALS OF GREAT BRITAIN AND IRELAND. We hope shortly to lay before our readers a detailed notice of these valuable contributions to our National History, which are now in course of publication under the direction of the Master of the Rolls.

The Members of the *Camden Society* were well pleased with the Reports presented to them at the General Meeting on the 2nd May, which showed a balance in the hands of the Treasurer after paying for the three capital books, *Chamberlain's Letters, Proceedings in Kent in* 1640, and the *Parliamentary Debates*, 1610, issued during the past year. The Council announce three new works of very considerable interest, viz. *A Series of Letters from Sir Robert Cecil to Sir George Carew; Narrative of the Services of M. Dumont Bostaquet in Ireland*; and a remarkable collection of *Letters of Margaret of Anjou, Bishop Beckington, &c.* The Council remind the Members that the first attempt to procure increased facilities for literary searches in the Prerogative Court, for which literary men are now indebted to Sir Cresswell Cresswell, originated with the *Camden Society*.

THE INTERNATIONAL EXHIBITION was opened on Thursday the 1st with all befitting ceremony, and with a success which far exceeded the hopes of its promoters. Two feelings seem to have pervaded the vast multitude who were there assembled: one of deep regret that the wise Prince, who had originated the great work, had been removed before its completion; the other of pride at the decided advance which had been made in every branch of Art and Science since 1851. There is one portion of the present Exhibition which must be visited and revisited before any just appreciation of it can be formed, we allude to the Collection of Works of the English Painters. It is a wonderful collection, and admirably displayed.

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Notices to Correspondents.

We are compelled to postpone until next week our Notes on Mr. Hepworth Dixon's Bacon; *the* Life of Sir Philip Sidney, *&c.*

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LONDON, SATURDAY, MAY 17, 1862.

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Notes on Books.

Notes.

DEAN SWIFT AND THE SCRIBLERIANS *v.* DR. WAGSTAFFE.

Who wrote, or who compiled, the *Miscellaneous Works of Dr. William Wagstaffe?* and who wrote the Memoir prefixed to the volume? The question may at first appear somewhat absurd, seeing that we have a long account of the Doctor and his writings in Chalmers's *Biographical Dictionary;* but that account is taken substantially from Nichols's *Anecdotes*, and Nichols's is avowedly from the Memoir. Nichols indeed adds one not unimportant paragraph: for he tells us that "his [Wagstaffe's] character was thus given by an eminent physician, soon after his death: '*He was no less valued for his skill in his profession, which he showed in several useful treatises, than admired for his wit and facetiousness in conversation.*'" This, which looks like an independent testimony, is however taken, italics and all, from the title-page of the same miscellaneous volume: so that all we have for authority is the anonymous collector, the anonymous Memoir-writer, and the anonymous physician.

Now, without reference to the Memoir, all the information I can collect is, that William Wagstaffe took the degree of M.D. at Oxford in 1714; that William Wagstaffe appears, in 1723, in Chamberlayne's *List of the College of Physicians*, and as one of the physicians to St. Bartholomew's Hospital; and *The Political State* records that, on the 27th May, 1725, there was an election for a physician at St. Bartholomew's "in the room of the late Dr. Wagstaffe, who died not long before at the Bath." Thus far we are on safe ground; but there is not a word here that helps to establish the paternity of any one of the pieces included in the volume of Wagstaffe's *Miscellanies*, nor any hint from which we can conjecture what were his other "Works," which, from the publication of his "*Miscellaneous* Works," it might be inferred that he had written; nor the name of any one of the "several useful treatises;" — indeed all I can learn from Dr. Munk's *Roll of the College of Physicians*, and from a search in the British Museum, is, that Wm. Wagstaffe published *A Letter showing the Danger and Uncertainty of Inoculating for the Smallpox*, the third edition of which was published in 1722 by Samuel Butler, in Holborn.

But it may be asked, by those who have not the volume to refer to, Does not the writer of the Memoir say anything from which we may infer his authority? I think he does, and the explanation is curious: for he tells us that the several pieces were originally "published without a name; so it is presumed the Doctor never did intend it should be known who wrote them; but the person who had the copies of them, thinking it worth his while to reprint them at this time, it was judged proper to give the public this account both of the author and his writings."

It is strange, if the Doctor "never did intend it should be known who wrote" these several tracts and pamphlets, that some one, (another anonymous be it observed,) should know him to be the writer, should have preserved copies of all, and, in defiance of the Doctor's wish, be ready for a republication so soon as the Doctor should die. This, at least, is obvious,—that the public were at the mercy of this anonymous collector, who might have doubled the collection had he thought it "worth his while."

It is more strange, that it is impossible to read many of the papers contained in the collection without a conviction, amounting almost to certainty, that Swift was the writer. Sir Walter Scott said of one, that it contained internal marks of Swift; of another, that it was probably written under his direction; of a third, that it has strong marks of Swift: but puzzled by the Memoir-writer, he assumed that Wagstaffe must have been "an under-spur leather" of Swift. What shadow of evidence is there, beyond the Memoir, tending to show that there was any "under-spur leather" at all?

The Wagstaffe *Miscellanies* were published in 1726 — the very time that Swift was collecting and selecting the tracts, squibs, and pamphlets which he was about to issue as the *Miscellanies*

in prose and verse of Swift and Pope, published in 1727. There must have been many squibs and pamphlets written, between 1710 and 1714, in his days of political savagery, which Swift might not choose to own; and it is certainly extraordinary that, so far as I can discover, these Wagstaffe *Miscellanies*, with one exception which I will hereafter notice, were written within these exact limits of time; though Wagstaffe lived more than a dozen years afterwards, and then died at the early age of forty; and they were all published by Morphew, Swift's publisher at that time. Swift and Pope acknowledged in the Preface to their avowed *Miscellanies*, that it contained personalities which they now regret: —

"In regard to two persons only we wish our raillery, though ever so tender, or resentment, though ever so just, had not been indulged. We speak of Sir John Vanburgh, who was a man of wit and of honour; and of Mr. Addison, whose name deserves all respect from every lover of learning."

But the attacks on Steele, which are the marking characteristics of some of these Wagstaffe *Miscellanies*, were beyond tender raillery; they were coarse, and in some instances brutal — written with a personal knowledge of the man and his most private concernments; from which personal acquaintance, if not friendship, must be inferred. There is reference to his personal appearance, his manners, morals, imprisonment, and to the nature of the claims of the creditors, who, we are told, arrested him for the maintenance of his illegitimate children. Toby insults him as an upstart Irishman, who has set up for a gentleman on some little estate he had got in Wales by his wife's mother's death. He is called a jay, made up of feathers from other birds — told that "he borrowed his humour of Estcourt, his criticism of Addison, his poetry of Pope;" — no mention of his obligations to Swift; — that his chief assistants had deserted him, though I doubt if, at that time, any had deserted him except Swift and Pope; says his reputation is as dead as Partridge; that he has undertaken to overturn the Ministry in one session, which "my Lord Wharton and Somers have been foiled at for years." Swift declared himself to have been ill-treated by both these noblemen, and avowedly hated them both; but why should Wagstaffe select them specially? Steele is accused of ingratitude: of "throwing dirt and abusing the unblemished character of a Minister of State, by whose interest alone he has been continued in the Stamp Office"—"a man of such public and enlarged spirit is as well qualified as any Judas of them all to betray his friend." Now what personal wrongs had Wagstaffe to complain of? Why should he protest against this Judas, and this vile betrayal of a friend? How should he know of this special favour of Harley's? But these are the very charges preferred against Steele in Swift's letter to Addison of 13th May, 1713: "Mr. Steele knows very well that my Lord Treasurer has kept him in his employment upon my treaty and intercession . . . I was reproached by my Lord Treasurer upon the ill-returns Mr. Steele made to his Lordship's indulgence." The same feeling is more than once shown in the *Journal to Stella*, where he notices Steele's "devilish ingratitude."

It may be asked, and very reasonably, why, if Swift had a twinge of conscience about having written these virulent attacks on his old friend, did he republish them? I reply, to prevent other people doing so; and he republished, under the name of Wagstaffe, to prevent the name of Swift from being prefixed "as it had been," he said, "to works he did not write;" and, no doubt, to works that he did not choose to acknowledge. In fact, Swift's name was prefixed to Toby's "Character of Richard Steele," in *Gulliveriana*, where we are told: —

"This success of Sir Richard Steele so incensed the party, that they took every measure to distress him. They turned him out of his employment, and they expelled him the House of Commons. His fortune was broke, and his person and life were reckoned to be in danger; and it was under these prosperous circumstances that the pious and humane Captain [Swift] sends Toby, in his ridiculous way, to support and comfort him. That very Captain, who was Steele's old friend and fellow-writer. That Captain! whom Steele loved, and never disobliged unless it could be by his writing in favour of our Constitution against the Pretender.

"But I'll detain you no longer from the entertainment of Master Toby *alias* Gulliver, *alias* Sw—t, *alias* Examiner, *alias* D—n of St. P——'s, *alias* Draper, *alias* Bickerstaff, *alias* Remarker, *alias* Journalist *alias* Sonnetteer, *alias* Scriblerus."

Even the Wagstaffe Memoir-writer has a touch of tenderness such as might have been felt by Swift, so many years after the fever of controversy had subsided; and he acknowledges, as Swift had acknowledged, in the Preface to the avowed *Miscellanies*, that —

"The character of Richard St—le, Esq., does indeed want some apology to be made for it; because it seems to bear too hard upon a gentleman of known parts and abilities, though of contrary principles to the Doctor . . . . The Doctor, who had some friends in the Ministry, thought he could not take a better way to oblige them than by thus showing his dislike to a gentleman who had so much endeavoured on all occasions to oppose them. Though this I may say for him, that he was so far from having any personal peak or enmity against the gentleman whose character he wrote, that, at the time of his writing it, I do believe, he did not so much as know him even by sight, whatever he might afterwards."

Let any one read the "Character" thus referred to, and say whether the writer did or did not know Steele personally, — not "even by sight." Steele, in the very last number of *The Englishman*, refers to the many invectives which that paper had brought on him; and, amongst others,

to "a very notable piece called 'Toby's Character of Mr. Steele'"; and he adds: —

"I think I know the author of this; and to show him I know no revenge but in the method of heaping coals on his head by benefits, I forbear giving him what he deserves; for no other reason, but that *I know his sensibility of reproach* is such, as that he would be unable to bear life itself, under half the ill-language he has given me."

Did this apply to the illustrious obscure, Dr. Wagstaff, "who did not so much as know him"; or to his old friend and former fellow-labourer, Dean Swift?

Swift delighted in mystification. We all know the famous papers he wrote under the name of Bickerstaff: that we are indebted to his suggestion for the "Lucubrations of Isaac Bickerstaff," who claimed kindred with "all the family of the Staffs," including Jacobstaff, Longstaff, Wagstaff, Quarterstaff, Whitestaff, Falstaff, Tipstaff, Distaff, Pikestaff, Mopstaff, Broomstaff, Raggedstaff; and was subsequently graciously pleased to receive "as kinsman" Mr. Proctorstaff of Cambridge, and others; and that he published his own *Polite Conversation* under the name of "Simon Wagstaffe."

This *Character of Richard Steele*, as I before observed, was published by Morphew, at that time Swift's publisher. As Swift suggested the name of Bickerstaffe for the writer of *The Tatler*, he may have suggested Morphew as the publisher. Steele, however, quarrelled with Morphew; *The Tatler* was given up, and *The Spectator* started with another publisher: but Morphew remained silent until Swift openly quarrelled with Steele, and forthwith Morphew became active in his hostility. He not only published Toby's *Character of Richard Steele*, but *A Letter from the facetious Dr. Andrew Tripe, at Bath, to the Venerable Nestor Ironsides* (the name under which Steele wrote *The Guardian*) — a bitter satire on Steele, as Scott acknowledges; and one of which, no doubt, on reflection, Swift was ashamed. Now if the strange name of Tripe be not so intimately associated with Swift as that of Wagstaffe, it was more so at that time than with any other. The poem called *The Swan Tripe Club*, published in Dublin, 1704, had been republished in London by Tonson as by "the author of *The Tale of a Tub*."

The reasons I have suggested for the publication of the Wagstaffe *Miscellanies* would scarcely excuse the republication of Tripe's letter; yet, among these *Miscellanies* we find "A Letter from the facetious Dr. Andrew Tripe, at Bath"; and Pope, in the Testimonies prefixed to *The Dunciad*, makes profitable use of the fact. He, it appears, knew of the publication of the Wagstaffe volume; and he tells us, as we had been told before in the Preface to the Swift and Pope *Miscellanies*, that the Grub Street people, to lower the author's success, persevere in attributing to him works he never wrote—even works "*owned by others*"; and then instances *The What d'ye Call It*, "which is Mr. Gay's," and "the pamphlet called 'Dr. Andrew Tripe,' *which proves to be one Dr. Wagstaffe's.*" By this reference it appears, that though Pope knew of this obscure volume, the public could have known very little of the writer who is here described as "one Dr. Wagstaffe." Yet a more remarkable fact is, that the "Letter from Dr. Andrew Tripe of Bath," published among Wagstaffe's *Miscellanies*, and which publication was turned to such profitable use, is a wholly different work from *The Letter from Dr. Andrew Tripe of Bath* — the bitter satire on Steele, which the Scriblerians were accused of having written. I give here the full title of the tract in this Wagstaffe volume: —

"A Letter from the facetious Dr. Andrew Tripe, at Bath, to his loving Brother, the Profound Greshamite, showing that the Scribendi Cacœthes is a Distemper arising from a redundancy of Biliose Salts; and not to be eradicated but by a diurnal Course of Oils and Vomits. With an Appendix concerning the Application of Socrates his Clyster, and the use of clean Linen in Controversy."

I have not succeeded in finding a copy of the original publication, and the reprint has not that "Appendix" which is so full of humorous promise in the title-page. There is no copy in the British Museum; and though the title figures in the Catalogue of the Library of the Medical Society, prepared in 1829, no copy is to be found in the library. It is a medical satire, and could not have been written before 1719 or 1720, many years after the Morphew battery had been silent, but when Arbuthnot and Pope, and the Scriblerians, were active in their attack on "the profound Greshamite," Dr. Woodward; and I should say it probably originated with the Scriblerians, and was written by Arbuthnot.

It would be impossible, within any reasonable limits, to enter into a like examination of the other contents of this Wagstaffe volume; but I may briefly observe that *The Story of the St. Alban's Ghost*, a skit on the Duchess of Marlborough, was thought by Scott, "from the style," and the severity with which Dr. Garth was treated, to have been the joint work of Swift and Arbuthnot. But if Dr. Arbuthnot was assisting, why did Swift require the further assistance of Dr. Wagstaffe?

The *Comment on the History of Tom Thumb*, a parody on Addison's criticism on *Chevy Chase*, is an amusing trifle, which might have been written by anyone; and it is not improbable, and is very much after the fashion of the Scriblerians, that they introduced some trifles of this character into the Wagstaffe volume as a misleading light. But the parody contains more than one skit at Swift's old antagonist Dr. Bentley — on Blackmore and his *Arthur:* and the writer refers certain disputed points to the decision of the

author of *The Tale of a Tub*. It was evidently thrown off at a moment; and though there is no ill feeling in it, I do not think it would have been written by anyone in perfect good humour with Addison. Now Addison's papers appeared in *The Spectator* in May, 1711, when Swift was very angry with Addison as well as with Steele, as appears from his *Journal* to Stella; and it was published by Morphew, followed in the autumn by the same publisher with Swift's famous pamphlet on *The Conduct of the Allies*. Another of the same class, without any distinctive character, is *The Plain Dealer*, also published by Morphew.

The Testimonies of the Citizens of Fickleborough concerning the Life and Character of Robert Hush, commonly called Bob, is another of the squibs which have no such literary characteristics as might help to determine who was the writer. Two letters appeared in September, 1712, in *The Flying Post*, conducted by Ridpath, signed "Bob Hush of Fickleborough," which excited public attention. They were noticed at the time in the Tory *Examiner*, with which Swift was intimately associated as well as in these *Testimonies*. Swift, we find, was at that time more than usually violent against Ridpath. On the 28th of October, he wrote to Stella about "these devils of Grub-Street Rogues that write *The Flying Post* . . . are always mauling Lord Treasurer, Lord Bolingbroke, and me. . . . We have the dogs under persecution, but Bolingbroke is not active enough; but I hope to swinge him. He is a Scotch rogue, one Ridpath." This pamphlet also was published by Morphew.

I submit these speculations, as speculations, to the judgment of the readers of "N. & Q."

D. S. A.

HANNAH GREEN, COMMONLY CALLED "LING BOB."

I lately picked up a book at a stall: *Literary and Critical Remarks on sundry Eminent Divines and Philosophers of the Last and Present Age, &c.* It bears no author's name, but was published by B. Crosby, 1794. The book is not distinguished by any merit, but has a curious Appendix, furnishing a number of remarkable prophecies. Amongst others, I find mention made of Hannah Green, and the following account is given of her:—

"*The Predictions of* Hannah Green, *commonly called* Ling Bob, *now living near Leeds, in Yorkshire.*

"This woman has been, for many years, famous in her neighbourhood for the gift of foretelling future events. In the year 1785, Dr. * * * *, of Sheffield (who has been so obliging as to furnish the editor with the following particulars), being at Leeds, had the curiosity to pay a visit to the noted Hannah Green. He first questioned her respecting the future fortunes of a near relative of his, who was then in circumstances of distress, and indeed in prison. She told him immediately that his friend's trouble would continue *full three times three years*, and he would then experience *a great deliverance*; which, in fact, is on the point of being literally verified, as he is at this instant in the Court of King's Bench.

"He then asked her if she possessed any foreknowledge of what was about to come to pass on the great stage of the world? To which she applied in the affirmative. She said War would be *threatened once, but would not happen*; but the second time it would blaze out in all its horrors, and extend to all the neighbouring countries; and that two countries*, at a great distance one from the other, would in consequence obtain their freedom, although after hard struggles. After the year 1790, she observed, many great persons, even Kings and Queens, would lose their lives, and that *not by fair means*. In 1794, a great warrior of high blood is to fall in the field of battle; and in 1795, a distant nation†, who have been dragged from their own country, will rise, as one man, and deliver themselves from their oppressors."

The notes are those of the editor, as he terms himself. Is anything known of this woman? She appears to have been one of a somewhat numerous class, many of whom were resident in Yorkshire. Very few of them went beyond the attempt to foretell the future events in the lives of individuals; they did not aim at such an ambitious scope as drawing the horoscopes of nations. Their predictions were always vague, and so framed as to cover a number of the most probable events in the life of every individual. As the pursuits of these persons, generally known as planet rulers, involve a large amount of privacy, little is known of them.

T. B.

"THE DYING SPEECHES AND PRAYERS OF THE REGICIDES."

The month of October, 1660, is memorable in the annals of our country for the punishment of the leading regicides who survived the Restoration. Pepys, in his *Diary* of the 20th of that month, says, "A bloody week this and the last have been, there being ten hanged, drawn, and quartered."

The first that suffered the vengeance of the law was Major-General Harrison, the son of a butcher at Newcastle-under-line, appointed by Cromwell to convey Charles I. from Windsor to Whitehall, in order to his trial. He also signed the warrant for the execution of the King. Pepys says:—

"Oct. 13. I went out to Charing Cross, to see Major-General Harrison hanged, drawn, and quartered; which was done there, he looking as cheerful as any man could do in that condition. He was presently cut down, and his head and heart shown to the people, at which there was great shouts of joy. It is said, that he said that he was sure to come shortly at the right hand of Christ to judge them that now had judged him; and that his wife

* "These appear to be France and Poland."

† "I know not what people this can allude to, unless the Negro slaves."

do expect his coming again. Thus it was my chance to see the King beheaded at White Hall, and to see the first blood shed in revenge for the King at Charing Cross."

Two days after, Colonel John Carew was executed. He was one of the Fifth-Monarchy men, and a violent and visionary enthusiast. Pepys relates —

"Oct. 15. This morning Mr. Carew was hanged and quartered at Charing Cross; but his quarters, by a great favour, are not to be hanged up."

The next and two following days Pepys was so busily engaged in domestic affairs that he kept away from the gallows, and was not an eye-witness to the execution of John Cooke and Hugh Peters on the 16th, or of Thomas Scott, Gregory Clement, Adrian Scroop, and John Jones, on the 17th. On the 19th, he informs us that Francis Hacker and Daniel Axtell "were hanged and quartered as the rest are." Col. Hacker commanded the guards at the murder of the King. Axtell was captain of the guard of the High Court of Justice at which the King was tried.

In the year 1660 was printed without any publisher's name the following work: —

"The Speeches and Prayers of some of the late King's Judges, viz. Major-General Harrison, Octob. 13; Mr. John Carew, Octob. 15; Mr. Justice Cooke, Mr. Hugh Peters, Octob. 16; Mr. Tho. Scot, Mr. Gregory Clement, Col. Adrian Scroop, Col. John Jones, Octob. 17; Col. Daniel Axtell, and Col. Fran. Hacker, Oct. 19, 1660; the times of their Death; together with severall occasionall Speeches and Passages in their Imprisonment till they came to the place of Execution. Faithfully and impartially collected for further satisfaction. Heb. xi. 4: 'And by it he being Dead, yet speaketh.' Printed Anno Dom. 1660, 4to."

In the prefatory notice "To the Reader" the following apology is made for its publication: —

"There hath some speciall reasons moved us to undertake this matter: as first, to prevent that wrong which might be done to the deceased, and more especially to the name of God, by false and imperfect coppies. Secondly, to satisfie those many in city and countrey who have much desired it. Thirdly, to let all see the riches of grace magnified in those servants of Christ. Fourthly, that men may see what it is to have an interest in Christ in a dying houre, and to be faithfull to his cause. And lastly, that all men may consider and know, that every man's judgement shall be from the Lord. Prov. xxix. 26."

This work turned up in one of Thorpe's Catalogues, and was purchased by the late Right Hon. Thomas Grenville, who applied to the Rev. Dr. Bliss for some bibliographical account of it. The Doctor returned the following answer: —

"Oxford, July 18, 1842.

"My Dear Sir,—No. 13049 of Thorpe's Catalogue, pp. 142, may be worth 7s. 6d. to you. It is an extraordinary book, though not a rare one, and its history is little known. The Speeches and Prayers of the Regicides, so far from being 'faithfully collected,' are all forgeries, published with the treasonable intention of holding up their conduct for imitation, and putting into the mouths of the dying men apologies for their disloyalty. It is, in fact, an incitement to the discontented to do by Charles the Second as their predecessors had previously done by Charles the First.

"In 1663, Brewster a bookseller, Dover a printer, and Nathan Brooks, a bookbinder, were tried at the Old Bailey for printing, publishing, and uttering this book and other seditious pamphlets. They were found guilty, fined, imprisoned, and put in the pillory. At the same time one John Twyn was hanged for printing 'A Treatise of the Execution of Justice, wherein is clearly proved, that the Execution of Judgment and Justice is as well the People's as the Magistrate's Duty, and if the Magistrates pervert Judgment, the People are bound by the Law of God to execute Judgement without them and upon them.' This I have not yet met with. Always, my dear Sir, faithfully yours

"Philip Bliss."

The trials of Twyn, Brewster, Dover, and Brooks, on Feb. 19, 1663, will be found in the *State Trials*, edit. 1810, vi. 513-564. J. Y.

Minor Notes.

Broom of the Cowdenknowes.—The air of this beautiful old ballad was used by Gay in his *Beggar's Opera*, a fact noticed by the editor of the new edition of *Johnson's Museum*, who, in a note, has hazarded a belief that it had been introduced into England at a much earlier period, indeed, upwards of a century previously. May not the Scotch origin admit of doubt? In Capt. Cox's collection there was a similar ballad — one with a name very like this one; and in "*The Carnival*, a Comedy, as it was acted at the Theatre Royal by his Majestie's Servants, written by Thomas Porter, Esq. London, 1664," the serenaders in the last act sing a song "to the tune of the Broom, the Bonny Broom," which commences thus, —

"The beard, the beard, the bonny, bonny beard,
Oh! it was of a wondrous growth;
But, eating too fast,
His spoon he misplac'd,
And scalded it off with the broth."

Chorus still of music —

"But O, what fright, one part did stand upright,
As if it had guarded his face;
The other off by the stumps,
Which needs must put him in the dumps,
Had quite deserted the place." &c.

Scotch airs were, however, popular after the Restoration; and Mr. Maidment remarks, in a note to his version of "Gilderoy," that a ballad, with several lines pretty much the same as those subsequently attributed to Halket, is included in the *Westminster Drollery*. See that gentleman's *Scotish Ballads*, Stevenson, Edin. J. E.

[For some interesting notices of this delightful old ballad, see Chappell's *Popular Music of the Olden Time*, ii. 459, 613, 783. — Ed.]

Haberdasher.—Some months since, I tried to find the origin and meaning of this familiar word, and intended to have troubled you with the un-

satisfactory result.* Now I can do better, but first note what was then obtained. "Haberdashers, or hosiers, as they were formerly called, incorporated 1447, were anciently called indifferently hurrers and milliners;" also, "merchant haberdashers" in 1501. "Milliners," from Milan, in Italy, whence the commodities they dealt in chiefly came. Minshew ingeniously deduced the word from *habt ihr dass*, the German for "have you this?" the expression of a shopkeeper offering his wares for sale. (Johnson's *Dictionary*, fol. edit.) Hosier, above cited, it is scarcely necessary to add, is one who sells stockings; but this does not tend to clear up the meaning of "haberdasher." Mr. Riley has perhaps solved the difficulty:

"In the Glossary" (of his last volume of *Munimenta Gildhallæ Londoniensis; Liber Albus*, just published) says *The Athenæum*, April 5, p. 458, he derives "the word 'haberdasherie from *hapertas*, a cloth of a particular texture, 'which may be identical, he suggests, with the 'halberject,' the uniform breadth of which was settled by Magna Charta. If this, in turn, comes from *hals*, the neck, and *bergen*, to cover, implying a dress which, like a monk's reached from the throat to the heels, we cannot say, but we agree with the editor, that in the word 'hapertas' there can be little doubt that we have the origin of our present word 'haberdasher,' the more especially as the word is represented by 'haberdassherie,' in an almost similar passage, of nearly contemporary date, in page 231."

W. P.

Longevity, and Three Sets of Teeth. — Although, from the article on "The Old Countess of Desmond" (3rd S. i. 302), it would appear that no credence is to be placed on the stories of persons cutting teeth at an advanced age; yet it may interest some of your readers to be reminded of another historical record of this nature.

I quote from Le Nève: "Edward Progers," Groom of the Chamber to Charles II., died A.D. 1713, at the age of ninety-six, "of the anguish of cutting his teeth; he having cut four new teeth, and had several ready to cut, which so inflamed his gums that he died thereof."

Also, in the *Limerick Chronicle* (and other Irish papers), May 29th, 1858, is the following instance given of the same phenomenon: —

"Mrs. Fussell, residing at Acton, nearly eighty years of age, who was for many years toothless, has recently cut an entire row of new teeth. They caused her a great deal of suffering."

M. F.

Mount Prospect, Cork.

"The Silent Sister." — In Mr. Goldwin Smith's recent volume, entitled *Irish History and Irish Character*, p. 87, the following sentence appears: —

"Trinity College [Dublin] itself held its ground, and grew wealthy, only to deserve the name of the 'Silent Sister;' while its great endowments served effectually to indemnify it against the necessity of conforming to the conditions under which alone its existence could be useful to the whole nation."

A very satisfactory reply to this oft-repeated charge of silence appeared in the *Irish Ecclesiastical Journal* (vol. i. p. 20, August 1840), and may be consulted with advantage. The *Report of the Dublin University Commissioners* (1853), I may add, contains a vast fund of valuable information respecting "the state, discipline, studies, and revenues of the University of Dublin, and the College of the Holy and Undivided Trinity therein."

Abhba.

The Surname Foley. — Mr. Lower, in his *Dictionary of Surnames* (*sub voce*), states that this family name is "local, place unknown," and quotes Collins's statement, that it is "of ancient standing in Worcestershire." The first recorded ancestor, however, of the noble family of Foley was an itinerant musician at Stourbridge towards the close of the seventeenth century, who laid the foundation of the great fortune enjoyed by his descendants by discovering, in an extraordinary manner, the Swedish method of splitting iron.* The Foleys of Ridgway (who bear the same arms as Lord Foley) claim a much more ancient descent, their name having been originally spelt *Fowleigh*. Among the mayors of Worcester occurs, in 1457, a *Hugh Folley;* in 1464, a Hugh *Tolley;* and in 1475, a Thomas Tolley. The surname Tolley is still extant in the neighbourhood of Stourbridge; and I cannot help thinking that the two names of Foley and Tolley are identical.

"Toli" (says Lower, *sub voce*, Toll), "was a Saxon personal name;" but strangely enough he gives as the origin of the surname Toly, "a contraction of St. Olave," and instances Tooley Street, which is so-called from its proximity to St. Olave's church.

H. S. G.

Queries.

Athenian Mansion. — Mr. Mitchell, in his edition of *The Wasps*, describes the opening scene thus: —

"A large and splendid mansion occupies the stage, bearing all the appearance of a beleaguered city.

"Bristling spears are seen at a distance; armed men traverse its passages, and before the door stand two guards in panoply complete."

[* In our 1st Series (see Gen. Index) our correspondent will find ten articles on the etymology of Haberdasher.— Ed.]

* See this curious anecdote related in full in Scrivener's *Hist. of the Iron Trade*, 1841, p. 120. Shaw, in his *Hist. of Staffordshire*, however, asserts that it was one of the Brindleys of the Hyde, near Kinver, Staffordshire, who was the real Simon Pure. Which is right? Richard Foley, who died 1657, married Alice Brindley, which perhaps accounts for the confusion of names.

Mr. Mitchell is a faithful translator, but is he not somewhat exuberant in his description of a private gentleman's house at Athens? Is there any authority for such magnificence? S. T. G.

The Arms of D'Arcy, co. York, as borne by a knight-banneret of that name, temp. Charles I., wanted by F. G. L.

Annals of Ulster. — In the early numbers of the Ulster *Journal of Archæology* were given extracts from these Annals, which were so printed as to be detached, and form a separate volume. I have 40 pages, but they seem long since to have been discontinued. Will some of your correspondents inform me whether the project was abandoned, and whether 40 pages are all that were printed? J. R.

J. Cole.—I have the title of a book, written by J. Cole, of Scarborough, *Dialogues in the Shades respecting Cliff Bridge;* introducing Quin, Dr. Wittie, Dicky Dickenson, &c., 1827. Is this a dramatic piece? Cole published a book called *Herveiana*, about 1822, and many other works. Can any reader of "N. & Q." give any biographical particulars regarding this Yorkshire bookseller and author? R. Inglis.

Glasgow.

Henry Ellison, of Christ Church, Oxford, author of *Mad Moments, or First Verse-Attempts by a Born-Natural, &c.*, Malta, 1833, 2 vols. 12mo. May I be permitted to repeat a former fruitless Query as to Mr. Ellison? I am very anxious to have information concerning a man of no common genius. All my inquiries thus far have failed. r.

Rev. Dr. B. Gardiner.—Can you give me any biographical information regarding the Rev. B. Gardiner, LL.D., Warden of All Souls' College, Oxford, 1702–26. He was Vice-Chancellor in 1714. Thos. Gardiner, Fellow of All Souls' College, vacated his Fellowship on account of his refusal to take the oaths in 1690. Was he a relative of the Rev. Dr. Gardiner, the Warder? R. Inglis.

Glasgow.

Lady Hamilton: Nelson Reliques. — I possess a miniature of Lady Hamilton, which was purchased by the late John North, Esq., at the sale of the effects of Sir Alexander Davidson, Lord Nelson's private secretary. I wish to know the date of the sale, and to refer to the catalogue. The miniature is by Dun, a French artist settled at Naples. It has Lady Hamilton's hair and initials at the back, the latter in small pearls. It was taken from Nelson's neck after he was wounded at Trafalgar.

I have understood that a small cenotaph was made from the guineas found on the person of Nelson after his death. I believe this was also sold at Sir Alexander Davidson's sale. What has become of it? F. J. O.

Kingsbridge, Co. Devon. — In a catalogue of the printed books relating to the county of Devon, by Mr. Jas. Davison, Exeter, 1852, there is one mentioned under the following title: —

"An Extract from the Will of Thos. Crispin, of Exeter, and a Copy of the Will of Wm. Duncombe of Kingsbridge, for Founding and Endowing the Free Schools, and a Lectureship, in Kingsbridge." Kingsbridge, 1842. Private Library.

Will any reader of "N. & Q." oblige me with a perusal of the above? James Knowles.

College Street, Putney, S. W.

Lace-makers' Custom: Wigs, a Sort of Cake. — In Buckinghamshire, on Cattern Day (St. Catherine's, 25th of November,) these hard-working people hold merry-makings, and eat a sort of cakes they call "wigs," and drink ale. The tradition says it is in remembrance of a Queen Catharine; who, when the trade was dull, burnt all her lace, and ordered new to be made. The ladies of the Court could not but follow her example, and the consequence was a great briskness in the manufacture. Can anyone acquainted with the trade inform us: — 1. Whether there is any such custom among the lace-makers elsewhere, at Honiton for instance? 2. Who was this Queen Catharine alluded to, and is there any record of the story? and 3. What is derivation of the word "wig," as applied to a cake? A. A.

Poets' Corner.

Medal: Naval Victory of La Hogue in 1692. — A medal was struck to commemorate this event. The obverse bears the heads of William and Mary in profile, and the reverse a naval engagement; with the motto, "Nox nulla secuta est," above; and below, "Pugn. nav. int. Ang. et Fr., 21 maii, 1692."

Five at least of these medals, *in silver*, are known to be in existence; and one, *in gold*, with a massive gold chain attached to it is in the possession of the representative of the eldest branch of the Tupper family of Guernsey, who have been allowed to bear it on a canton, as an honourable addition to their arms: the medal having been presented to their ancestor, John Tupper, by the King and Queen, as a reward for having, at some personal expense and risk of capture, passed either through or in sight of the French fleet, and opportunely conveyed to Admiral Russell the information of the enemy's being in the Channel. Can any of the contributors to "N. & Q." inform me to whom the medals were originally distributed? And more especially, whether any other instance is known of one in *gold* besides that in the possession of the Tupper family?

Sarniensis.

Moorings in the Thames. — Peter Burrell, Lord Gwydir, had a grant from the Crown, under Letters Patent, of all the mooring chains for vessels in the River Thames, subject to a yearly rent. Compensation for the loss he sustained from the infringement of this privilege, in consequence of the construction of Docks in the Port of London, was awarded to him by the West India Dock Act (39 Geo. III. c. 69); although the Corporation of the City of London opposed Lord Gwydir's claim, and denied his legal title to the mooring chains. Can any of your readers give any account of the circumstances under which Lord Gwydir acquired this grant? What services were rendered, or what consideration was given for it? When the crown first assumed the right to the mooring of vessels in the Thames (of which the Lord Mayor of the City of London was the Conservator from time immemorial), and when it first granted the profits arising from such moorings to a subject? These particulars do not appear to be on record in the civic archives.

W. T. H.

P. D., a Painter. — A large painting (about 5 ft. by 3 ft.), of Prometheus bound, is signed P. D. LE. Whose signature is it? G. A. K.

Lord Palmerston's Family. —

1. The Hon. Richard Temple, M.P., second surviving son of the 1st Lord Palmerston left, at his death, 8th Aug. 1749, an only son, born 18th February in that year. Modern peerages make no mention of this son. What became of him?

2. The 2nd Lord Palmerston is also erroneously stated to have had "no issue" by his first wife. The Viscountess "died in childbed," according to the inscription on her monument, 1st June, 1769, leaving a daughter born 17th May previously. Did this child survive infancy?

3. Old and recent peerages variously state the mother of the present Lord Palmerston to have been the daughter of "Beryaman" and "Benjamin" Mee, Esq. What was her father's Christian name? And where can I see any account of her descent or immediate family? S. T.

Rev. T. Polwheel. — In the list of Nonjuring clergy, in Bowles's *Life of Bishop Ken* (ii. 183), I observe the Rev. Thos. Polwheel, Rector of Newland (diocese Exon). Can any of your readers inform me whether he was of the same family as the Rev. Richard Polwhele, the historian of Cornwall? R. Inglis.

Glasgow.

Poor Poll. —

"Who could endure to hear and sing hymns, the meaning and force of which he really felt — set, as they frequently have been, to melodies from the Opera, and even worse, or massacred by the repetition of the end of each stanza, no matter whether or not the grammar and sense were consistent with it? Not to mention the memorable cases of —

'My poor pol-
My poor pol-
My poor polluted heart;'

And —

'Our Great Sal-
Our Great Salvation comes!'"

I copy the above from an article on "Hymnology," in the *Quarterly Review*, just published. I shall feel much obliged to anybody who will tell me where I may find the hymns and tunes referred to. N. B.

Possession Nine Points of the Law. — What is the origin of this phrase? It seems to indicate that there are *ten* points, of which possession, though wrongful, has the strength of nine: there would be less point in the proverb if there were more than ten points in the law. Coke, in his *Commentary on Littleton* (section 41), lays down *ten* things as "necessarily incident" to a deed: but he does not call them *points*, though I think I have seen this name applied elsewhere. Are these the ten points? Does the proverb embody the notion that possession is nine-tenths as good as a deed of conveyance? A. De Morgan.

Prideaux Family. — Information is required on the following inquiry: —

In the *Baronetage* it is recorded that "Sir Edmund Prideaux" married, secondly, Elizabeth, daughter and co-heiress of "George Saunderson," of Thorsby, co. Lincoln, Esquire, and granddaughter of "Viscount Castleton," by whom he had a son, "John," successor to his half-brother. The *exact date* and *parish* is wanting regarding the marriage of the said Sir Edmund Prideaux, with "Elizabeth Saunderson," his second wife.

Anon.

Prayers for the Great Fire of London. — When was this service appointed, and when discontinued? I cannot find any allusion to it in any work on the Book of Common Prayer which is accessible to me, but it is contained in a Latin Prayer Book (published in 1744) under the title of *Formula Precum secundo die Septembris, propter diram Londini Conflagrationem, quotannis usurpanda.** The same Prayer Book contains the "Forma Strumosos Attrectandi," the form of prayer to be used at the Touching for the King's Evil. J. Woodward.

New Shoreham.

Richdale Family. — Can any of your correspondents give me information as to the origin of the name of Richdale? And furnish me with any particulars as to the ancestors of Thomas Richdale of Calke, Derbyshire, who was joiner to Sir Harry Crewe, Bart.; and who died, and was buried at Calke, Jan. 1798, in his seventy-first

[* The Form of Prayer for the Great Fire appears in a Prayer Book printed at Oxford in 1682. See "N. & Q." 1st S. v. 78. — Ed.]

year? His armorial bearings were "The field sable, eight martlets within an orl argent."

I should be glad of any copies of inscriptions from tombstones erected in Derbyshire to the memory of persons bearing that name? J. H.

Rev. Sydney Smith.—In the celebrated *Third Letter to Archdeacon Singleton*, the witty ecclesiastic says, —

"To read, however, his Lordship [the then Bishop of Gloucester] a lesson of good manners, I had prepared for him a chastisement which would have echoed from the *Seagrave* who banqueteth in the Castle, to the idiot who spitteth over the bridge at Gloucester, but the following appeal struck my eye, and stopped my pen," &c.

It has often been asked what circumstance this paragraph could point at; and now both parties are gone where all controversies cease, it would be interesting to collect any information that would elucidate this popular writer. When at Gloucester I inquired as to the "idiot," but could learn nothing on the subject. Can any of your correspondents afford us information as to this curious passage? A. A.

Poets' Corner.

State Coaches.— Can any of your correspondents say when the Lord Chancellor's state coach was done away with? The Speaker's still exists, and we learn, from Lord Colchester's *Diary*, that it was built in 1700. The present City state coach seems to be the same as appears in Hogarth's picture of the Lord Mayor's Procession, and must be at least 120 years' old. The present Royal state coach was built for George III., on his accession, and cost 7000*l*. G.

Talæus's "Commentaries." — I have a copy of *The Commentaries of Andomarus Talæus*, on certain portions of Cicero, edited by Charles of Guise, the famous Duke of Lorraine (Paris, 1550). Is anything known of the commentator? On the fly-leaf is inscribed the name of the "Rev. Mr. Betham," with some notes apparently in his handwriting. Is it at all probable that this Mr. Betham is the Rev. William Betham, father of Sir William Betham, who was appointed Ulster King-of-Arms in 1813? Anon.

Toads in Rocks.—May I, as a perfect stranger, trouble you with the following Query? Is there undoubted evidence of the truth of what has been stated as a fact, viz. that living toads have been found imbedded in blocks of stone? G.

White Quakers.—Reading Neal's *Puritans*, I was struck with the likeness of George Fox, in 1650, to Joshua Jacob of 1850, whose practice was to go into churches, and under the influence of spiritual feelings interrupt divine service; also, the "doings" of the "female who went into Whitehall Chapel stark naked, in the midst of public worship, the Lord Protector himself being present;" with the White Quaker women of Jacob's community. I have heard they attempted to do the same in the public streets of Dublin, and which is hinted at by your correspondent Eirionnach, in "N. & Q.," 2nd S. xi. 362.

Is the sect of White Quakers still in existence? And I would also ask, Can this stated religious freak of the women be substantiated?

George Lloyd.

Hermitages in Worcestershire. — Some attention will probably be bestowed on the ancient hermitages of Worcestershire at the approaching congress of the Archæological Institute. Blackstone, near Bewdley; Redstone, near Stourport, both on the banks of the Severn; and Southstone, anciently a cell of the Great Abbey of Evesham, in the Teme Valley.

I am desirous of knowing where cells and chapels of a similar nature exist in other counties of England, in order to compare the descriptions of them with the three remarkable places above stated.

I believe hermitages are found at Warkworth, Northumberland; Corby, Cumberland; and Kynaston's Cave, Salop. Thos. E. Winnington.

Queries with Answers.

Epitaph. — The subjoined lines were on a head-stone in St. James's churchyard, Clerkenwell, about fifty years ago. Subsequently (1851) they were not to be found. Probably some of your contributors may be enabled to throw some light upon the matter, as to the author, &c.: —

"Earth walks on Earth like glittering gold;
Earth says to Earth, 'We are but mould.'
Earth builds on Earth castles and towers;
Earth says to Earth, '*All* shall be *ours!*'"

Alfred John Strix.

[These lines, with variations, appear to have done duty in Melrose Abbey and in several churchyards. See Pettigrew's *Chronicles of the Tombs*, p. 67. They are quoted from an old inscription, consisting of seven stanzas, in the church of Stratford-upon-Avon, and are thus noticed by Mr. R. B. Wheler in his *History and Antiquities of Stratford-upon-Avon*, p. 98: "Against the west wall of the nave, upon the south side of the arch, was painted the martyrdom of Thomas à Becket, whilst kneeling at the altar of St. Benedict in Canterbury cathedral: below this was represented the figure of an angel (probably St. Michael), supporting a long scroll, upon which were written the following rude verses." *Vide* Longfellow's *Outremer*, p. 66, and "N. & Q." 1st S. vii. 498, 576; viii. 110, 353, 575.]

Geast and Dugdale Families. — What were the arms and motto of the Geast family, whose representative assumed the name and arms of Dugdale in 1799, and whose descendant is William Stratford Dugdale, Esq. of Merevale Hall, co. Warwick? Lindum.

[The arms given in Burke's *Armory* are — Quarterly,

first and fourth, arg. a cross moline gu. in dexter chief a torteau, for Dugdale; second and third, barry of ten arg. and az. a lion rampant gu. *Motto:* "Pestis patriæ pigrities."]

PLANTIN'S HEBREW BIBLES. — What are the dates and comparative merits of the editions (not interlinear) of Christopher Plantin's Hebrew Bible?

EDW. H. KNOWLES.

St. Bees.

[*Biblia Sacra Hebraica* cum punctis, Antw. 1566, Mr. Pettigrew informs us, is a very elegant edition, scarce, and much esteemed by the learned. It has been printed in 4to, 8vo, and 16mo; and according to Le Long, these editions differ only in form. Two other editions were published in 1573, in double columns, 8vo. and 12mo, the latter in 2 vols, and another edition in 4to, 1582. The type of the edition of 1566 was also used for the first *interlineary* Latin version, fol. 1571. Vide *Bibliotheca Sussexiana*, vol. i. pt. II. pp. 151–155.]

TORY.—In Fuller's *Worthies* (fol. p. 216, edit. 1662), he gives an account of the Cumberland Moss-Troopers, who, he says, "lived by stealing from their honest neighbours." He then tells us that "Charles Lord Howard, Earl of Carlisle, routed these *English Tories* with his regiment," and finally put them down. This seems to show that, when he wrote, the word was not applied to any political party. Had it been so, the staunch old Churchman and Royalist would never have used it to designate a horde of brigands. Can any reader of "N. & Q." inform us where the word is used in this sense at a later date; for very shortly after it became, as it is now, the designation of a particular party in the state? A. A.

Poets' Corner.

[Joseph Glanvil, who died in 1680, uses the word in this sense (Sermon iv. p. 212): "Let such men quit all pretences to civility and breeding, they are ruder than *toryes*, and wild Americans; and were they treated according to their deserts from mankind, they would meet every where with chains and strappadoes." In De Foe's *Review*, vii. (A.D. 1711) the following account of the origin of the term is given: "The word *tory* is Irish, and was first used in Ireland at the time of Queen Elizabeth's war, to signify a robber who preyed upon the country. In the Irish massacre (1641) you had them in great numbers, assisting in every thing that was bloody and villainous; they were such as chose to butcher brothers and sisters, fathers and mothers, the dearest friends, and nearest relations." The original Irish term, alluded to by De Foe, is supposed to be *toruigh*, from *toruighim*, to pursue or make sudden incursions.]

THOMAS IGNATIUS MARIA FORSTER.—I find this name on the title-page of an extraordinary volume of prose and verse, English and Latin, called *Philosophia Musarum, containing Pan, a Pastoral of the First Age, with other Poems, &c.*, Bruges, 1843, fcap. 8vo. Can any reader of "N. & Q." furnish any information about this Mr. Forster?

Γ.

[Notices of Thomas Forster, M.D., and his numerous works, will be found in "N. & Q." 1st S. ix. 569; x. 108; 2nd S. i. 122; ii. 106; v. 304. The Doctor died at Brussels on 2nd Feb. 1860, aged seventy. An interesting biographical account of him is given in the *Gentleman's Magazine* for May, 1860, p. 514.]

ANONYMOUS TRACT. — In the *Harleian Miscellany*, vol. viii. p. 315, is to be found a tract, without name or date, with the following title: —

"An Essay towards carrying on the present War against France, and other public Occasions: as also for paying off all Debts contracted in the same, or otherwise: and new Coining of all our Monies, without Charge; to the great Increase of the Honour, Strength, and Wealth of the Nation. Humbly proposed for the Parliament's Consideration, and submitted to their great Wisdom, and Love to their Country," &c.

I have spent some hours in a careful search to ascertain the author of the above-named tract, and fix its exact date, but without success. At p. 322, the writer speaks of what occurred to his own observation, "whilst I was the unworthy governor of the province of Pennsylvania, viz. about seven years since." This, if the tract were dated, might afford an apparently easy clue to the name of the author; but I can find no governor of Pennsylvania mentioned in any of the histories of that province to which I have access, who is at all likely to have been the author. It is not noticed in Macculloch's useful work, *The Literature of Political Economy*. From the statements contained in it respecting the wretched state of the coinage from clipping, I should conclude that the date was probably about 1696. If you or any of your readers should be able to throw any light upon the subject, I should be obliged. Ἁλιεύς.

Dublin.

[This work is by Sir William Keith, Baronet, Governor of Pennsylvania from 1717 to 1726. It was written about 1733. For some notices of Sir William consult "N. & Q." 2nd S. iii. 266, 454, 516; iv. 169. Vide also *The Catalogue of the London Institution*, vol. ii. Tracts, p. 393.]

Replies.

ORIGIN OF THE WORD "SUPERSTITION."

(*Continued from* 2nd S. vi. 301.)

The word SUPERSTITION, like the idea which it expresses, is wrapped in venerable obscurity, reaching back till it is lost in the night of far Antiquity: like the thing signified, too, it adapts itself wonderfully to every variety of opinion and fancy. A word so piquant from its intrinsic interest, combined with the dim uncertainty which hangs over it, and its peculiarly flexible character, is naturally very tempting to Etymologists. In illustration of the versatile powers of the word itself, as well as of those who exercise their ingenuity upon it, let me mention a few out of the many origins which have been assigned to it.

If we take the word on its own showing, and ignore the historical origin of it recorded by Cicero,

the first idea which presents itself to us as suggesting at once the most simple and most probable origin, is that of *Superfluity* and *Supererogation*, Excess of Fear and Scruple, Overdoing of Service, in matters of Religion. This has long been the popular and generally received derivation.

Others derive Superstition from the dotage and foolish fears of old folk, who have *outlived* their generation and their faculties. Again, Lucretius derives it from the fear of the Divine and Heavenly *Things Above us*—fear of the supernatural, superhuman, superterrestrial.

S. Isidore, of Seville, gives the above derivations in the following words: —

"Superstitio dicta eo quod sit superflua, aut superstatuta observatio. Alii dicunt à senibus quia multis annis superstites per ætatem delirant et errant superstitione quadam, nescientes quæ vetera colant, aut quæ veterum ignari asciscunt. Lucretius autem Superstitionem dicit superstantium rerum, id est cœlestium et divinorum quæ super nos stant; sed male dicit."— *Originum*, lib. viii. cap. 3.

Bp. Taylor follows those writers who assert that *Superstitio* was intended by the Latins to be an exact equivalent for Δεισιδαιμονία, meaning a *Timor Superstitum*, a *Cultus Dæmonum*. Without endorsing this derivation, it seems to me much more plausible than Sir J. Emerson Tennent is willing to allow. Δεισιδαίμων and Δεισιδαιμονία, like *Superstitio*, were originally used in a good sense*, and so St. Paul is generally allowed to have applied the epithet δεισιδαιμονεστέρους to the Athenians. Again, Δαίμων and Δαιμόνιον, were so universally used in a good sense by the ancients, that it has been doubted, and by some denied, that a single instance can be found of their being used in a bad sense before the time of Christ. Δαίμων, moreover, has a closer relation to *Superstes* than at first sight appears, for it means —1. A Heavenly Intelligence, a Divine Power *standing over us*, dwelling in the Heavens *above us*, a Supernatural Power dwelling in, yet above Nature, and forming a link between God and Man: from this order of Spirits, Socrates and Plato believed that Guardian Angels were taken and assigned to men. 2. The Soul of a good man, which has *survived* death and has been deified, or admitted among the Heavenly Powers. See Rose's edition of Parkhurst's *Greek Lexicon*, and Dean Trench's *Greek Synonyms of the New Testament*.

The passage from Bp. Taylor is worth quoting here; it occurs in the 3rd part of his Sermons *On Godly Fear*: —

"I am now to give account concerning the Excess of Fear, not directly and abstractedly as it is a passion, but as it is subjected in Religion, and degenerates into Superstition: for so among the Greeks, *Fear* is the ingredient, and half of the constitution of that folly; Δεισιδαιμονία φοβέιθαι, said Hesychius, it is a Fear of God. Δεισιδαίμων διλὸς, that is more; it is a Timorousness: the superstitious man is afraid of the gods, said the Etymologist, διδιὼς τοὺς θεοὺς ὥσπιρ τοὺς τυράννους, fearing of God as if he were a tyrant, and an unreasonable exacter of duty upon unequal terms.

"But this Fear some of the old Philosophers thought unreasonable in all cases, even towards God Himself; and it was a branch of the Epicurean doctrine, that God meddled not with anything below, and was to be loved and admired, but not *feared* at all. . . . and thence came this acceptation of the word, that Superstition should signify an unreasonable Fear of God, but he (Epicurus) made *all* Fear unreasonable . . .

"But besides this, there was another part of its definition, Δεισιδαίμων ὁ τὰ εἰδωλα σιβων ιδωλολάτρης, the Superstitious man is an Idolater, διλὸς παρὰ θεὸς, one that is afraid of something besides God. The Latins, according to their custom, imitating the Greeks in all their learned notices of things, had also the same conception of this, and, by their word *Superstitio*, understood the Worship of Dæmons or separate Spirits; by which they meant either their *minores deos*, or else their Ἡρῶας ἀποθιωθέντας, their braver personages, whose Souls were supposed *to live after death*; the fault of this was the *object* of their Religion: they gave a *Worship*, or a *Fear*, to whom it was not due; for whenever they worshipped the Great God of Heaven and Earth, they never called that Superstition in an evil sense, except the Ἄθιοι, they that believed there was no God at all. Hence came the Etymology of Superstition: it was a Worshipping or Fearing the Spirits of their dead Heroes, *quos Superstites credebant*, whom they thought to be alive after their ἀποθίωσις, or deification, *quos Superstantes credebant*, standing in places and thrones above us; and it alludes to that admirable description of old age which Solomon made: '*Also they shall be afraid of that which is high, and fears shall be in the way*,' Eccles. xii. 5; intimating the weakness of old persons, who, if ever they have been religious, are apt to be abused into that Superstition; they are *afraid of that which is high*; that is, of Spirits and separate Souls, of those excellent Beings which dwell in the regions above, meaning that then they are Superstitious. . . .

"The sum is this: the *Atheist* called all Worship of God *Superstition*; the *Epicurean* called all Fear of God *Superstition*, but did not condemn His Worship; the other part of wise men called all *unreasonable* Fear, and *inordinate* Worship, *Superstition*, but did not condemn all Fear; but the *Christian*, besides this, calls every error in Worship in the manner or excess by this name, and condemns it."

Heywood, probably having in mind the remarkable passage in the book of Wisdom (xiv. 15, 16,) which I quoted in my first Note, says, "Superstitio, quasi superstitem facere," and thus explains it: —

> "Of the word Superstition, the first ground
> Was to preserve to the future, whole and sound,
> The memorie of Fathers, Sons, and Friends,
> Before deceased: and to these seeming ends
> Were Images devised; which some would bring
> (As their first author) from th' Assyrian King
> Ninus," &c.*

This I believe to be the true derivation of the word—*Superstitio, quasi superstitem facere*; but the right explanation of it, and its real origin, is recorded by Cicero alone: —

* Thus Δεισιδαίμων signified *Pious, Fearing the Gods*; literally, *one revering the Divine Intelligences*.

* *Hierarchie of the blessed Angells*, Lond. 1635, p. 9.

"They who used to pray, and offer sacrifices whole days together, *that their Children might survive them*, were called Superstitious (*Superstitiosi*), which name had afterwards a wider application."

In illustration of this, let me bring forward a most remarkable passage in the *Pœmander* of Hermes Trismegistus, which I have never before seen quoted or referred to: —

"God is the Good: His other title is the Father, because of his making all things; for it is the part of a Father to make. Therefore it hath been the greatest and most Religious care in this life, to them that are wise and right minded, to beget Children. As likewise, it is the greatest misfortune and impiety, for any to be separated from Men, without Children: and this man is punished after death by the Dæmons; and the punishment is this; the Soul of the childless Man is adjudged and condemned to a Body that hath neither the nature of a man, nor of a woman, which is an accursed thing under the sun. Therefore, O Asclepius, never congratulate any man that is childless; but on the contrary, pity his misfortune, knowing what punishment awaits and is prepared for him." — Lib. ix. *sub. fin.*

This curious work, the *Pœmander*, even if it were not, as many have supposed, written by the Egyptian Hermes some hundreds of years before the time of Moses, but, according to the received opinion, compiled by some Gnostic Christian or by some Alexandrian Platonist at an early period of the Christian Æra, is yet deserving of respect, as it is allowed to be based on ancient records, and to be full of the genuine lore of antiquity.

Dr. Johnson observes: —

"Nothing seems to have been more universally dreaded by the Ancients than Orbity or want of Children; and, indeed," &c. — *The Rambler*, No. 69.

Herodotus observes of the Persians: —

"Next to prowess in arms, it is regarded as the greatest proof of manly excellence to be the father of many *sons*. Every year the king sends rich gifts to the man who can show the largest number*: for they hold that number is strength." — Lib. i. cap. 136.

Sir H. Rawlinson appends the following note to this passage: —

"Sheik Ali Mirza, a son of the well-known Futteh Ali Shah, was accounted the proudest and happiest man in the empire, because, when he rode out on state occasions, he was attended by a body-guard of sixty of his own sons. At the time of Futteh Ali Shah's death, his direct descendants amounted to nearly three thousand, some of them being in the fifth degree; and every Persian in consequence felt a pride in being the subject of such a king. The greatest misfortune, indeed, that can befall a man in Persia is to be childless. When a chief's '*hearth-stone*,' as it was said, '*was dark*,' he lost all respect, and hence arose the now universal practice of Adoption." — Vol. i. p. 277.

Independently of the mysterious reasons which are hinted in the *Pœmander*, and which stimulated the *Superstitiosi* to extraordinary efforts for the preservation of their children; the Desire for Posterity is a powerful instinct in the human heart. *Non omnis moriar* was a thought as natural as it was pleasing, when the men of old, in the decline of life, contemplated their offspring. Their Children, then, seemed the only links left by which they could still in a measure cling to life, and see no end of days: as the Arab proverb says, *Mann khallafa ma mata* — "He who has left Children is not dead." To survive in one's Children was considered by most of the Ancients a much more real continuance of life, and a much closer connexion with it, than posthumous Fame or Glory.* Yet the author of the Book of Wisdom, alluding to this (iv. 1.), says: "Better it is to have no Children and to have Virtue, for the Memorial thereof is immortal, because it is approved by God and men." And Solomon asks: "Who knoweth whether my successor shall be a wise man or a fool? This is also vanity." Here I cannot refrain from quoting part of a striking passage from Dr. Lucas on *The true Notion of Human Life*: —

"Convinced that the decays of nature cannot be long concealed or propt up, some please themselves with an opinion of *Surviving in their Posterity*; as if Man, by generation, did but multiply himself; and Life did not, like a flame, end with its fuel, but were conveyed and transmitted from father to son, grandchild, and so on — like a stream that's still the same, though it passed through numerous pipes. Well, for my part, I cannot fool myself with a vain gingle of words—I cannot flatter myself that I shall live in him, who probably will in a little time forget me, however he owe his being and fortune to me; nay, it may be, proud and ungrateful, will wish that others forgot me too.... I cannot flatter myself that I can live in them, whose hopes and fears, desires and joys, will differ, it may be, no less from mine, whatever they now be, than the dead do from the living. Fools that we are to talk so wildly; *as if, when dead, we lived in our children.* Do we, when living, share in their distant joys? Or do our pulses beat with their passions? I would not be mistaken, as if I designed to oppose or extinguish nature. I know the great Author of it, for wise and excellent purposes, has implanted in us kind inclinations towards Posterity, but then these are for the sake of others, not

* This reminds one of Cristina, Duchess of Savoy, pensioning the men commonly called Sardinian Nobles, *i. e.* the fathers of large families in the Kingdom of Sardinia. A law of Cristina, bearing date the 2nd of June, 1648, enacted that all subjects of the House of Savoy, having twelve legitimate Children, should be exempted during their lifetime from all taxes. In 1819 this privilege of Piedmont was extended to the Dukedom of Genoa. The law has since been altered, subjecting them to taxes, but giving them instead a pension of 250 francs. See Forbes's *Physician's Holiday*, Lond., 1852, p. 340.

* Feltham observes, in his *Resolves*: — "All men love to live in Posterity. Barrenness is a curse, and makes men unwilling to die . . . When bragging Cambyses would compare himself with his father Cyrus, and some of his flatterers told him he did excel him, 'Stay,' says Crœsus, 'you are not his equal, for he left a son behind him.' . . . When Philip viewed his young son Alexander, he said he could then be content to die. Conceit of a surviving name sweetens Death's aloed potion. 'Tis for this, we so love those that are to preserve us in extended successions." — xxiv.

myself; they ripen into actions that serve the turn of others, not my own: I only bear the fruit which others must gather. And whatever pleasure I may now fee in a promising prospect of the honour and virtue of my Posterity, 'tis such a one as that of Moses beholding Canaan at a distance, but such a distance, that he must never enter into it." *

In my former Note I threw out the conjecture, that, possibly the motive of the *Superstitiosi* was to secure for themselves the rites of sepulture.

A modern author, the learned W. Wogan, contends that the ancient belief on this subject is not without foundation in truth and fact, but that in principle it is supported by Revelation. Thus, commenting on Jer. xxii. 18, 19, he observes: —

"It is plain from this and other parts of Scripture, that what the Body suffers after Death (although itself be insensible) is not an indifferent thing to the person it belongs to. It appears from many passages in Holy Writ, and was consonant to the sentiments of Heathen Antiquity, that mourning and lamentation for the death of friends, as well as decent funerals, was not only a custom agreeable to the dictates both of reason and religion; but that the want of such Funeral Rites and mourning was accounted some diminution, at least, of the deceased person's repose and happiness, if not a real disgust. That this was agreeable to Heathen Theology, appears from the citations we have noted at the end. But the passages in Scripture, besides this that occurs in our present Lesson, are very numerous, and express, when the want of Burial, when threatened or inflicted, is represented as a curse and heavy judgment; which it could not be to the deceased, if the departed spirit were not sensible of, nay, were it not sharply affected with the indignity shown to the body." †

Coleridge fished up somewhere, or invented, a most characteristic derivation for Superstition. He gravely tells us that Superstition, name and thing, arose from taking *quod stat super* for *quod stat subter*, i. e. Surface for Substance, signs for the things signified. It arose —

"When Religion became a Science of Shadows, unintelligible to the majority. For these, therefore, there remained only Rites and Ceremonies, Spectacles, Shows, and Semblances. Thus, among the learned, *the Substance of things hoped for* passed off into *notions;* and for the unlearned, the *Surfaces* of things became *Substance. Virium et proprietatum, quæ non nisi de substantibus prædicari possunt, formis superstantibus attributio, est Superstitio.*" — *Aids to Reflection*, Sixth Edition, p. 147.

Coleridge elsewhere repeats the same derivation in another form, which makes me suspect that the Latin is his own: —

"Superstition may be defined as *Superstantium (cujusmodi sunt ceremoniæ et signa externa, quæ, nisi in significando, nihili sunt et pæne nihil) Substantiatio.*" — Ib. p. 301.

An equally ingenious derivation is that propounded by Sir J. Emerson Tennent, whose recent article on "Superstition" (3rd S. i. 243) induced me to continue my Note: —

"It admits of little doubt that a word, which in its original signification meant merely those religious delusions which 'survived' the influences of advancing Civilisation, came in process of time, by a species of historic metonymy, to denote the stupified ignorance, the unobservant credulity, and the unreasoning awe, by which these mental errors were characterised."

Thus the Philosopher, the Theologian, the Metaphysician, and the Historian, each deals with *Superstition* in his own way: —

"Strikes life into its speech, and shows much more
His own conceiving."

For my part, let me, with Mr. Gradgrind, endeavour to stick to "Facts." Eirionnach.

* *Human Life; or, A Second Part of the Enquiry after Happiness*, by Richard Lucas, D.D., Fourth Edition, Lond., 1764, pp. 126–7.

† See the whole of this curious passage, *Essay on the Proper Lessons*, Third Edition, vol. iv. pp. 191–2, 196, Fourteenth Sunday after Trinity.

POSTAGE STAMPS.

(3rd S. i. 149, 195, 277, 357.)

I am much obliged to your correspondents F. C. H., John W. Phillips, and Herus Frater, for their papers about postage stamps. When I first applied for information on this subject through your columns, about four months ago, my own collection was quite in its infancy, and I had not been in communication with any other collectors.

Since then I have been favoured with an inspection of the most famous collection in this, and I believe I may say, any country. It consists of about eleven hundred distinct specimens. Without the owner's permission, I could not mention his name, but most collectors will know to whom I refer. Mr. Mount Brown has, with some assistance from this gentleman, compiled a Catalogue describing about 1200 distinct specimens of postage stamps and envelopes; which anyone would have no difficulty in obtaining, it having been advertised in several London papers, "N. & Q." amongst the number.

I would accord every praise to the enterprise of the Brighton stamp collector, and wish the work success; but as he only describes 856 stamps, it will require considerable addenda to make it perfect.

Modena, Schleswig Holstein, and Confederate States of America, are entirely omitted; and there are omissions and inaccuracies in every page.

Argentine, 7 stamps; Bahamas, 1; British Guiana, 3; Brazils, 3; Bavaria, 9; Baden, all the envelopes; Buenos Ayres, 3 republican; Brunswick, the envelopes; Chili, 3; California, 4; Cape of Good Hope, 1; Ceylon, 2 envelopes; Denmark, 4; England, 7 envelopes; Finland, the envelopes; and so on, *omitted*. Government of India, 1 anna is a bill stamp, and not postage, as therein described.

In Granidina, there are 14 omitted. Holland, 20 c. pink and white does not appear to exist.

The Romagna is described as Rome, and that following "Papal States"; the stamps for both of which are correctly described, as are those of Portugal. Parma, 7 omitted; Poland, 2 omitted, the 10 cop. black and white envelope, and the 3 cop. blue and white Warsaw envelope; one described "1 kop. Ci," black and white, does not exist.

Russia not all accurately described; for the correct description from the actual stamps themselves, I must refer to Mr. Brown's book, merely stating further, that there are 12 omitted in Switzerland, and about 35 in the United States of America. J. S. A.

REPRODUCTION OF OLD WITTICISMS.

(3rd S. i. 324.)

The mistake of reading an order for "3 or 4" monkeys, as an order for "304" monkeys, is very pleasantly told by Calderon in his *El Secreto á Voces*, which we know to have been written not later than the year 1662. The passage is to be found at p. 416, t. i. of Hartzenbusch's edition, and at p. 349, t. iii. of Keil's. A metrical version of it is given in my translation of this play (*Dramas from the Spanish of Calderon*, 2 vols. London, 1853, vol. i. p. 152). The following translation of the passage into French by M. Damas-Hinard (*Chefs d'Œuvre du Théâtre Espagnol*, Calderon, 3e serie, p. 77), may amusingly contrast with that given by Mr. Bruce from the letter of Sir Edmund Verney: —

"Un habitant de Tlemecen, vitrier de son état, faisait la cour à une dame. Il avait son meilleur ami qui demeurait à Tétuan. Or un jour la dame pria le galant d'écrire à son ami de lui envoyer un singe; et comme un amoureux est toujours prêt à complaire aux désirs de sa dame, celui-ci en demanda trois ou quatre, afin qu'elle put en choisir un qui fût à son gout. Or vous saurez que le malheureux écrivit *trois ou quartre* en chiffres; et comme là bas, en Arabic, l'o equivaut à zero, notre homme de Tétuan lut ainsi: 'Mon cher ami, pour que je puisse être agréable à une personne qui m'est cher, envoyez moi sans retard trois cent quatre singes.' L'homme de Tétuan fût d'abord bien en peine pour trouver ce qu'on lui demandait; mais le vitrier le fût beaucoup plus, lorsqu'au bout de quelques jours il vit arriver trois cent singes faisant trois cent mille singeries."

M. Damas-Hinard has a note on this passage admitting the inferiority of his translation to the original, for the reason which he assigns: —

"En espagnol, la conjonction alternative *ou* se dit *o*, de sorte que celui qui demandait trois ou quatre singes devoit écrire en chiffres, 3 o 4; de là l'erreur. De là vient aussi que cette petite histoire, qui est fort jolie dans l'original, perd beaucoup à être traduite."

D. F. Mac-Carthy.

Summerfield, Dalkey.

The Note on the "Reproduction of old Witticisms," brought to my recollection a ludicrous mistake, which occurred about fifty years ago. A French emigrant priest wrote from the country to a friend in London, requesting him to send him, as soon as possible, a hundred "*asperges*." His friend, being a Catholic, imagined that he meant the small brushes which are used for sprinkling holy water, though he could not conceive how he could require so many. Accordingly, he went round to the few Catholic booksellers in London, who were accustomed to supply requisites for Catholic chapels, and bought up all the *asperges* brushes they had; but which, it need not be added, fell very far short of a hundred. The French priest's surprise and dismay may be imagined on receiving perhaps twenty or thirty *asperges* brushes, instead of what he meant to order, *a hundred of asparagus!* F. C. H.

Heraldic Volume (3rd S. i. 352.)—I see that one of your correspondents complains, and not unnaturally, of uncourteous treatment; which he believes himself to have suffered at the hands of the Master and Bursar of Pembroke College. As I am the real person to blame in the matter, perhaps you will allow me to explain how the apparent want of civility arose. Some time ago, I am afraid to say how long, the Bursar handed me one of the letters alluded to by your correspondent, and requested me to furnish the required information. This I promised to do; but having more work to do at the time than I was able to accomplish, I am ashamed to say that the matter passed entirely out of my head, only to be recalled by the notice in your periodical. The letter handed to me I cannot now find, but I may state that Bp. Hall's books contain only his book-plate, and not his autograph. The muniments, which may possibly preserve some of his handwriting, are in the custody of the Bursar, who is not at present in Oxford. If, however, your correspondent will favour me with his name and address, I will let him know if I should find any autograph of the Bishop, and will gladly compare his fac-simile with it. Henry W. Chandler.

Pembroke College.

The Opal Hunter (3rd S. i. 329.)—I have not searched the *Saturday* nor the *Penny Magazine*, but in Inglis's *Solitary Walks in Many Lands* is "The Life and Adventures of a Jewel Hunter," and the story refers to a large and valuable opal. May not this be the narrative inquired for by John H. van Lennep? S. Shaw.

Andover.

Musæ Etonenses: R. Anstey (3rd S. i. 372.) A conjecture may be hardly worth inserting, but it seems almost certain that "R. Anstey, 1776," was a son of the celebrated author of the *New Bath Guide*. He was himself a distinguished

Etonian, was married about 1752, and had thirteen children. LYTTELTON.

MACLEAN OF TORLOISK (3rd S. i. 329.) — The family of Maclean of Torloisk, was founded by Lauchlan Oíg, second son of Sir Lauchlan Mór, Chief of Maclean, and Lord of Duart and Morvern, by the Lady Margaret, second daughter of the Earl of Glencairn. Sir Lauchlan was slain at Tra-Gruinnart in Isla, on 5th August, 1598. Lachlan Maclean, the grandfather of the late Marchioness of Northampton, was 7th Maclean of Torloisk; having, in 1765, succeeded to the estates on the death, without issue, of his elder brother Hector, the 6th in lineal succession from Lauchlan Oíg. Lachlan married Margaret, eldest daughter of Richard Smith, of Auchtermairnie, co. Fife, Esq.; by whom he left an only daughter, "the well-remembered, handsome, and accomplished young heiress Marianne Torloisk," who married Major-General Wm. Douglas Clephane of Carslogie, co. Fife, sometime Governor of Grenada, and Commander of the Forces in the Leeward Islands, who died at Grenada in 1803. Upon his marriage with the heiress of Torloisk, he obtained authority to use the name of Maclean before that of Clephane, and to quarter the arms of Maclean with his own. The issue of this marriage was three daughters: —

1. Margaret, who, in 1815, married the late Marquis of Northampton.

2. Anna Jane, who died unmarried. And

3. Wilmina Marianne, who, in 1831, married Wilhelm, Baron de Normann of Prussia; by whom she had one son, Wilhelm Frederic Carl Helmuth Theodore, who succeeded his father as Baron de Normann in 1832, and was one of the victims of Chinese treachery in 1860.

Much might be written of the Macleans of Torloisk, and I shall be happy to give Σ. Θ. any further information in my power if he will write to me direct. JOHN MACLEAN.

Hammersmith.

PRAISE-GOD BAREBONES (3rd S. i. 253.)—Your correspondent W. H. does not appear to be aware that Barbone was one of the sect of Fifth-Monarchy Men. In a tract which I lately had in my possession, entitled —

"A Declaration of several of the Churches of Christ and Godly People, in and about the City of London, concerning the Kingly Interest of Christ, and the present Sufferings of His Cause and Saints in England. Printed for Livewell Chapman, 1654" —

occur several lists of names of the members of the different "churches," and one of these is headed, "The Church which walks with Mr. Barbone." In another rare tract which I have now in my possession, entitled —

"The old Leaven purged out, or the Apostacy of this Day further opened. Printed in the year of our Lord 1658," —

I find "Mr. Barbone" named with nine others, among whom are Mr. Ireton, Mr. Cann, and Col. Danvers, as a committee appointed to treat with a section of the Fifth-Monarchy sect, who had separated from their co-separatists, and set up a church for themselves. In both the tracts, of which I have given the titles, Oliver Cromwell is spoken of in anything but respectful terms. In the latter one occurs the following passage: "Is not Oliver Cromwell a greater tyrant now than ever King Charles was?" and at the end are some letters, the first of which begins —

"John, a prisoner, not of Cromwell and his council, but of the Lord Jesus Christ, unto the saints, and faithful brethren, which meet at the place which is known by the name of Great Allhallows, London," &c.

If Barbone was a Fifth-Monarchy man, as appears from these tracts, I think he must be allowed to have been something of a "fanatic."

F. S. ELLIS.

The Phœnix Fire Office, in Lombard Street, London, claims only to have been established in 1782, not in 1682. There must be some mistake, therefore, in the statement that it was founded by a son of Praise-God Barbone, who was born in 1596, and could have had no children living nearly two centuries afterwards.

The "promoters" of the existing office were mostly influential individuals connected with our sugar refineries, who, as the event has abundantly proved, thought that a scale of charges lower than that sought to be imposed by the other insurance offices, would be amply remunerative for that class of risk. DOUGLAS ALLPORT.

RELATIVE VALUE OF MONEY (3rd S. i. 182.) — I think that a farther review of the statistics, which are available for the comparison of the prices of necessaries in the time of Shakspeare with their present value, would have led MR. KEIGHTLEY to a result much more in accordance with the calculations of MR. COLLIER and MR. DYCE than that at which he has arrived. For the purpose of ascertaining how far a certain income would have gone at any period, as many of the items of expenditure should be compared as is possible; and if this be carefully done, a very close approximation may, I think, be arrived at. The proportion between the value of *wheat* at the beginning of the seventeenth century and at the present time, is, it is true, only about as 3 to 5; but almost *all* other necessaries show a far greater difference. The most useful calculations on this subject are, as far as I am aware, in the paper read by Sir G. S. Evelyn before the Royal Society in 1798.

The figures there given are the result, it is stated, of great research, and the title is very comprehensive. He gives the prices at various times of the following articles: — Wheat, horses, oxen,

cows, sheep, swine, poultry, butter, cheese, and beer, and deduces (*inter alia*) the following results — that the price of *wheat* in 1550, was to that of wheat in 1795, as 100 to 426; in 1675, as 246 to 426; that of *meat*, as 100 in 1555, and as 166 in 1675, to 511 in 1795; that of 12 *miscellaneous articles* (poultry, &c.) in 1555 as 100, and in 1675, as 239 to 752 in 1795; that of *day labour* in 1553 as 100, and in 1675, as 188 to 436 in 1795. And, finally, by interpolation and average, he finds that the mean cost of all these articles was as 144 in 1600, to 562 in 1795. Wheat was then a little higher than now [62*s.* 8*d.* per quarter], but all other articles were lower; so that we may take his proportion as applicable to our own time, which would make an income of 1,000*l.* a-year in Shakspeare's time equivalent to one of 3,800*l.* a-year now.

We seem to have more scanty materials for the investigation of the subject about the year 1600, than at periods of 30 or 40 years before and after that date, but one question raised by Mr. Keightley, that of the price of ordinary horses, seems settled by the replies of your correspondents Mr. Merryweather and H. C. C. The animals mentioned in Jonson must have been like those to which Harrison alludes, "well-coloured, justly lymmed, and having thereto an easie ambling pace," which he says, "are grown to be very deare."

The capon in Falstaff's bill would hardly be an ordinary fowl; for, by a proclamation made in 1633 *, the price of a fat capon was fixed at 2*s.* 2*d.*, and that of a fat hen at 1*s.* The wages of women servants, in 1600, were fixed at rates varying from 16*s.* to 23*s.* 4*d.* per annum.

Dress is the one article which would pull up the average, but we must remember that the clothes of those times were far more durable, and less frequently renewed than in our days of cotton, shoddy, and paper. J. Eliot Hodgkin.

West Derby.

Not too good to be true (3rd S. i. 332.)—The jest (an excellent one) of "Causes produce effects," for a successful barrister's motto, I often heard repeated when I lived in chambers in Lincoln's Inn, and always attributed to Lord Abinger, then Mr. Scarlet, who, if not so profound a scholar of law as Mr. Holroyd and several others, was said to be the *best red* man at the bar. J. C. H.

Sir John Strange (3rd S. i. 271, 353.) — I am much obliged by the information furnished by Messrs. Cooper of Cambridge. I have had access to most of the books to which they refer me, but fail to find in them the principal object of my inquiry, viz. the parentage of Sir John Strange. The books mentioned, which are not within my reach, are *Georgian Era*, and Lysons's *Environs*. If in them there is anything that touches the point, perhaps they or some other friend, will kindly supply me with the particulars. D. S.

[These works do not contain any notices of the parentage of Sir John Strange. — Ed.]

Lastingham Church (2nd S. xii. 211.) — In conning over your last volume I found a request for "a reference to any description and historical account of the very curious old church at Lastingham, near Kirby-Moorside in Yorkshire," and an answer in a quotation from Allen's *History of the County of York*. It may interest the inquirer, and perhaps others, to know that in Eastmead's *Historia Rievallensis;* containing the History of Kirkby-Moorside and its Vicinity, published in 1824, there is a much fuller account of the church and its history, with two plates presented by John Jackson, R.A., — a very eminent artist, who was a native of the village; one containing a view of the church, and the crypt beneath it; and the other a ground plan, engraved from his own drawings. Soon after the publication of Eastmead's *History*, Mr Jackson presented a splendid painting by himself of "Christ in the Garden" for an altar-piece, which is illuminated through coloured glass, placed in the roof of the church. This and other alterations for the reception of the picture are not approved by the learned in ecclesiastical architecture, but certainly the effect is striking and beautiful. J. D.

Fitzwilliam Peerage (3rd S. i. 348.) — Mr. Hardman will find at least some of the information he desires respecting the extinct peerage of Fitzwilliam, and their pedigree, in Blacker's *Brief Sketches of the Parishes of Booterstown and Donnybrook, in the County of Dublin*, pp. 108-114. Richard, seventh Viscount Fitzwilliam, whose munificent bequests to the University of Cambridge are well known, died in 1816, when his large landed estates passed, according to the terms of his will (dated 18th August, 1815, and printed at full length in 3 & 4 Wm. IV. c. xxvi. s. 1, and 5 & 6 Vict. c. xxiii. s. 1), to George Augustus, eleventh Earl of Pembroke, and are now in the possession of that nobleman's grandson, the youthful Earl of Pembroke, and eldest son of the late deeply lamented Lord Herbert of Lea. The above-named Lord Fitzwilliam, however, was not the last peer; for the honours of the family (with an annuity) devolved upon his brother John, eighth Viscount Fitzwilliam, on whose death, *s. p.* in 1833, the viscountcy of Fitzwilliam of Meryon, and the barony of Thorncastle, which had existed for more than two centuries, became extinct.

Archdall's *Lodge's Peerage of Ireland*, vol. iv. pp. 306-321; Playfair's *British Family Antiquity*, vol. v. pp. 38-44; and the third edition of Burke's *Extinct and Dormant Peerage*, p. 667, may likewise be consulted with advantage. Abhba.

* Macpherson's *Annals of Commerce*, App. III.

Coins in Tankards (3rd S. i. 50, 277.) — I well remember more than fifty years ago that when a bowl of Bishop was provided for us Eton boys at "the Christopher," the ladle with which we helped ourselves to its spicy contents had a seven shilling-piece at the bottom of it. R. W. B.

Lea Wilson's Catalogue of Bibles, etc., 4to, London, 1845 (3rd S. i. 308.) — The late Mr. Horne and Bibliothecar. Chetham. are mistaken in the number of copies taken off of this valuable privately-printed book. The number printed by Mr. Whittingham was 120, and not 25. Most of the copies were distributed by Mr. Wilson to public libraries, but copies are to be found in many private libraries, both in this country and in the United States. Several copies have occurred for sale within the past year, producing from six to ten guineas each. G. M. B.

Mode and Date of Execution of the Marquis of Argyle (3rd S. i. 326.) — T. says "In Scotland, as in England, decapitation, not hanging, was *always* the mode of putting the culprit to death for that crime" (high treason). This is a mistake as to England. In high treason the regular judgment (until altered by the 54 Geo. III. c. 146) always has been that the traitor "be hanged by the neck, and cut down alive, and that his entrails be taken out, and burnt before his face whilst he is alive *, and his head cut off, and his body divided into four quarters, and his head and quarters disposed of at the king's pleasure. (Hawk. *P. C.* b. II. c. 48, s. 3; 1 Hale, 350). And this horrible judgment was but too faithfully executed in many instances. Now, supposing the law on this subject to be same in Scotland, the different accounts as to hanging and beheading may perhaps be reconciled, for the marquis may have been both hanged and beheaded; and as to the statement that "he shifted to lay down his head," this may have arisen from some movement that he made after he was taken down from the gallows, for there is an instance of which I have read (I think in the case of one of the regicides), where the traitor, after he was disembowelled, actually knocked down his executioner. It is possible, therefore, that all the facts stated may be true, though each author has only stated a part.

There are many instances where traitors were only beheaded; for, after sentence, the King often pardoned all the punishment except beheading. (1 Hale, *P. C.* 351.)

The 54 Geo. III. c. 146, s. 1, which extends to the whole of the United Kingdom, recites the old sentence nearly in the same terms as I have used, and therefore probably the old sentence was the same in Scotland and England. Since that act the sentence in high treason is, that the traitor be hanged until he be dead, and that his head be severed from his body, and the body, divided into four quarters, be disposed of as the King may think fit; but the sentence may be altered to beheading only. C. S. Greaves.

Sun and Whalebone (3rd S. i. 336, 359.) — I do not imagine that the Editor of "N. & Q." would have devoted an entire column to my reply, had he thought with δ. that Mr. Charnock's three lines "quietly disposed" of the question. The difficulty seemed to lie in the oddness of the association of the *sun* with *whalebone;* and I cannot see that this anomaly is explained by the information, that Whalebone is the name of an estate in the neighbourhood, any better than it would be by the statement that whalebone is a well-known article of commerce. Had "The Moon and Muggleton" figured on an ale-house sign, would the singularity be "quietly disposed" of, by the information that Muggleton was the name of an obscure village in Dickens's *Pickwick?*"

Douglas Allport.

Standing while the Lord's Prayer is read in the Second Lesson. — Not having seen 1st S. ix. 127, 257, 567, I am not sure whether the parish church, at Windsor, has been mentioned as one where this practice prevails. If it has not, it may be added to former lists. T. R.

Revivals of Religion: Macculloch of Cambuslang (3rd S. i. 329.) — In answer to Σ. Θ., I beg to state that he will find many *memorabilia* concerning the Revival in general, and the excellent Macculloch in particular, in 1, Gillies's *Historical Collections*, edited, in a large volume, by Dr. Bonar of Kelso; 2, *Whitfield and the Revivals of the 18th Century*, from MSS. — a volume issued by the Free Church Publication Society, and easily obtained. There are also very extensive MS. collections, including letters and other memorials of and to Macculloch, in the Free Church Library, Edinburgh. It will not be difficult for Σ. Θ. to hear of many possessors of letters of Macculloch in Scotland. I know of various in Edinburgh. Γ.

Title of Psalm cxlix. (3rd S. i. 348.) — Turning over some Bibles in my possession, I see that the words alluded to by B. H. C. are not found in some early editions, but that they appear subsequently; and then, still later, they are lost again. In 1576, the title is —

"An exhortation to the Church to prayse the Lord for his victorie and conquest, that he giueth his saints against all man's povver."

In 1611, folio, black-letter (first authorised edition, and second issue of that year), it is this —

"1. The prophet exhorteth to praise God for his loue

* Hale has "ipsoque vivente," &c., and adds in a note, "These words are so material that the judgment was reversed for want of them in Walcot's Case. Hawkins has 'before his face.'"

to the Church, 5. And for that power, which hee hath giuen to the Church to rule the consciences of men."

In 1794, 16mo, Edinburgh, printed by Mark and Charles Kerr, his Majesty's printers, we have: —

"1. The Prophet exhorteth to praise God for his love to the Church, 5. And for that power which he hath given to his saints."

In D'Oyly and Mant's edition of 1817, 4 vols. 4to, we find the same title, word for word, as in 1611. In a royal 8vo, Cambridge, 1833, we have the same as in 1794 above. And in a 24mo, Oxford, 1846, we perceive still another difference, where it occurs in the last two words, as compared with the instance above, under date 1794; as thus: —

"1. The Prophet exhorteth to praise God for his love to the Church, 5. And for that power which he hath given to the Church."

P. Hutchinson.

Parodies on Gray's "Elegy" (3rd S. i. 197.)— In *Bentley's Miscellany* (vol. xiii. p. 554), I have found another parody, besides those mentioned by X. A. X. (3rd S. i. 355), entitled "Elegy in a London Theatre, not by Gray," the first two verses of which are as follows: —

"The curtain falls — the signal all is o'er;
The eager crowd along the lobby throng;
The youngsters lean against the crowded door,
Ogling the ladies as they pass along.

"The gas-lamps fade, the foot-lights hide their heads,
And not a soul beside myself is seen,
Save where the lacquey dirty canvas spreads,
The painted boxes from the dust to screen."

H. Palmer.

Age of Newspapers (3rd S. i. 351.) — In the absence of books and memoranda all I can say is, that my memory fixes the origin of what is now called the *Nottingham Journal* in the year 1710. The Nottingham Date-Book says 1716. (The first printed books under my notice bear date 1713.) I have seen several early copies of the *Journal* in the neighbourhood of Nottingham, but they seem to vanish out of existence when again inquired for. Mr. Job Bradshaw, Pelham Street, Nottingham, the present editor and proprietor, would be able to give further information, and probably supply G. W. M. with a copy of a reprint which he once made of an early number.

S. F. Creswell.

The Castle, Tonbridge, Kent.

Allow me to point out a slight error in Mr. Gilbert's communication. I can speak with much confidence of the commencement of *The Times*, strictly so called. I was at school, during the years 1787 and 1788, where the boys used to club and take in a newspaper. The paper so taken in was *The Star*, which appeared in the evening, till a boy, whose friends were intimate with Mr. Walter, announced that a newly-modelled paper, under the name of *The Times*, was to be started by that gentleman; and then it was resolved, *nem. dis.*, to relinquish *The Star* and subscribe to Mr. Walter's *Times* If I do not mistake, the price of a single paper was then, as it now is, *three pence*.

Antehac.

[*The Times* first appeared under that title on the 1st January, 1788, but bore the number 941, it being a continuation, under a new name, of the *Universal Register*, of which 940 numbers had been published. See "N. & Q." 1st S. i. 75. — Ed.]

The Vulgate (3rd S. i. 349.) — The divine to whom allusion is made is the late Dr. Routh; who used, however, to join with the Vulgate Schleusner's *Lexicon to the New Testament*.

E. M.

Quotation (3rd S. i. 348.) — M. T. S. will find the quotation referred to in a little book, entitled *Maxims, Morals, and Golden Rules*, published by James Madden and Co. in 1843, p. 26: —

"For every ill beneath the sun,
There is some remedy, or none;
Should there be one, resolve to find it;
If not, submit; and never mind it."

I have thought it well to copy it from the above, by there being a slight difference in the wording from that in "N. & Q." H. Taylor.

The lines —

"For every evil," &c.,

quoted in "N. & Q." for May 3, 1862, are printed in the *Hagley Parochial Magazine* for Feb. 1862. They were given to the rector of Hagley by the Rev. Henry Pretyman, who had them in his note-book. He cannot remember where *he* got them, but believes he found them somewhere as an anonymous quotation.

In the same note-book were the following lines, about which I shall be glad of the same information as your correspondent asked concerning the former ones: —

"It's a very good world we live in,
To lend or to spend or to give in;
But to beg or to borrow or to ask for your own,
It's the very worst world that ever was known." *

Lyttelton.

Did not the lines appear in the *Saturday Magazine* in this form: —

"For every ill beneath the sun,
There is a remedy or none.
If there's one resolve to find it,
If not, submit, and never mind it."

E. M.

The lines in your last are a translation or amplification of a well-known Castilian proverb: —

¿Si hay remedio porqui te apuras?
¿Si no hay remedio porqui te apuras?"

J. B.

[* This epigram, with variations, appeared in our 1st S. ii. 71, 102, 156, but the authorship was not traced.—Ed.]

CENTENARIANISM (3rd S. i. 281.)—Having been personally acquainted with "old Jack Pratt," during a residence of some years in Oxford, I must ask permission to record my firm belief that he is not a man likely to misrepresent his age for the sake of attracting sympathy. He is still living, in great poverty; and the following details have been procured from himself. My informant "found him much weaker, and in her opinion he cannot live long."

Old Pratt states that a copy of the register of his birth is in the possession of Miss D. Plumptre, of University College. (I have been told, *not* by Pratt, that Dr. Acland also has a copy.) He was not born in 1756, as stated in Mr. Tyerman's pamphlet, but in March 1755; this date he has always named both to my correspondent and myself. His eldest son, William Pratt, was born at South Shields, Northumberland (I think about 1783–8); and died in Shoreditch parish, at the age of eighty. Will any of your correspondents in these parishes verify these statements by consulting the registers? The age of the son, if certified, will of course to a certain extent prove that of the father. The date which I have given above for William Pratt's birth, is not his father's statement, but my own deduction from some of his remarks, and may therefore be one or two years in error. I have not the honour of Miss Plumptre's acquaintance, but I would have ventured to ask her for a copy of the register had she been at home, which I understand she is not.

HERMENTRUDE.

DAMBOARD (3rd S. i. 347.)—A ludicrous circumstance is told arising from the Scottish corruption of the word to *dambroad*. Two ladies of that country went to a London shop where tablecloths were sold; the patterns of which, as is known, sometimes resemble the squares of a chessboard. After being shown several patterns, they asked the shopman, "Have you none of the dambroad kind?" He was a little taken aback at what he thought a strange question, especially by a lady; but, recovering his composure, replied: "No, Ma'am; we have many of them *very* broad, but none of them *dam*-broad." T.

FOLD (3rd S. i. 187, 353.)—That the name Dixon-Fold is not marked "on a map of Lancashire, printed at the end of the sixteenth century," will be believed at once by any one at all acquainted with Lancashire names, without the additional assurance contained in SIDNEY YOUNG's Note. The word *fold* originally means enclosure, and is the enclosure round some tolerably large farm. The farm increases in importance, other houses are built near it—these soon form a hamlet, then a village, next perhaps a small town—and the original name of the one house is retained as the appellation of the larger cluster. That *fold* is *not* a corruption of *feld*, will I think be evident, from the systematic and repeated use of the word. I can enumerate the following in my own neighbourhood (East Lancashire): Townsend-*fold*, Gregory Fold, Hartley *feld*, Phinehas-Fold, and Collinge Fold. All these were originally single farms, but are now either clusters of houses or small hamlets. The omission of the possessive *s* is very characteristic of our district: "Dick-Bradshaw-wife," would be the *cara sposa* of one Richard Bradshaw. Hence, Townsend-Fold would be the enclosed farm belonging to one Townsend, probably a well-to-do yeoman. L. H. M.

In further reply to J.'s Query, I beg to state that, in the neighbourhood of Bury, in Lancashire, are dozens of places the names of which have the termination *fold*. In almost every case, the name belongs to a factory and its attendant cottages: the outbuildings and yard at the back of which, being enclosed with a wall in which is a gate, this yard very much resembles a fold yard. In almost every case, too, the prefix is the surname of the owner of the premises. One or two exceptions I could mention, *Wool*-fold for instance.

H. PALMER.

CROMWELL LEE (3rd S. i. 310, 379.)—Cromwell Lee's descendants lived in co. Tipperary, at Craig Castle, the ruins of which still exist. The last proprietor disinherited his only son, who displeased him by a marriage, and left him but a small portion of the property called Barna, which lies within half a mile of the castle. This estate has been inherited in the direct line up to the present time. I am one of the sisters of the late proprietor, Henry Lee, who has left four sons all young children. A portion of the Litchfield arms, carved in stone, still remain at Barna; the family papers are all destroyed, and the title-deeds were cut up by my great-grandfather for tailor's measures.

E. LEE.

NUMISMATIC: COIN OR MEDAL OF QUEEN VICTORIA (3rd S. i. 330, 379.)—Your correspondent Y. Z. evidently refers to what is called the "Gothic Crown" of Queen Victoria, struck as a pattern crown. It is quite of the type of the current florin, and is a beautiful piece of numismatic design and execution. The artist is Mr. Wyon, R.A., chief engraver to the Mint. The following is a description of it:—*Obverse.* Profile bust of the Queen, crowned, to the left; her robe ornamented with rose, thistle, and shamrock. The legend, in Gothic letters, "Victoria Dei Gratia Britanniar. Reg. F.D." *Reverse.* The arms, crowned, of the three kingdoms, represented not quarterly, but on separate escutcheons, ranged base to base in the form of a cross. In the angles an elaborate fret-work, with rose, thistle, and shamrock. The legend, "Tueatur unita Deus—Anno MDCCCXLVII." On the edge, "Decus et Tutamen—Anno Regni

Undecimo," with a rose between each word, and a crown closing the sentence. As to the value of this beautiful pattern-crown, surely Y. Z. is in error in saying that ten sovereigns have been offered for it by collectors. My specimen, which is a very brilliant one, cost me less than one pound; and in a sale catalogue before me, I find the coin quoted at one pound one shillling. It may be noted that the last previous sovereign crowned upon our coins was Charles II.

JAMES J. LAMB.

Underwood Cottage, Paisley.

TITLE-PAGES (3rd S. i. 250.) — The "Fables" inquired after by E. D., I believe he will find to be a volume published in 1768, 8vo, by Dr. William Wilkie, an eccentric professor at St. Andrew's, N.B., and author of a forgotten epic, based on an episode in Homer, which, to the confusion of the critics, he dubbed *The Epigoniad*. For notice of Wilkie, should such be wished, consult Grosart's edition of the *Works* of the Scottish poet, Robert Fergusson, who wrote a pastoral elegy on his death. I.

ISLEY FAMILY (3rd S. i. 358.) — Will SPAL oblige me with a reference to any printed documents? L. P.

UNIVERSITY DISCIPLINE (3rd S. i. 291, 359.) — Friends of Mr. W. G. Ward will hardly recognise his name as transmitted to posterity by MR. WALCOTT in your pages, as Mr. G. N. Ward.

G. M. G.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Story of Lord Bacon's Life. By W. Hepworth Dixon, *Barrister-at-Law.* (Murray.)

The second edition of Mr. Dixon's *Personal History of Lord Bacon* having been called for too rapidly to admit of his profiting by the discussions to which it gave rise, he has in the present volume availed himself, not only of the new materials which have been discovered at Hatfield and the Six Clerks' Office, but also of the advice of some of the most able lawyers on the bench, and has almost entirely re-written it. His views of Bacon's character remain unaltered; but even those who differ most widely in their estimate of Bacon from Mr. Dixon, must admit that this Story of his Life is told with great ability, and will be read with great interest.

A Memoir of Sir Philip Sidney. By H. R. Fox Bourne. (Chapman & Hall.)

That Sir Philip Sidney, who seems rather a hero of romance than a hero of history, and whose excellences were marred by so few infirmities, should have waited till now for a biographer worthy of his merits, seems indeed most strange. Well indeed might Anthony à Wood remark, that it was "to be wished that Sir Philip Sidney's life might be written by some judicious hand, and that the imperfect Essay of Lord Brooke might be supplied." What honest Anthony wished Mr. Bourne has successfully accomplished. We have in the volume before us the details of the active noble life of Sidney, sought out with great diligence, and told with great ability. But much as he has laboured to pourtray Sidney as a soldier and a statesman, he has done no less justice to him in his character as a man of letters; and no reader will rise from a perusal of Mr. Bourne's labours without a just appreciation of Sidney's character, and certainly not without acknowledging the merits of Sidney's last and best biographer.

BOOKS RECEIVED.—

On the Theory of the English Hexameter, and its Applicability to the Translation of Homer. By Lord Lindsay. (Murray.)

An Essay which will be read with pleasure by classical students.

The Book of Days: a Miscellany of Popular Antiquities in Connection with the Calendar. Parts II. III. and IV. (W. & R. Chambers.)

These three Parts of this new *Every-Day Book* brings the Calendar down to Valentine's Day. More varied than its predecessor in its literary character, it is scarcely equal to it in its woodcuts.

Tales Illustrative of Church History. England: Vol. I. The Early Period. England: Vol. II. The Mediæval Period. (J. H. & J. Parker.)

We are glad to see these tales, so well calculated for use in Church Schools, issued in the present collected form.

BRITISH MUSEUM.—From the Account recently printed by the House of Commons, it appears that no less than 35,579 volumes have been added to the library during the past year. That during the same period there have been added to the Manuscript Department no less than 454 MSS., among which are the "Prudentius," the "Venantius Fortunatus," and English "Polychronicon," from the Tenison Library; Henry of Huntingdon's "Historia Anglorum;" "Taxatio Ecclesiastica Angliæ;" Hocelyf's Transcripts of Privy Seal Documents, from Richard II. to Henry V.; and some inedited Chronicles from the Savile Collection. Various other articles of great interest are enumerated, among which are no less than 120 original Letters and Poems of Cowper.

NATIONAL PORTRAIT GALLERY. — The additions to this interesting gallery during the past year are portraits of Charles II., Lord Exmouth, and William Huntingdon, donations. The purchases are fifteen in number, viz. busts of Cromwell, Charles James Fox, Lord Stowell, Francis Jeffrey, and Lord George Bentinck; and portraits of Sir Thomas Picton, Queen Anne of Denmark, Cardinal York, Oliver Goldsmith, Whitfield, Wesley, Sir Richard Arkwright, Admiral Hood, Lord Byron, and the Duke of Marlborough. Well may the trustees call out for additional space in which to display their treasures.

Notices to Correspondents.

CENTENARIANISM. *We continue to receive so many communications on the subject of persons who are stated to have been aged upwards of a hundred years at the time of their decease, that we think it right to remind our Correspondents that the real question which was originally started, was not whether in very rare and exceptional cases persons have lived for a few years beyond a century but whether there are any authenticated instances of persons reaching the extraordinary ages popularly attributed to the Old Countess of Desmond, Old Parr, &c. Is there, in short, one known instance, established upon evidence which would pass muster in a court of law, of any person reaching, not 150, but, we will say, 120 years?*

W. W. (Broad Heath, Wolverhampton) *whose Query respecting the* Webb Family *appeared in* "N. & Q." *of 15th Feb., is requested to say how a letter will reach him.*

"NOTES AND QUERIES" *is published at noon on* Friday, *and is also issued in* MONTHLY PARTS. *The Subscription for* STAMPED COPIES *for Six Months forwarded direct from the Publishers (including the Half-yearly* INDEX*) is* 11s. 4d., *which may be paid by Post Office Order in favour of* MESSRS. BELL AND DALDY, 186, FLEET STREET, E.C.; *to whom all* COMMUNICATIONS FOR THE EDITOR *should be addressed.*

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[We have a copy of this rare work by Michael Drayton before us, which has the additional recommendation of having once belonged to the unfortunate Earl of Essex, to whom it was doubtless presented by his client, the author. In addition to the portion of the title-page given in the entry, it is called *Rowland's Sacrifice to the Nine Muses*; consisting in fact of only nine Eclogues, instead of *ten*, as the clerk at Stationers' Hall erroneously represented. The imprint, repeated at the end of the work, is as follows: — "Imprinted at London for Thomas Woodcocke, dwelling in Paul's Churchyarde, at the Signe of the black Beare, 1593," 4to. This was Drayton's second known production. The concluding words of the entry mean, of course, that the license was granted in a full Court of the Company.]

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[For Gervis Mackwin we should in all probability read Gervase Markham, who afterwards became a very well-known writer, and who appears to have mainly subsisted by his pen. No such poem as is here recorded has come down to us.]

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[We never saw any copy of a work so entitled: if it now exist, it has not fallen in our way.]

7 May. — Tho. Orwin. Entred for his copies, by assent of a Court holden this day, these bookes folowinge, whiche were Kingston's, and after George Robinson's, whose widowe the said Orwin hath married: —

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Mr. Wilson's Retorik and Logik.
Acolastus . . . . . v^{s} viij^{d}.

[The widow Robinson not long afterwards became a widow again, and as "the widow Orwin" published various works. *The Whetstone of Wit* is known, and is merely a book of instruction in Arithmetic. Dr. Wilson's *Arts of Rhetorick and Logick* had been published fifty years before the date of this entry of these reprints of them. *Acolastus* must have been a new edition of the translation (by Palsgrave, or by some later author,) of the Latin play for the use of young people. *Acolastus* first appeared in Holland before 1530.]

ix° die Maij. — Richard Feild. Entred for his copie, a booke intituled *The Theater of fyne Devises, conteyning an hundred morrall Emblemes, translated out of French by Thomas Combe* . vj^{d}.

[We have never met with any production of this character, and under this title. Thomas Combe is not a name much known in our literature of that period.]

10 May. — Jo. Wolf. Entred for his copies, twoo bookes, &c. thone intituled *Analysis logica. &c.* and thother intituled *Parthenophil and parthenope*, by B. Barnes. . . . . xij^{d}.

[The only existing copy of *Parthenophil and Parthenophe; Sonnettes, Madrigals, Elegies, and Odes*, is in the library of the Duke of Devonshire, having formerly belonged to Bishop Dampier. The printer's name and date, if it ever had any, are cut off at the bottom of the title-page; but an address "to the Reader" is dated May, 1593. The dedication is "to the right noble and vertuous Gentleman, M. William Percy," author of *Sonnets to the Fairest Cælia*, 1594, and of some MS. plays, also now in the library of the Duke of Devonshire. Gabriel Harvey, in his Pierce's *Supererrogation*, 1593, mentions the *Parthenophil and Parthenophe* of Barnabe Barnes with extravagant praise, little deserved by the production as it has come down to us; which is just as violently overabused by T. Nash, in his *Have with you to Saffron Walden*, 1596. Harvey puts Barnes on a level with Spenser, and refers to his services as a soldier under the Earl of Essex in France, Portugal, and the Netherlands. The late Duke of Devonshire promised the present writer an opportunity of reprinting *Parthenophil and Parthenophe*, but unfortunately his Grace died before a transcript could be made of it.]

xvj° Junij. — John Wolf. Entred for his copie, &c. a booke intituled *A short dialogue concerninge the arraignement of certen Caterpillers* . . vj^{d}.

xvj° die Junij. — John Wolf. Entred for his

copie, &c. a booke intituled *The Abuse of Beautye, represented under the title of Shore's wife* . vj^{d}.

[Of course, by Thomas Churchyard: it was re-written and reprinted by him several times, but we do not remember ever to have seen a copy where it was separated from other poems by the same author. It had considerable popularity; and the writer much plumed himself upon a performance applauded by his friend T. Nash. Churchyard did not cease to write until some time after James I. came to the throne.]

25 Junij. — Robert Robinson. Entred for his copie, &c. twoo bookes, which were Singleton's copies, thone called *The pensive man's practise*, and thother *The precious pearle* . . [no sum.]

[*The Pensive Man's Practice* was by John Norden. It first came out in 1585; and was so often reprinted, that it reach a thirtieth impression before the year 1600.]

xxvj° die Junij. — John Norton. Entered for his copie, &c. a booke intituled *A discoverye of the unnaturall and trayterous conspiracie of Scottish papistes agaynst God, his churche, their native Cuntrey, the Kinges ma^{ties} person, and his estate, &c.* . . . . . vj^{d}.

[At this period, as Camden shows (Kennett II. 479), such agitation and uneasiness prevailed in England respecting the King of Scotland and his realm, that Queen Elizabeth sent a special envoy to the North on the subject. Out of proceedings there, the production in question arose.]

xxvij° Junij. — Abell Jeffes. Entred for his copies twoo ballads, the one intituled *A most godly ballad expressinge the wicked behaviour of age and youth, &c.*, and thother intituled *The sadd lamentation of a constant yonge gentlewoman, &c.* vj^{d}.

30 Junij. — Tho. Newman, Jo. Wynnyngton. Entred for their copies, *Tharraignment, judgement, and execution of three wytches of Huntingdonshire, beinge recommended for matter of truthe by Mr. Judge Fenner under his handwrytinge, &c.* . vj^{d}.

[No other record of these witches, that we are aware of, has descended to our time. The note respecting the certificate of Mr. Justice Fenner is very remarkable; and so unusual does it seem to have been, that we are told in a sub-note in the Register: "The note under Mr. Justice Fennor's hand is layd up in the Warden's cupbord."]

John Danter. Entred for his copie, &c. a booke intituled *The Tyrror of the night, or a discourse of apparisions* . . . . . vj^{d}.

[By Thomas Nash, whose name is on the title-page: the tract being called, "*The Terrors of the Night; or, a Discourse of Apparitions*—'Post Tenebras Dies.' Thos. Nashe. London: Printed by John Danter for William Jones," &c., 1594, 4to. In it Nash with gratitude confesses his obligations to the Carew family; but it is clear that he was then writing under the pressure of pecuniary wants. It is one of the rarest and worst of this author's productions.]

vj^{to} Julij. — William Jones. Entred for his copie, &c. a booke intituled *The troublesom Reign and Lamentable death of Edward the Second, King of England, with the tragicall fall of proud Mortymer* . . . . . vj^{d}.

[This is the entry of Marlowe's famous tragedy; but it is remarkable that it did not come from the press, as far as we know, until 1598, when it was "Imprinted at London by Richard Bradocke for William Jones." It may be seen in vol. ii. of Dodsley's *Old Plays*, edit. 1825. Marlowe had been killed by Francis Archer on 1st June, 1593, about a month before the date at which we have now arrived in the Registers.]

14 Julij. — John Wolf. Entred for his copie, &c. *The billes, briefes, notes, and larges gyven out for the sicknes, weekely or otherwise* . . . . vj^{d}.

[Old Stowe, who on other matters has been unusually silent at this period, is full of information respecting the Plague and its ravages in the summer and autumn of 1593. The Assizes for Surrey were held in a tent in St. George's Fields, and Bartholomew Fair was not allowed to be celebrated. At this date Thomas Nash tells us, that he was living at or near Croydon (doubtless at Beddington, the seat of the Carews), where he wrote his noted drama of *Summer's Last Will and Testament*, which is inserted in the last edition of Dodsley's *Old Plays*, vol. ix. p. 13.]

11 Augusti. — John Danter. Item entred for his copie, &c. a booke intituled *The teares of fansie, or love disdained.* By T. Watson . vj^{d}.

[Only one copy of this graceful collection of Sonnets (for such it is) is known, and that is imperfect. We would willingly insert a specimen or two, did our limits allow of it: the full title is this: "*The Tears of Fancie; or, Love Disdained*—'Ætna gravius Amor.' Printed at London for William Barley, dwelling in Gratious Streete, over against Leaden Hall, 1593," 4to. The initials T. W. are at the close of the last sonnet, but the name is given in the registration at Stationers' Hall: it seems to have been inserted there as an afterthought. The sonnets were sixty in number, but four of them are wanting in the middle of the volume.]

8° die Septembr. — Alice Charlewood. Entred for her copye a booke intituled *Christe's tears over Jerusalem* . . . . . vj^{d}.

[A well-known work by Thomas Nash, in which he tried his hand in a pious strain of writing. There are only two editions of the book, in 1593 and 1613, but some copies bear the date of 1594. In the first the author strove to make amends to Gabriel Harvey, but the latter rejected the offer, apparently on the ground that he did not think it sincere, and that Nash meant to put him off his guard, and take advantage of him — hence the fierce renewal of the paper war.]

xvij° die Septembr. — John Wolf. Entred for his copie, &c. a booke intituled *The unfortunate travellor* . . . . . vj^{d}.

[Also by Nash, who seems to have employed his leisure in the country, while avoiding the infection, very industriously. His *Unfortunate Traveller, or the Life of Jack Wilton*, was published in 1594, 4to; and was not thought to be a very successful imitation of the style of Thomas Deloney, in his *Jack of Newbury, Thomas of Reading*, &c. The only copy we ever saw of his *Unfortunate Traveller* is in the library which George IV. gave or sold to the British Museum.]

xxviij° die Septembr. — John Wolf. Entred for his copye, &c. a booke intituled *Lucan's firste*

booke of the famous Civill war betwixt Pompey and Cæsar. Englished by Christopher Marlow. vj^{d}.

[The recent and strange death of Marlowe had caused attention to be directed to his productions, with a view to their publication. His translation of the first book of the *Pharsalia* did not, however, come out until 1600, when it was "Printed by P. Short, and are to be sold by Walter Burre at the signe of the Flower-de-Luce, in Paule's Churchyard, 1600," 4to. The Rev. Mr. Dyce, when he reprinted it in 1850, does not seem to have been aware that it had many years before been reprinted by Bishop Percy, among the specimens of blank-verse anterior to Milton. The dedication is by the same bookseller as the publisher of Shakspeare's *Sonnets*, viz. Thom. Thorpe, as he signed his name in 1600, and not *Thomas* Thorpe, as the Rev. Mr. Dyce gives it. The difference is very immaterial; and we only mention it for the sake of extreme exactness, and in reference to a recent question raised upon the form of Thorpe's dedication to Shakspeare's *Sonnets* in 1609.]

John Wolf. Entred for his copye, &c. a booke intituled *Hero and Leander*, being an amorous poem, devised by Christopher Marlow . . vj^{d}.

[Marlowe's paraphrase from *Musæus* was published two years before his first book of Lucan, but here we see them entered together in 1593; and in 1600, the title-page to *Hero and Leander* informs us that the first book of Lucan was appended to it. We, however, never saw a copy in which they were combined. We do not believe that the words, "an amorous poem," were ever on the title-page of any printed edition.]

J. Payne Collier.

ETYMOLOGIES.

I shall commence with a correction of a wrong derivation I once gave: —

Gossamer. — A good many years ago, in a note on a tale of mine in the *Fairy Legends of Ireland*, I regarded this word as *gorse-samyt*, the fine web or texture that lay on the gorse or furze. Considering, however, that the gossamer floats in the air, that the Germans assigned its origin to the dwarfs, and the French term it *fil* or *toile de la Vierge*, I now think its original name may have been *God's-samyt*. I need hardly say that *t* and *d* are commutable with *r* as well as with *l*.

Vouchsafe. — This appears to me to be merely *veux* or *veut sauf*: as, *Veux, sauf ton honneur, me permettre*. As to its proper pronunciation, I think it cannot have been that given in Walker, which makes two words of it. In the first edition of *Paradise Lost*, it is printed always *voutsafe*, and so it may have been pronounced. But as *vow* and *avow* were forms of *vouch* and *avouch*, I rather think it was pronounced *vowsafe*.

Mess. — In the sense of food, or joint-eating, I derive this from the Spanish *mesa*, a table; in that of confusion, &c., it is merely a corruption of *maze*. So *guize* became *guess*, in "another *guess* kind of person." The two forms occur in Fielding.

Glove. — This word is peculiar to the English among the Teutonic and Romanic languages. In the former, the terms corresponding to it signify *hand-shoe*; and those in the latter are all derived from the Teutonic *hand*, except the Portuguese *luva*, which I am inclined to derive from the English word. The latter is the Anglo-Saxon *glóf*, which may perhaps come from *cliofian*, to cleave, in allusion to the separation of the fingers; but as in all, or nearly all languages, the name of the glove is connected with that of the hand, so the root of *glove* may possibly be the Celtic *lâv* (*lámh*), hand: the *g* being prefixed, as in some other Anglo-Sax. words. In Scottish, *loof* is the palm of the hand. In the Danish dictionary of Rapp and Ferrall, however, I find *haand-love*, "hollow of the hand"; though where the *love* came from, unless from the Scottish, I cannot tell, for the Danish *love* has no such sense.

Cate. — This seems to be merely a form of *cake*, just as we have *mate* and *make*; and perhaps *cot*, a small boat, may be only a form of *cock* (-boat). I think it not unlikely, too, that *cat-in-pan* may be *cate-in-pan* — alluding to the frequent turning of a cake when baking in a pan, that it may be done equally on both sides.

Catamaran. — If this name of the surf-boats used at Madras is not of Indian origin, I would derive it from the Portuguese *Gata marina*, sea-cat, as it is never submerged; but, like the cat, always, as we may say, falls on its feet. This, however, may be a well-known derivation, but I have never met with it.

Cot-quean. — This, I suspect, is simply a corruption of *cook-quean*, or, as we would now say, *cook-maid*: —

> "And I heard him say, should he be married,
> He'd make his wife a *cuck-quean*."
> *Four Prentices of London.*

A man that interfered in the kitchen was called a *cook-quean*, or *cot-quean*: just as a boy that is effeminate is called a *Miss Molly*.

Baron. — This word signifying warrior in the Romanic tongues, comes, I think, from *wehrman*, warrior — still a proper name in Germany.

Marry gup. — This is *Marry, go up*, sc. to me. The same in sense as *Marry, come up*, sc. to me; *go* being the same as *come*, as *go to* is the same as *come to*, sc. me.

Rabbit, *Lapin*, Fr. — I would derive both these words from the Greek name δασύπους, -οδος (*dasypus*, *-odis*, Lat.). By syncope it became *dapod*, and *d* is commutable with *l* and *r*, and the French were fond of substituting their diminutive *in* or *on*; so of *Alberich* they made *Obéron*.

Crawfish. — If this, and not *crayfish*, be the original form, it may be merely *crawl-fish* or *claw-fish*, either of which is expressive of its nature. The French *écrevisse*, which might seem to be the original of *crayfish*, may come from the Dutch *kreeft-visch* (pr. *viss*), crab. Thos. Keightley.

NORTH DEVONSHIRE FOLK LORE.

Whilst modern supernaturalism is presenting new chapters of the marvellous, you may be willing to preserve the memory of a departing credulity in the shape of a strange story from North Devon, and a few notes of wonderful powers not less firmly believed, and perhaps not less worthy of belief, than the spiritual intercourse of your London saloons.

Four years ago, as Rector, I had to repair the chancel in this parish. On raising the pavement the masons came upon an excavation in the underlying rock, which had contained a box about 15 or 18 inches in length. It fell to pieces when discovered, and the builder supposed it might have contained the body of a still-born child. But on returning home from my parish round, my man accosted me with the inquiry, whether I had seen what the masons had found? As I had not, he described it to me; adding, that he had every reason to believe that there were some very affecting circumstances connected with it. It required very little encouragement to draw the following story from him:—It might have been sixty years ago or more, at Barnstaple Fair (the great epoch in these parts), when a young woman, belonging to our parish but in service just beyond its borders, being jeered by her companions, declared that she would go to the fair and not return without a sweetheart, though it should be the Evil One himself. Molly Richards's charms, however, attracted no admirers; and she was jogging homewards alone, when she was joined by a man who called himself Will Easton, and who, after a little parley, was allowed to mount behind her. He frequently visited her in the evenings, but always disappeared as soon as a light was brought across the threshold. Often he was heard singing; and the farmer's wife once called out, "Thee's got a beautiful voice, Will; I wish thee'd let us see thy face,"—but her request was in vain. So the courtship went on, till one night a terrible noise was heard, as of a number of men threshing upon the roof; and the unfortunate Molly was found wedged in between the bed and the wall, in a place where you could not get your hand. Ten men could not draw her out; and they brought twelve parsons to conjure her, but all in vain, till a thirteenth, the parson of Ashford, came; who, being a great scholar, outwitted the enemy. He asked the spirit whether he claimed immediate possession, or whether he would wait till the candle which they had lighted was burnt out. And the unwary spirit, either out of politeness, or fear of so many clergy, having consented to wait until the candle was burnt out, the parson immediately blew it out and put it into a box; which box, it was believed, had been built into the wall of Marwood church. But when the masons came upon a small box underneath the pavement, my man had no doubt that it was the identical box. And, "Sure enough," said he, "when they came to search, they found the snuff o' the candle." He "minded the woman," when he was himself a boy: an awful old woman who used to wander about by the lanes and hedges, as if she had something dreadful upon her mind. The farmer with whom he served his apprenticeship was one of the ten who tried to drag her out from behind the bed; and he never liked to have the matter talked of, nor would give any satisfaction to "his missis" when her feminine curiosity set her asking about it. They said that her death was awful; and that the overseer, who was with her at the last, spent the night reading his Bible, and declared that nothing should induce him to go through such another night.

Such was the story told to me by a middle-aged man, who can read the newspaper, and is by no means a fool; and he says it shows us how dangerous it is to utter such rash words. I afterwards asked a woman of eighty about the case. She remembered the woman, and told the story with some small variations: "They did say—but people will tell lies as well as truth—that she was heard screeching as the devil carried her away over Lee wood;" but she was sure there was something in it, for Jan Janson, the tailor, told her so, and he was one of the ten who tried in vain to pull her out.

I found this latter old woman one day searching for a verse which she was sure was in the Bible, which enables you to charm an adder so that it cannot bite you: it must not be told, however, to one of your own sex; but only by a man to a woman, and conversely, or else "you lose your charter, and the serpent will bite you." I have a worthy parishioner who assures me that he knows words that will stop bleeding; and that persons have been brought to him, wounded or bleeding at the nose, whose bleeding he has thus stayed. I cannot persuade him that the bleeding would have stopped as soon, if he had kept his good words to himself.

It is generally believed that the seventh or ninth son or daughter (the succession not having been broken by the intervention of a child of the other sex), has the power of curing scrofula. Operator and patient must both be fasting; and something of a mesmeric treatment (*striking* is the local word, cf. 2 Kings v. 11, and *streichen*, Germ.) is repeated seven or nine times successively on the day of the week on which the operator was born. No money must pass, but a present is given by the patient. A blacksmith in this parish, and a small coal-dealer in the adjoining parish, are famous in this way. The operation is said to have a weakening effect on the mesmeriser; and I was told that one of these two men (I forget which) was

so exhausted by the resort of afflicted persons to him, that he was forced to change his residence. Usually the operator and patient must be of different sexes; but some persons are supposed to have the power of healing both males and females. Several persons have assured me that they could get no benefit from doctors, but that the striking had not been performed more than two or three times when they found relief. I knew a woman who set off on this errand upon a winter's morning; she slipped upon some ice, breaking her arm and extinguishing the light in her lantern; but her faith was so strong that she went on her way, and, as she says, received great benefit.

I will only ask room for one more story, told me by a clerical neighbour. A man had lost his way on the moor; and, somehow, whatever direction he took, it always brought him back to the same spot. He had heard of the pixies, and the tricks which they will play folks, and how they were to be baffled. Very likely it was all nonsense, but there was no harm in trying; so he stripped off his coat, and turned it inside out, and after that he had no difficulty in finding his way home.

F. W. Collison.

Marwood Rectory, Barnstaple.

OLD MEMORIAL RHYMES.

Amongst the MSS. from the Tenison Library sold last year by Sotheby and Wilkinson, there was a remarkable Latin Service Book, or Prymer, dated 1555, unfortunately imperfect, but full of curious particulars. I venture to offer you notices of two for your valuable publication.

1. In the sale catalogue in which this manuscript was announced, it was stated that on the recto of the calendar for March, there was to be found the following stanza: —

> "In Marche after ye ferste C
> The nexte Priuie tel you me
> The yridde [*thridde* or *third*] Sunday ful I wis
> Paske dai, sikir [*surely, certainly*] hit is."*

When the rule which is expressed in this memory-verse is rightly understood, it is probably the shortest and easiest of all the extant formulæ for finding the real date of Easter. The "ferste C" is emblematically the first new moon in the month; the crescent C (☾; but the next line has been either corrupted or not understood.

The word is printed *priuie* in the sale catalogue, which might signify the *next secret symbol;* but it is much more likely that it ought to be read *prime*, that is, the next full moon, for which that term is used in the tables prefixed to the Common Prayer Book. The universal application of this rude old rhyming rule of the fifteenth century may be exemplified thus: —

1786. New Moon, Wednesday, March 29th; 1st Sunday, April 2nd; 2nd Sunday, 9th; 3rd Sunday, 16th—Easter.

1860. New Moon, Thursday, March 22nd; 1st Sunday, 25th; 2nd Sunday, April 1st; 3rd Sunday, 8th—Easter.

1861. New Moon, Monday 11th; 1st Sunday, 17th; 2nd Sunday, 24th; 3rd Sunday, 31st—Easter.

1862. New Moon, Sunday, 30th; 1st Sunday, April 6th; 2nd Sunday, 13th; 3rd Sunday, 20th—Easter.

And so much for this curiosity.

2. There are some other specimens of memory-verses in the calendar prefixed to this very curious book. Take the verse for November, with the best illustration of it which I can give. The verse is as follows: —

> "Sayntes[1] . Saules[2] . in Heuen . ben . syc . ker .
> As . say . eth . Mar . tyn[3] . Brice . er[4]
> Re . corde . Hue[5] . and . Besse[6] . that . tell . *Cade*.[7] (Qy. canne?)
> Cle . ment[8] . Ka . the . rin[9] . and . Sat[10] . an[11] . "

From the strange division of the syllables, and the insertion of the full points between them, these nonsense rhymes were evidently intended to be said as a game, by which young persons or the commonalty might learn the principal holydays in every month. The manner of playing this pastime was either by holding up one hand, and touching the ends of the fingers with the other, as each syllable was recited; or by laying one hand down upon a table, spreading the fingers, and touching the intervals whilst uttering the words.

William Tite.

42, Lowndes Square.

[* This imperfect Sarum Missal is to be resold on the 27th inst. by Messrs. Sotheby and Wilkinson. In the Catalogue of this sale a more correct reading of the lines is given: —

> "In Marche aftir the ferste C
> The nexte prime tell to me.
> The thridde sunday ful I wis
> Paske dai sikir hit is."—Ed.]

[1] 1st Nov., All Saints. [2] Nov. 2nd, All Souls. [3] 11th, S Martin. [4] 13th, S. Brice, Bp. and Conf. [5] 17th, S. Hugh Bp. [6] 19th S. Elizabeth. [7] Evidently a misprint for *canne*, shown by the rhyme; [8] 23rd S. Clement, Pope; [9] 25th, S. Catherine. [10] 29th, S. Saturnus. [11] 30th S. Andrew.

Minor Notes.

Emendations emended.—Some time since, in "N. & Q.," I corrected the following passage in Peele's *Edward I.*,—

> "To calm, to qualify, and to compound
> *Thank England's* strife of Scotland's climbing peers,"—

by reading *The ambitious* for *Thank England's*, which made excellent sense; but yet did not

satisfy me, as it did not account for the introduction of "England." I now read:

"*The enkindled* strife of Scotland's climbing peers,"

which I regard as certain: for *The enkindled* might easily become *Thank England*, in the printer's mind.

Again, in

"There sleeps Titania sometime of the night,
Lulled in these flowers with dances and delight;
And with the juice of this I'll streak her eyes,"
Midsummer Night's Dream,

I saw as I thought, clearly, that a line or a couplet had been lost between the last two lines. I was not then aware how frequently words seem to have been effaced, or rubbed out, in the beginning or end of lines in the manuscripts of plays; but it has since occurred to me that such may have been the case here, and that the poet's word may have been *Than* (*i. e.* then); and the two first letters having disappeared, the printer naturally made the remainder *And*. *Then* (*i. e.* when she is asleep), pronounced with emphasis, will make very good sense.

In my reply to Mr. Chance on "Reins," I gave a wrong explanation of the origin of the Spanish *rienda*: for it was formed by a simple metathesis of *d* and *n*, made for the sake of euphony.

Thos. Keightley.

Case of Forgetfulness of having eaten after Sleep.—The following very curious case may be found in *Adventures in the Peninsula*, by an Officer in the King's German Legion, published in London by Colburn, without date; and should, I think, be recorded in "N. & Q." It is said (p. 160):—

"At length provisions arrived, but were not to be served out till midnight. I had previously composed myself upon a delicious bundle of straw, and slept most sweetly! On awaking in the morning, much refreshed, I could not avoid expressing to an officer who lay beside me my regret at not having aroused myself to partake of the meat and soup. After listening awhile to my doleful lamentations, he excited in me no small surprise by saying that I *had* so partaken—had been awakened—devoured my share with uncommon complacency—and dropped off to sleep again; and in a few moments the whole circumstance floated dimly upon my recollection, like a dream."

I shall be glad if any of your readers will refer me to any similar cases, which, if not previously brought forward, they might transcribe for "N. & Q.;" and here offer my protest against the ridiculous habit of publishing books without date.

J. Alex. Davies.

Holyland Family.—As correctness is essential in genealogical, no less than in other researches, I may be excused for pointing out that "the Hazell" in "N. & Q." 3rd S. i. 259, in the Query concerning the Holylands, was an error, caused possibly by indistinct writing on my part, for "the Hazles," which is the true name of the ancient seat of the chief line of the Eltons.

While on this subject, I may as well state that the connection between Elton and Holyland was that a daughter of the Nether Hall family married a Holyland. She was eventually the only child of her father, of whom descendants remained. Her mother, I may add, was an Elton of Pauncefoot Court, into whose ancestry and lineage I would also willingly investigate. I should be glad if any correspondent can give a clue to Holylands in London, or in Kent, or wheresoever else they may be met with.

Eliot Montauban.

Queries.

BISHOP COVERDALE'S BIBLE.

I have a copy of Myles Coverdale's Bible in quarto, 1537, black-letter, respecting which I shall be glad of some information, as it does not appear to agree exactly with any of those described at various times in "N. & Q."

Mr. George Offor says ("N. & Q." 1st S. v. 60):—

"In 1537 this book was reprinted, both in folio and quarto, probably at Antwerp, and in these the words 'from the Douche and Latyn' were very properly omitted . . . . . these are ornamented with large initial letters, with a dance of death, and are the rarest volumes in the English language. In these the dedication is altered from Queen Anne to Queen Jane as the wife of Henry VIII."

Now my copy agrees with this description in some points, but differs in others: 1st. The words "from the Douche and Latyn" are omitted; 2ndly, the dedication is altered to Queen Jane; but, 3rdly, there is no "dance of death" either on the title-page or elsewhere; 4thly, it is stated to have been printed at St. Thomas's Hospital, Southwark, by James Nycolson, and unless the type indicates the fact, there is nothing to show that it was printed at Antwerp.

In the same vol. of "N. & Q.," quoted above, p. 109, the late Rev. Henry Walter gave a collation of a few verses of Genesis xli., according to different versions; but it is evident he had not seen, or at any rate had not examined, this edition of Coverdale's Bible, for all his examples, except the last, in my copy agree with that version which he gives as *Tyndale's*, but *not* with that which he gives as Coverdale's. The last of his examples (Gen. xli. 7) differs in my copy from *all* of those quoted by him.

In "N. & Q." (2nd S. iv. 178) it is said in an interesting and elaborate article:—

"The first quarto edition of Coverdale's Bible in a nearly perfect state is quite as rare as the folio edition of 1535. It was printed at Zurich by Christopher Froschover in 1550."

I would ask, how is this statement to be reconciled with that of Mr. Offor above-given? Or is it meant that the only *rare quarto edition* is the Zurich edition of 1550? If this be so, then it is not the *first* quarto edition of Coverdale that is the rarity.

I suppose my copy may be of the same edition as that mentioned by Mr. Offor ("N. & Q." 2nd S. vii. 484) as "a new edition in 4to, 1537;" but it does not agree with his earlier account of the same edition given in "N. &. Q.," 1st S. v., and quoted above, unless indeed the folio differed from the quarto of the same year, in having the "dance of death," and in being "printed at Antwerp." I therefore venture to hope that Mr. Offor or some other learned bibliographer will kindly enlighten me upon this point; and, to facilitate a reply, I will briefly describe my copy.

The title-page, which is damaged, has a margin with pillars, tabernacle-work, and flowers, with initial letters in red, and runs thus:—

"The By[ble], that is the holye Scryptu[re] of the Olde and Newe Testamente faythfully translated in Englysh & newly ouersene and correcte. [*sic*] M.V.XXXVII. S. Paul. II. Tessa. III. Praye for vs that the worde of God may haue fre passage and be gloryfyed.

"S. Paul. Coloss. III. Let the worde of Christ dwel in you plenteouslye in al wysedome.

"Josue. I. Let not the Boke of thys lawe departe oute of thy mouth, but exercyse thyselfe therin daye and nyghte, that thou mayeste kepe & do every thynge accordynge to it that is wrytten therein.

"Imprynted in Sowthwarke in Saynt Thomas Hospitale by James Nycolson.

"Set forth with the Kynges moost gracious licence."

In the margin at the top is a medallion with a male and female head fronting each other; I presume of King Henry VIII. and Queen Jane. Then follow on the reverse of the title-page the names or "Abreuiation" of the "bokes;" then "An Epistle to the Kynges hyghnesse." Next, "a prologe," "Myles Coverdale unto the Christen reader;" then "An Almanacke for xix yeares," beginning with 1537, and ending with 1555, both inclusive; then "A prologue or preface made by the moost reverēd father ī God Thomas Archbishop of Cāturbury Metropolitā & Primat of Englād;" then "The contentes of the Scripture." Next, "The names of all the bookes of the Bible." After these preliminary matters, which, including the title, occupy 13 leaves, comes the Bible itself: 1st, The Old Testament; 2nd, "The Hagiographa," *i. e.* the Apocrypha; 3rd, "The newe testament;" and, lastly, after the Revelations, "A Table to finde the Epistles and Gospels usually reade in the Churche, accordyng unto the booke of Cōmon Prayer," of which the last of the two leaves is wanting.

The above copy has been in my family for many generations, and has been much used, being largely underlined, and with many marginal MS. notes in Latin; but with the exceptions above named, and one or two leaves partially torn, it is perfect. E. A. D.

[Coverdale's *Bible*, Imprynted by James Nycolson, Southwark, 4to, 1537, is noticed by Lea Wilson as among *the Bibles, Testaments, etc., in his Collection*, 4to, 1845. He states, that "a perfect copy of this rarest of editions is in Earl Spencer's library at Althorp, from which I have taken the description of the parts deficient in mine." There is also an imperfect copy in the British Museum, wanting title-page; the first five and thirteenth leaf of the preliminary matter; fol. Cxi, containing part of the table, and last leaf containing the colophon. Mr. Wilson has also given a description of Coverdale's *Bible*, fol. 1535, dedicated to Henry VIII., and in which allusion is made to the King's "dearest iust wyfe, and most vertuous Pryncesse, Quene Anne." This volume he conjectures was printed by Froschover at Zurich. This is followed by a description of Coverdale's *Bible*, printed by Nycolson, Southwarke, fol. 1536, in which mention is made in the Dedication of Queen Jane. Perfect copies of this extremely rare edition are in the Baptist Museum, Bristol, and in the Cathedral Library at Lincoln. — Ed.]

Anonymous.—Who is the author of a *Poem on Queen Anne's Death*, by a Lady of Quality, 1715? Also, of *Dramas for Children*, 18mo, published by Baldwin, about 1825 to 1830? R. Inglis.

Glasgow.

Arms of the Kingdom of Leon.—What is the proper tincture of the lion in the arms of the kingdom of Leon? Some of the books I have consulted say purpure, and others gules. Hisp.

The Battle in 1016 between Canute and Edmund Ironsides.—The site of this battle is to this day a vexed question. Various places have been named: Assundun by Florence of Worcester, and Esesdune by Henry of Huntingdon. Also, Ashdown, Essex, and Aston, Berks. Opinions of the readers of "N. & Q." are invited. I have come to the conclusion that the battle took place in the parish of Essendine, Rutland, on the borders of Lincolnshire, through a portion of which ground the Great Northern line passes. Early earthworks can be traced there a distance of half a mile, and in the centre of a large field is an artificial circular high mound of considerable circumference. The situation of and access to the ground renders it probable that it has not been examined by the antiquary. It is a part of the estate of Mr. Hankey, of London.

Stamfordiensis.

Robert Bruce, Prince of the Picts. — The following statement, on which I should be glad of further information, is taken from *A Tour in England and Scotland*, by Thos. Newte, Esq., London, 1791. It is this —

"A silver coin of Robert Bruce, value half a mark, was given by a gentleman in Argyleshire to Mr. G. Dempster, and lost by him at Pool-Ewe, Ross-shire, with this inscription, 'Robertus, Dei Gratia, *Rex Scotorum*, Princeps Pictorum.' This fact, which is authenticated by Mr.

Dempster, and Dr. Thorkelyn, Professor of History and Civil Law in the University of Copenhagen, is curious on two accounts. First, it shows that the Pictish origin of the people on the eastern side of the country was still remembered in those times. And secondly, it is an instance, among many others (?), of the Scottish imitating the English, as the English in many things imitated the French. Edward II. of England, contemporary with the great Robert of Scotland, was called the Prince of Wales, a country subdued oy the English. Robert, it seems, assumed the title of Prince of the Picts, a people that had fallen under the dominion of the Scots."

Now this is, to say the least of it, a curious tale. What light can numismatists and archæologists shed on this roundly asserted, but certainly not very generally known, title of Robert the Bruce? To those north the Tweed it may seem truer to say that the Scots copied the French in most cases directly, owing to the constant intercourse between the two nations; while those south the Tweed may prefer to cherish the belief that the "Britanni pæne toto orbe divisi" were always essentially John Bullish, and more inclined to fight their Gallic neighbours than to imitate them. Concerning this unique (?) coin, however, and its superscription, I should be very glad of any information that correspondents of "N. & Q." can afford me. C. H. E. Carmichael.

The Blanshards. — Can any of the numerous readers of your valuable periodical give me some information concerning the Blanshards of Yorkshire, those who have always spelt their name with an *s* in place of the usual and more correct *c*? Was there not a family of this name seated near Howden or Selby in the beginning of the last century? What are the arms and crest of Blanshard? R. B. P.

Robert Campbell, Esq., father of William Campbell, Esq., Commissioner of Stamps in Ireland, &c, held some office in the household of George III. Any information respecting him will be gratefully received by C. W. B.

Lord Chatham's Coffin. — It is stated in Mr. Cyrus Redding's *Fifty Years' Recollections, Literary and Personal*, vol. i. p. 25, that when the Chatham vault was opened in Westminster Abbey for the burial of the younger Pitt, Lord Chatham's coffin "was found turned on its side . . . . This was attributed by some to the influx of the Thames, which had covered the vault with slime, but could hardly have overturned a heavy leaden coffin." This statement is only given as a report by the author. Is it possible at this distance of time to disprove or confirm it? If it be true, how are we to account for it? Grime.

Cochran or Dundonald Family. — In the local history of Renfrewshire Robert Cochran is stated to be the son and heir of Allan Cochran, and father of John Cochran, who was infeft in the lands of Cochran about 1498, without any other information concerning him than that genealogical reference. In the general history of Scotland it is stated that Robert Cochran, a mason, became a chief companion of King James III. from his taste for architecture, was created Earl of Marr by that monarch, and hanged over Lauder bridge in 1484 for debasing the coin of the realm. And in the *Autobiography of a Seaman*, by the late Earl of Dundonald, he says that Robert Cochran the mason was an eminent architect and ancestor of the Earl of Dundonald. History, instead of saying he was hanged, should rather have stated that Robert Cochran, Earl of Marr, was cruelly murdered by a coarse and malicious nobility, from his talents for the fine arts and his elevation to the peerage. Two of the murderers belonged to Renfrewshire, John Stewart, first Lord Darnley and Earl of Lennox, and Robert Lyle, second Lord Lyle. Robert Cochran was likely both a mason and an architect. Queries, 1. Is the Earl of Dundonald correct in assuming that Robert Cochran, mentioned in local and general history, is the same person? and 2. Where did Robert Cochran receive his first rudiments of masonry, or building and architecture? Paisley Abbey.

Douglas Cause. — In the number for this month of *Blackwood's Magazine*, there is a statement made (p. 547) as to the Duke of Douglas having sent a gentleman of the name of M'Glashan to Rugby School, in 1758; at which time Archibald Douglas (afterwards defendant in this great law plea) was one of the pupils there, and that this gentleman was enabled to single out young Archibald (whom he had never seen before) from among the other boys from his likeness to the family of Lady Jane, his alleged mother. It is added, "that from this, and other inquiries, the Duke became convinced of his nephew's legitimacy, and entailed his estates accordingly."

Now, without questioning the effect which the result of these "other inquiries" may have had on the Duke, it seems fairly open to doubt whether this circumstantial detail about Mr. M'Glashan is not somewhat apocryphal? Naming the individual gives it no doubt, at first sight, an air of probability; but it is certainly singular that, in no part of the voluminous printed proofs or pleadings in the cause — which extend to several thousand pages — is there the slightest allusion to this subject. Proof of likeness was amply allowed; but neither is this Mr. M'Glashan produced as a witness; nor, supposing he may have died in the mean time, is the evidence of the Head Master of Rugby School, or any of the pupils, to be found in confirmation of the statement. What adds much to its improbability, is, that what was pressed on the Court was the likeness to Lady Jane's family, not of Archibald Douglas, the Rugby scholar, but of his alleged twin brother,

who died young; while as to Archibald, anything that appears in the cause, points to a wish to show that he resembled Sir John Stewart, Lady Jane's husband, and his imputed father. S.

Edinburgh.

KNIGHTING OF SIR FRANCIS DRAKE. — On the 4th of April, 1581, Queen Elizabeth dined with, and knighted, Drake, on board "The Golden Hind," at Deptford. A full account of the ceremonies is said to be extant. A reference either to a MS. or printed work will very greatly oblige

QUERIST.

The REV. JAS. GRAY, formerly one of the Masters of the High School, Edinburgh, is referred to in "N. & Q." (2nd S. xi. 417, &c.) He is there mentioned as author of *Essays on the Greek Drama*. When were they published? He also published *Cona, and other Poems* [12mo, 1816]. Can any of your readers give any further information regarding his poetic or dramatic works published, or MS.? R. INGLIS.

Glasgow.

HEYWORTH GENEALOGY. — James, Lord Audley, who died in 1385, names Maud de Heiworth as one of his legatees. (*Testamenta Vetusta*, vol. i. p. 117–118.) Was Maud any relation to him, and if so, what relation? HERMENTRUDE.

HAWKINS CREST.—In Burke's *General Armory* this is said to be "A demi Moor in his proper colour, bound and captive, with annulets on his arms and ears or," and to have been granted in token of a remarkable victory over the Moors. But in Lower's *Curiosities of Heraldry*, it is described as "a negro manacled with a rope"; and is said to have been granted to Sir John Hawkins by Queen Elizabeth, in allusion to his *laudable* concern in the slave trade! Which is correct?

J. WOODWARD.

JAPANESE LADIES. — Mr. Oliphant, in his *Narrative of the Earl of Elgin's Mission to China and Japan*, tells us, "the Japanese young ladies colour their cheeks and lips, and deck their hair; but it is not until they have made a conquest of some lucky swain that, to prove their devotion to him, *they begin to blacken their teeth and pull out their eyebrows*" (vol ii. p. 114).

Should Mr. Oliphant be a reader, which I hope he is, of your excellent miscellany, will he, or any other of your readers, inform me the process adopted by the Japanese ladies on their nuptial engagement? I am utterly at a loss to conceive the process. Painting it cannot be: for the saliva would soon wash it off, and one cannot for a moment suppose the mouth, after painting of the teeth, is kept open until the paint is thoroughly dried. Of the plucking out the hairs of the eyebrows, I assume they are few in number. If the eyebrows of Eastern ladies are as bushy and beautiful as those which distinguish English ladies, it would be a question of arithmetical calculation the time required to pluck out the hairs!

FRA. MEWBURN.

Larchfield, Darlington.

MACKELCAN FAMILY. — Information respecting the Mackelcan family will oblige. What does the name Mackelcan signify? Is it Scotch?

H. M. N.

MATHEW.—Abednego Mathew, an officer in the Coldstream Guards (commission dated 1741), married Janet, daughter and sole heiress of W. P. Buckley, Esq. I shall be glad if any of your readers can inform me what issue there was from this marriage, and whether the name of Janet was continued with the female branches? H. W. S.

MONASTIC ORDERS. — What are the colours of the habits of the Carthusians, Cordeliers, and Benedictines? Are the two former offshoots from any other order? HERMENTRUDE.

MONTAGUE BARON ROKEBY.—I am anxious to know in what way the family of Montague (Barons Rokeby) descend from the north country Rokebies? William Robinson, Esq., Lord Rokeby's ancestor, purchased Rokeby in the North Riding of Yorkshire, in 1610. The family take their title from that estate. I believe, however, it was principally chosen to mark their descent from that illustrious Northern House.

A LORD OF A MANOR.

"OBSERVATIONS ON THE LORD'S PRAYER." — Who was the author of a pamphlet entitled *Observations on the Lord's Prayer* (Dublin, 1816)? It is in the form of "A Letter from a Father to his Son," from "Bath, Jan. 1816;" and contains within moderate bounds a considerable amount of sound information. ABHBA.

ENGLISH REFUGEES IN HOLLAND. — In a letter from a refugee Nonconformist minister settled in Amsterdam, dated Jan. 18, 1662, N. S. the following passage occurs: —

"Several of our friends the English are gone and going into Germany, to Count Weed his country, 40 miles from Colen; the place is called Newinweek upon the Rhine; he lets them land very reasonably; . . . . the place they goe [to] is five or 6 daies iourney from Amsterdam . . ."

I wish to obtain some information concerning this colony and the noble-minded personage to whom its establishment is attributed.

I take this opportunity of thanking D. B. (p. 296) for his reply to my Query in reference to the Rev. Chr. Blackwood. W. W. S.

ST. CATHERINE'S HILLS. — I think that I have seen somewhere that the many St. Catherine Hills which are scattered throughout England, are corruptions of some word which means the *fortified* hills. Can you help me to the reference, or give me the derivation? H. B. W.

Stythe. — At the inquest on the frightful accident at the Hartley Colliery, the witnesses described the deadly choke-damp as the "stythe." Considerable inquiry was made as to the etymology of the word. Is it not probably deduced from "stithy" or "stythy," a smith's forge — the rising vapour giving out somewhat such a smell? Ray (*North Country Words*) says, "stythy" means an anvil, from the Anglo-Saxon stið, solid, steadfast. Ælfric's *Glossary* gives *anfilt* and *onfilt*, as the words for anvil. What was Ray's authority? Can any of your northern readers throw further light on the subject? A. A.

Poets' Corner.

Queries with Answers.

Lough Killikeen and Lough Oughter. — In the *Life of Bp. Bedell*, written by his son-in-law, the Rev. Alexander Clogy, and published by Wertheim, &c., it states (p. 205) —

"Upon the 18th Dec., possession taking of the Castle and of all that was within it, they took my lord bishop and his two sons, with Alexander Clogy, the Minister of Cavan, prisoners, and brought them to a Castle in the midst of a loch within two miles of Kilmore (the only place of strength in the whole country) *called Loughoughter*. There was of old *a little island* about it, but it was worn all away to the bare stone walls, and not one foot of ground now to be seen above water, *only a tall round tower* like a prison-house standing in the midst of the waters, and above a musket-shot from it to each shore. Thither they bring this blessed servant of God," &c.

In Lewis's *Topographical Dictionary of Ireland* I see under the head of "Kilmore," it states —

"On Trinity Island are the remains of an abbey; and on *a small island in Killikeen Lake* are the ruins of the castle of Cloughoughter, in which Bishop Bedell was confined."

Will some of the readers of "N. & Q." kindly mention if Lakes Killikeen and Oughter are the same or separate lakes? And if separate lakes, if there is a water communication between them, so that a boat could get from one to the other, as in the Lakes of Killarney? Is the small island in Killikeen Lake, upon which the ruins of Cloughoughter Castle stand, the same as that mentioned in Alexander Clogy's book as the little island worn all away to the bare stone walls? From what I can make out, it strikes me that Killikeen Lake must be a branch of the large expanse of water, marked in the map as Lough Oughter. How much of the ruins of Cloughoughter Castle remain? A. B.

[In the Ordnance Survey of the co. Cavan, the Castle stands in a branch of Lough Oughter, about a furlong off a tract called Inishconnel. We cannot discover Killykeen *Lake*, but there is a locality so-named lying to the south of the Castle — the islands of Derinish More and Derinish Beg intervening. Although the channels are very intricate, there appears to be a free water way throughout the Lough. Oughter Castle stands as nearly as possible in the centre of the Lough. In Bishop Mant's *Church of Ireland, from the Reformation to the Revolution*, ed. 1840, p. 566, is an engraving of two views of the "Remains of Lough Oughter Castle, where Bishop Bedell was confined in 1641."]

Tapestry in the late House of Lords. — To his translation of Waghenaer's *Spiegel der Zeevaerdt* (fol. 1588), Ashley has appended eleven charts, exhibiting the progress of the Spanish Armada, from its first appearance in the English Channel to its final dispersion off the western coast of Ireland. As Spiering's famous *tableaux* in tapestry, which formerly decorated the walls of the House of Lords, appear to have corresponded in every particular with Ashley's charts, I am curious to know who was the real designer of them? Cornelius Vroom, an obscure Dutch artist, is the reputed author of the *tableaux*; but they certainly were not designed in the same year as that in which Ashley published the above-mentioned work. What is known of Vroom? Was he the author of any similar designs? His name does not occur in our popular biographical compilations.

Querist.

[Henry Cornelius de Vroom was undoubtedly the author of the designs for the tapestry which was suspended on the walls of the former House of Lords, and which unfortunately perished in the great fire of 1834. As we nowhere read that the artist was present in the several engagements with the Spaniards, or was a spectator of the discomfiture of the Armada, we must conclude, therefore, that he received from the Lord High Admiral Howard, for whom he specially prepared the *tableaux*, the necessary charts for his guidance; which, no doubt, were identical with those published by Mr. (afterwards Sir) Anthony Ashley. That gentleman, some time clerk to the Privy Council of Elizabeth, was a personal friend, and an occasional companion in the expeditions of Sir Francis Drake, and not improbably accompanied him in the memorable summer of '88. At all events, the assistance of such a person as Ashley was likely to be sought by Howard, when he had resolved to employ the peculiar talents of the Dutchman. The authenticity, therefore, as well of the charts as of the *tableaux*, may be relied on notwithstanding the depreciatory judgment of Delvenne and others: "Quoique ces peintures aient joui d'une grande réputation, on trouve que le dessin des vaisseaux est lourd et sans élégance, que la disposition n'en est pas heureuse." Howard desired, and doubtless obtained, a truthful, and not a fanciful, delineation of his glorious achievements. For notices of Vroom, one of the first marine painters of his age (who was born at Haerlem in 1566, and died in 1619), see Hobbes's *Picture Collector's Manual*, Chalmers's *Biog. Dict.*, and Delvenne's *Biographie des Pays-Bas*. Perhaps some of our correspondents will kindly inform us under what circumstances Francis Spiering's beautiful tapestry passed out of the family of Howard, and was suspended on the walls of the House of Peers. It found its way there, we believe, in the times of the Commonwealth.]

William Browne's "Britannia's Pastorals." Can any one tell me of any other edition of these than Oulde's [Haviland's?] edition of 1625, Thompson's of 1772, Sir Egerton Brydges's edition, and that in Southey's *British Poets?* Also

are any facts known of this poet other than are given in Prince's *Worthies*, and the above-mentioned volumes? Any information will oblige

PELAGIUS.

[Our correspondent has omitted to notice the first and rarest edition of Wm. Browne's *Britannia's Pastorals*, in Two Books, with frontispiece by Hole. Part I. Lond: print: for Geo: Norton, 1613. Part II. London: printed by Thomas Snodham for George Norton, 1616, folio, pp. 266. At p. 60 of Part I. occur some verses, with figures of a heart, a shepherd's hook, and a comb, on which the lines are inscribed. These figures are not in any of the later editions. The second edition was published in 1623, 8vo. In Haviland's reprint of 1625, 8vo, the dedications and commendatory verses correspond with those of the first edition. *Britannia's Pastorals* have also been reprinted in Chalmers's *English Poets*, 1810, vol. vi.; Sanford's *British Poets*, 1819, vol. v.; and Clarke's *Cabinet Series*, 1845, with the Rev. Wm. Thompson's notes. In 1825, the Percy Society issued a small volume, entitled *Britannia's Pastorals:* a Third Book. Edited by T. Crofton Croker, Esq. The MS. of this work was discovered bound up with a copy of the first edition of Browne's *Pastorals*, fol. Lond. 1613–16, preserved in the library of Salisbury Cathedral. This MS. was first pointed out to public notice by Mr. Botfield, in his work on *Cathedral Libraries*, and is there considered to be Browne's own composition. Mr. Croker, however, states that "an attentive perusal of the poem has led some of his friends to entertain doubts on this subject; not merely from the notices of 'Willy,' which might probably be explained away as examples of poetical license, but from the character of the composition, which, nevertheless, it is submitted, will bear comparison in poetical merit with any of Browne's verses." At the meeting of the Society of Antiquaries on the 13th of February, 1851, Robert Cole, Esq., exhibited a copy of Browne's *Britannia's Pastorals*, containing a great many manuscript notes believed to be in the hand-writing of John Milton. *The Retrospective Review*, ii. 149-185, contains a valuable article on this Devonshire poet. Mr. Thomas Park has justly remarked, that "from the additional specimens of Browne's talent, retrieved by Sir Egerton Brydges, and elegantly set forth by the Lee press, it appears that this poet is deserving of a more extended reputation than had before been his allotment. There is a peaceful delicacy and pure morality in these recovered strains, which surpass those previously collected in his works." For additional biographical notices of this author, consult Kippis's *Biographia Britannica*, ii. 624; *Gent. Mag.* lvii. 1170; lxxxv. pt. ii. 299; New Ser. March, 1848, p. 249; and "N. & Q." 1st Ser. iii. 274; 2nd Ser. x. 205; xi. 181.]

"HURLOTHRUMBO:" "TOM THUMB." — Will you inform me who was "Hurlothrumbo?" Is it a character in any of Swift's works? Also, who wrote the farce of *Tom Thumb?* It was thought to be a character in it, but is not. It is alluded to in print as far back as 1774.

H. M. HERTS.

[*Hurlothrumbo, or, the Super-Natural*, 4to, 1729, is a play written by Mr. Samuel Johnson, a native of Cheshire, and originally a dancing-master. It had a great run, owing to the whimsical madness and extravagance which pervade the whole comedy. Johnson was also the author of five other dramatic pieces, and also of a mystical work entitled *A Vision of Heaven*, 8vo, 1738. He died in 1773, aged eighty-two, and was buried in the plantation forming part of the pleasure-grounds of the Old Hall of Gawsworth, near Macclesfield, in Cheshire. Some amusing anecdotes of his eccentricities will be found in Baker's *Biographia Dramatica*, ed. 1812, i. 402. — *Tom Thumb* is a tragedy by Henry Fielding, 8vo, 1730, which was subsequently enlarged, and entitled *The Tragedy of Tragedies; or the Life and Death of Tom Thumb the Great*, with the Annotations of H. Scriblerus Secundus, 8vo, 1731; 5th edit. 1765. Mrs. Pilkington says, "Dean Swift declared to her, that he had not laughed above twice in his life; once at some trick a mountebank's Merry-Andrew played, and the other time at the circumstance of Tom Thumb's killing the ghost." This incident was omitted after the first edition of the piece.]

JACOB AND JAMES. — Why is the word in the New Testament, which in the original is *Jacob*, translated James? G.

[There are in the Greek New Testament *two* proper names, which, though of common origin and bearing a common resemblance, have distinct significations. One is Ἰάκωβος, the name of the two Apostles usually known as the Greater and the Less. This, in our received version, is translated *James*, James being the name common to those two Apostles in our language. The other is Ἰακώβ, indeclinable, because derived with less variation from the indeclinable Hebrew. This latter our version renders *Jacob*, and it has a threefold application: 1. To the father of Joseph, Mary's husband, Matt. i. 15, 16. 2. To the patriarch, Isaac's younger son, Matt. i. 2. 3. To the Jewish people, the descendants of Jacob, Rom. xi. 26.]

Replies.

CENTENARIANS.

(3rd S. i. 281, 399.)

Since the publication of my former article on this subject, I have been favoured by Mr. W. R. Cuningham, of 86, Great King Street, Edinburgh, with an account of two cases of centenarians, supported by authentic evidence.

The first case is that of Mrs. Elizabeth Gray, who was born in May, 1748, and died on the 2nd of April, 1856: she had, therefore, nearly completed her 108th year. The following is an extract from the Register of Births in the parish of Dolphinton, Lanarkshire: —

"May 17, 1748. Elizabeth, daughter to William Gray, of Newholm, Writer at Edinburgh, and Mrs. Jean Dickie, his lady; born May —, and baptized May 17th. Witnesses to the said baptism, John Dickie of Corstorphine hill, and Mr. James Bradfute, minister of the gospel at Dunsyre.

"Extracted from the Register of Births, &c., in the parish of Dolphinton, by Smollett Whitelaw, Sess. Clerk, Dolphinton, 21 Feb. 1849."

Mrs. Elizabeth Gray was never married; she was the aunt of Mr. Cuningham, and I am assured by him that there is no possibility of any mistake as to her identity. During the last fifteen years of her life she resided at Edinburgh, in the house now occupied by him. She was in perfect possession of her faculties nearly up to the time of her death; and latterly, although confined to her room, she could move about. Within a few years

of her death, she could play at cards without the aid of spectacles. She could repeat, and was fond of repeating, most of the Psalms of David, in the Scottish metrical version. She was quite aware of her great age, and was very proud to speak of it. Her memory for old events was acute.

Mr. Cuningham likewise informs me that he has recently seen an authentic certificate of the birth and death of a Miss Agnes Forester, who was born at Perth on the 4th October, 1755; and died there on the 20th of February, 1861, and therefore at an age exceeding 105 years. The document is in the possession of the registrar of births and deaths in the Register Office of Edinburgh.

It will be observed that the case mentioned in my previous article, and the two cases supplied by Mr. Cuningham, are all of female lives. I have not hitherto been able to obtain conclusive evidence of a male centenarian. G. C. Lewis.

A few days after reading Sir George C. Lewis's remarks on the probability of reputed centenarians being younger than they are believed to be, I chanced to see, in the *Berkshire Chronicle*, that at Seven Oaks there is living one William Weaver, who is in his 102nd year. I at once addressed a letter to him, asking for evidence of his being of the great age reported in the newspaper above-named, and the following is the reply: —

"Seven Oaks, April 16th, 1862.

"Sir,

"In answer to yours of to-day, respecting the age of William Weaver, I must inform you that he was born at Frantfield, in Sussex; and was baptized at Bufted, in the same county. He has a certificate of his baptism, which was in 1762; but from an entry in a family Bible, which contains the list of the births of the whole family, he was born December 27th, 1760; and he is now in good health, and gets out every day when the weather permits. He has to-day walked out from home nearly a mile, and back.

"I am, yours truly,

"Elizabeth Weaver,

"Granddaughter of Wm. Weaver."

Through the kindness of Mr. Wm. Coles, Parish Clerk, I have been favoured with the following extracts from the Parish Register, relative to the baptism and burial of an old woman who died in this town since I have lived here: —

"Hannah Fulbrook, baptized December 7th, 1750.

"Buried, February 12th, 1860."

She was married to a man named Varndell; and, before the last modification of our criminal laws, had the misfortune to lose a son, who was hanged at Winchester for a burglary in this town.

There is a woman, named Sarah Cooper, now living in this parish, who was baptized May 4th, 1758. J. W. Batchelor.

Odiham.

Though the Editor's note appears to close this subject, so far as persons under 120 years are concerned, I hope I may be permitted to correct a mistake in my former communication. Miss Plumptre does not possess Pratt's register (which cannot be found), but she has those of two of his brothers. The old man's memory has probably failed him in this matter; he cannot remember the date of his eldest son's birth. He maintains, however, that he perfectly recollects the coronation of George III. in 1762. My correspondent adds, that "the doctors who have attended him say that the complaints from which he suffers are not those of a man of eighty or ninety, but of a much greater age. There are persons in the village where he was born, who can recollect the family." Hermentrude.

MONEYERS' WEIGHTS.

(3rd S. i. 347.)

In the passage in question, the relation of numerical value between certain coins being assumed, the relation between certain weights is deduced.

The *livre* = 20 *sols* = 240 *deniers* = 480 *oboles*.

As £ = 20 S. = 240 D. = 480 ob.,

whatever the particular weight of the £ might be.

$S = \frac{£}{20} = 12$ D, whether it stand for the French sou or the English shilling.

That being assumed, we have declared that, as 20 *estelins* or 8 *gros* go to an *ounce*, therefore a *gros* is worth two *estelins* and a half. Also that the *estelin* is subdivided into smaller weights, of the smallest of which 32 go to an *estelin*, 2 to a quarter *felin*, 4 to half a *felin*, 8 to a *felin*, 16 to a *maille*.

It is further declared that the relation between the weights *marc*, *once*, and *estelin* is invariable, and such that whatever be the relations between the *marc* weight and the *livre* coin, whatever the value in the following equation of x, y, and z —

$$\begin{aligned}
M &= x\ L &&= x\ (480\text{ ob.})\\
O &= x\ (2\ S + 6\ D) &&= x\ (\ 60\text{ ob.})\\
E &= x\ (\ D + \text{ob.}) &&= x\ (\ 3\text{ ob.})\\
\\
M &= y\ (S &&= y\ (\ 24\text{ ob.})\\
O &= y\ (D + \text{ob.}) &&= y\ (\ 3\text{ ob.})\\
\\
O &= z\ (S &&= z\ (\ 24\text{ ob.})\\
E &= z\ (\text{ob.} + \tfrac{\text{ob.}}{5}) &&= z\ (\tfrac{6}{5}\text{ ob.})
\end{aligned}$$

Whence we gather that

Marc = 8 *Onces* = 160 *Estelins*.

Among themselves the weights, and amongst themselves the moneys, preserve the same invariable relative numerical values. If, therefore, a relation be established between one of the weights, say the *marc* and one of the coins, say the *livre*, at once there is a relation found between the weights and

the moneys. The English sovereign has a certain definite value in relation to all other English coins. It also bears a certain fixed ratio to all English weights.

The confusion between weight and number attends us in all numismatic researches. It misleads much those who, looking at money from a modern point of view, have forgotten that the basis and origin of numerical value was weight. Take the first twenty tolerable intelligent readers of the Bible whom you may meet, and see what they think of a "talent." You will find that they look upon it as a *sum counted*, rather than as *a quantity weighed*. Ask them next Sir Robert Peel's famous question — "What is a *pound?*" and see what sort of answer you get to your query.

Let me just quote the old lines —

"Quand *bonnet rouge* (Card. Richelieu's red hat) passera par la fenêtre,
A *quarant onces* (M. de Cinq Mars) on coupera la tête,
Et *tout* (M. de Thou) finira."

W. C.

The more conveniently to solve this passage, the object of which seems to be to ascertain the value of one-20th part of an *estelin* in terms of an *obole*, it will be as well to give the relative values of the known terms in English.

The *marc* is thirteen shillings and fourpence. The *livre* is 20 *deniers*, or 1 *sol* (or shilling) and eightpence. The *sol* is 12 *deniers*, or one shilling. The *denier* is 1 penny. The *obole* is 1 halfpenny.

The word *sols* in the ninth line is evidently a mistake for *deniers*. Translated, or rather paraphrased, the meaning of the passage — comparing the currency of Normandy as to value with the then currency of France — seems to be as follows: —

"In the *ounce* there are 20 *estelins*, the *ounce* also containing 8 *gros;* consequently each *gros* is equal to 2½ *estelins*. The *estelin* is divided into 2 *mailles*, and each *maille* into 2 *felins;* consequently the *estelin* is worth 4 *felins*. The *felin* is divided into a half, a fourth, and an eighth of a *felin*. Now, to compute the value of the *estelin*, it should be observed that, as many (8) *livres* (or sums of 1*s.* 8*d.* each) as there are in a *marc*, so many sums of 2*s.* 6*d.* each are there in an *ounce*, and so many sums of 1 penny halfpenny each in an *estelin;* or in other words, as many pennies (160) as there are in a *marc*, so many penny halfpennies (160) are there in an *ounce;* and in the same proportion (20) that there are *sols* in the *ounce*, there are sums of '1 halfpenny (*obole*) plus 1/5th of 1 halfpenny' in an *estelin*."

The result being, in fact, that the *estelin* was the same as the *sol* in value, but not similarly divided.

I will only add, that the calculation, though made in a somewhat circuitous manner, seems to be correct enough; for, if the *ounce* equals 20 *sols* or 480 *oboles*, the *estelin*, or 20th part of an *ounce*, equals 24 *oboles;* and consequently the 20th part of the *estelin* equals 1 *obole* plus 1/5.

I suggest the above solution with some hesitation, as I have little doubt that some among your readers are much better able than myself to do justice to this subject. Henry Thomas Riley.

KENNEDY FAMILY.

(3rd S. i. 246.)

Reference to Douglas's *Peerage*, i. 336, (Wood's edition) gives the three sons of Sir Thomas Kennedy of Culzean* as follows: —

"1. Thomas Kennedy, younger of Cullean, to whom his brother James was served heir 18th May, 1602.
"2. James Kennedy, of Cullean, who had a precept of Clare-constet of these lands, 5th Sept. 1606, and married Anne Stewart; by whom he had a son James, who died without issue.
"3. Sir Alexander."

In the earlier edition of Douglas, Sir Thomas's issue is confined to two sons: James, his successor, and Alexander, who carried on the line of the family.

Of Sir John Kennedy's children, in this edition mention is only made of the three sons — John, Thomas, and David. According to Wood, of the twenty children, twelve were sons, and eight daughters. Of these children *fourteen* died young and unmarried. Of the sons who reached maturity there were —

1. Sir John.
2. Thomas, ninth Earl of Cassilis.
3. David, tenth Earl of Cassilis.

The daughters were —

1. Elizabeth, married to Sir John Cathcart, of Carleton, in the county of Ayr, Bart., and had issue: 1. Sir John Cathcart, of Carleton, Bart., who married at Rosel, 24th Dec. 1764, Margaret, daughter of Robert Hamilton of Bourtreehill, sister of the Countesses of Crawford and Eglintoun, but died without issue, 1784; 2. Charles, died without issue; 3. Hugh, died without issue; 4. Sir Andrew Cathcart, of Carleton, Bart. — 1. Jane, married to James Chalmers of Kildonan; 2. Grizel, married to Robert Kennedy of

* I regret to see either Cullean, or Culrean, substituted for the time-honoured and classic Culzean, or Colzean; but on this point Burke has the example of Douglas to quote from —

"Upon that night, when feiries light
On Cassillis Dunans dance;
And o'er the maze in splendid blaze,
On stately coursers prance:
Or by *Colzean* the rout is ta'en,
Beneath the moon's pale beams,
There, by the cove, to stray and rove
Amang the woods and streams —
Unseen that night."

Daljirrock; 3. Elizabeth, married to John Cathcart of Greenock; all three had issue.

2. Jane, married to John Blair of Dunskey, in the county of Wigton, and had issue: 1. John, died an infant; 2. John Blair of Dunskey, died unmarried; 3. James, died young; 4. Eglintoun, died young; 5. Thomas, died young; 6. David Blair of Dunskey, died unmarried; 7. Robert, died young.—1. Jane, died an infant; 2. Jane, heiress of Dunskey, married to James Hunter, Esq., banker in Edinburgh, afterwards Sir James Hunter Blair of Dunskey and Robertland, Bart., and had issue*; 3. Clementina, married to John Bell, Esq., W. S., who died at Cullean, 12th July, 1776, leaving two sons—John Bell, Esq., W. S., and Archibald Bell, Esq., advocate.

3. Clementina, married to George Watson of Bilton Park, in the county of York; and died without issue, 11th March, 1760.

WILLIAM GALLOWAY.

ALLITERATIVE INSCRIPTIONS.

(2nd S. x. 447.)

Every man has an occasional vacancy of time, too brief for study, and too long for idleness. Literary folks take up an "Adversaria" or "Ana"; opening at hap-hazard, and reading on till the hour-hand bids them lay it down. *My* resource is the *Sortes Cuttlæanæ*, in one or other of "N. & Q.'s" volumes (now two dozen, and bidding fair to outflank Philemon Holland, Nicholas De Lyra, the Benedictine Fathers, or the Delphin Classics); at what page, or on what subject, matters not: for seldom do I close it without chancing upon some "Query" still unnoted, and worthy to be "made a note of."

In this manner MR. GARSTIN reminded me, the other day, of a less palatable dish of Ps served up to an unsuccessful French dramatist: —

"L'Abbé Pellegrin avait donné au Théâtre une pièce de 'Pelopée'; elle fut sifflée à la première représentation; et l'auteur le même soir reçut au café Procope où il était, une lettre conçue en ces termes 'P. P. P. P. P. P. P. P. P. P. P. P. P. P.' Il ne sut ce que cela signifiait, et comme il en demandait l'explication, un plaisant s'approcha de lui et lui dit — 'Cette lettre est écrit en abréviation; elle signifie, Pelopée, Pièce Pitoyable, Présentée Par Pierre Pellegrin, Pauvre Petit Poète Provençal, Prêtre, Parasite, Parfaitement Puni.'" — *Encyclopædiana*, Paris, 1857.

The *Alphabetica Catena* supplies another link of the letter P, in the poem which I have somewhere met under the title "Pugna Porcorum Per Publium Porcium Poetam"; but which Vossius mentions as composed by *Placentius*, and which his commentator, Sandius, pronounces to be impossible. There exists, however, in the "Deliciæ Poetarum Danorum" (tom. ii.), Hader's *Canum cum Cattis Certamen* — the C being, of course, uniformly pronounced as K: and which, but for our obstinate obligation of articles, signs of cases, &c., might be emulatively rendered "The Contest of the Curs and the Cats." Its μηνιν αειδε θεα opens thus: —

"Cattorum Canimus Certamina Clara Canumque,
Calliope, concede Chelyn!" —

and so concurs (or cat-curs) through ninety-three lines. In the ninth century, Hubald dedicated a poem "in laudes Calvitii" to the Emperor Charles the Bald, having this courtly commencement: —

"Carmina Clarisonæ Calvis Cantate, Camœnæ."

These *opera operosissima*, alike discordant as difficult, have given place to the *syllabic* alliteration, more easy in every language and more graceful; falling in with that accentual unison which assures to each recurrent letter its proper harmony. In poetry and in prose, it is the essential attribute of rhythm: even the *Dog-Latin* of the above hexameter and a half, supplies in its middle letters a proof of its pervading influence. Instances, ancient or modern, would be matters of supererogation. E. L. S.

ANGLO-SAXON (2nd S. ix. 29.) — It has been objected, apparently on good grounds, to the term *Anglo-Saxon*, that it breaks the continuity of English history, and ought, therefore, to be discarded, and *Old-English* substituted in its stead.

To the works mentioned, as giving an account of Anglo-Saxon literature, should be added Petheram's *Historical Sketch of the Progress and Present State of Anglo-Saxon Literature in England*, 8vo, London, 1840. J. MACRAY.

PATRICK RUTHVEN (3rd S. i. 363.) — In a communication from J. M. touching the letter in the *Cabala*, from Patrick Ruthven to the Earl of Northumberland, then both state prisoners in the Tower, that gentleman says: —

"I do not think, in the course of enquiries respecting the Lady to whom the letter relates, who was no doubt the future wife of her protector, and the mother of Lady Vandyke, it has yet appeared that she was at the time of the incident in question a fellow-prisoner in the Tower with the Earl and Patrick Ruthven. Her imprisonment in that fortress would indicate that she *was a woman of rank*."

Patrick Ruthven married Elizabeth Woodford, second wife and widow of Thomas, first Lord

* They had ten sons and four daughters: 1. Sir John Hunter Blair, died unmarried; 2. William, died in infancy; 3. William, died an infant; 4. Sir David Hunter Blair, of Brownhill, Bart.; 5. James Hunter Blair; 6. Robert, a Captain in the army; 7. Forbes Hunter Blair, a banker in Edinburgh; 8. Thomas Hunter Blair, Captain in the 91st Regiment, wounded at the battle of Talavera, and at present a prisoner in France; 9. Archibald, who died young; 10. Henry Dundas, died young. — 1. Anne, married to William Mure of Caldwell, and has two sons and six daughters; 2. Clementina, married to Capt. J. T. Birch, of the Royal Engineers; 3. Jane; 4. Jamima.

Gerrard of Abbots Bromley, in Staffordshire, who died when Lord President of Wales in 1617. Beyond the above fact, every step in this history is a mystery and a romance. To use Mr. John Bruce's words in the *Archæologia* on this union:

"How this fair young lady became known to the prisoner in the Tower — where they were married, and when — remains at present unknown."

A knowledge communicated by any of the correspondents of "N. & Q." on these points, would greatly oblige R. P. R.

Arms of Wilkes (2nd S. xii. 525; 3rd S. i. 216, 318.) — To what arms John Wilkes was properly entitled I do not know; but can speak with some certainty of those which he adopted and used, having in my possession a valuable classic from his library, with an impression of his book plate inserted. The arms given on the latter are, or, a chevron between three birds' heads, erased, sable, in the middle chief, a crescent. Now, as to the birds' heads, which are called those of ravens, they certainly look very much like eagles; and Edmondson, in blazoning the arms of Wilkes of Leighton Buzzard, gives them thus: Per pale or and argent; a chevron between three *eagles'* heads erased, sable. The crest is a crossbow, issuing out of what appears to be a bush. Motto: "Arcui meo non confido." Beneath the arms is written "John Wilkes, F.R.S." W.

Viscount Canada (3rd S. i. 369.)—Sir William Alexander, Secretary of State for Scotland to King James I., obtained from him in 1621 a charter, granting to him the territory of Nova Scotia; and seven years later, on the 2nd of February, 1628, he received from Charles I. a grant of the province since called Canada. Two years subsequently, viz., on the 4th of September, 1630, he was raised to the peerage by the title of Viscount of Stirling by patent, to him and his heirs male; and on the 14th of June, 1633, on the occasion of the King's coronation, he was advanced to the dignity of Earl of Stirling and Viscount Canada. The fifth Earl of Stirling died without issue on the 4th of December, 1739. Since that time the peerage has been dormant, although twice claimed, the last claimant having been Alexander Humphreys, or Alexander, whose trial for forgery took place before the High Court of Justiciary in Edinburgh in 1839. The charge arose respecting certain documents and charters on which the prisoner founded his claim to the Earldom of Stirling and Viscounty of Canada. The jury found a verdict to the effect that a charter and certain documents were forgeries, but that it was Not Proven that the prisoner had forged them, or had uttered them knowing them to be forged. John Pavin Phillips.

Haverfordwest.

This title was claimed as a second title by the person who some years since (about thirty) asserted his right to be Earl of Stirling. I believe a son of his actually assumed it as the eldest son of an earl. A Mr. Bankes (as I recollect the name), who had accepted a baronetcy, which the alleged earl asserted he had the right of creating under some Scottish patent, published an account of the family, in which, if it exists anywhere, F. G. L. will no doubt find all the information he requires.

J. H. L.

Edmund Burke (3rd S. i. 161, 212.) — In Trinity College, Dublin, the practice was, and I suppose still is, that at the entrance examination the Senior Lecturer asked each candidate his name, age, place of birth, &c. It is therefore quite certain, I think, that in the year 1743, probably at midsummer or in October (for these are the principal times of entrance), Edmund Burke stated either that he was sixteen or that he was in his sixteenth year, and that he was born in Dublin. We therefore have these two facts on his own authority.

As to his entrance at the Temple in April 1747, that is before his undergraduate course had been completed, I can only account for it by supposing that in order to lose no time in his legal career, he had run over to London for a few days, and entered his name at the Temple.

The charge against him mentioned by T. C. B. is really a serious one, and I hope it may prove not to be true; for if so it must sink him deeply in the estimation of every honourable mind. K.

Italian Quotation (3rd S. i. 249.) — I had supposed, as a matter of course, that M. E.'s Query would have received many replies. Its not having been the case proves to me how little Italian literature is now cultivated in this country. A change, I trust, will soon come.

The lines quoted by M. E. are not in Ariosto; they are in the four stanzas inserted by Berni in lib. II. c. xxiv. of the Orlando Innamorato. The idea, as Mr. Panizzi has shown, was taken from the *Ciriffo Calvaneo* of Pulci. K.

Canadian Seigneurs (3rd S. i. 310, 358.)— The late Sir Richard Brown, Bart., was my authority for the statement that coronets were used by some, at least, of the Canadian Seigneurs.

At a meeting of the Committee of the Baronetage for Privileges held in 1841, among the drawings and impressions of seals then exhibited, were "specimens of two coronets which are now worn and carried by a class of our fellow-subjects in British America, who rank with our ancient Lords of Manors in England. I refer to those Canadian proprietors, of French extraction, who hold their land by seigneurial tenure." John Woodward.

Insecure Envelopes (2nd S. vi. 261.) — "The priests of Mopsus were as skilful as the post-

master of Rugely in opening envelopes warranted secure." — *The Danger of Circumstantial Evidence*, a small pamphlet of twenty-four pages, London, 1856, apparently written while the trial of Palmer was in progress. What is the allusion to the priests of Mopsus? Have any secure envelopes been invented? J. R.

On being covered in the Royal Presence (3rd S. i. 208, 313, 318, 350.) — It may be interesting to your correspondent S. T. to be informed, if he has not already noted it for his forthcoming work, that a form of licence is given in the *Booke of Presidents* (*vide* fo. 96, ed. 1604.) It runs thus: —

"Henry the 8, &c. To all maner our subjects, as well of spirituall preheminence and dignitie, as of temporall authoritie, these our letters hearing or seeing, and to every of them, greeting. Forasmuch as wee be credibly infourmed, that our welbeloved T. M. for divers infirmities which he hath in his head, and cannot conveniently without his great daunger be discovered of the same: We let you wit, with consideration thereof, wee have by these presents licenced him to use and weare a Bonet at all times, as well in our presence as elsewhere at his liberty. We therefore wil and command you and every of you, to permit and suffer him so to doe, without any your challenges or interruption to the contrary, as ye tender our pleasure and will avoid the contrary. Given under our signet at our Palace of Westminster, the xx day of May xxxvi. yere of our raigne."

Fredk. Hendriks.

Lambeth Degrees (3rd S. i. 254, 336.) — In my last article, sec. 26 of the *Medical Practitioners' Act*, was erroneously quoted, instead of sec. 27, to which I intended to refer. In this latter section it is provided that every year shall be published "a correct register of the names . . . . . medical titles, diplomas, and qualifications conferred by any corporation or university, or by doctorate of the Archbishop of Canterbury, with the dates thereof, of all persons appearing on the General Register as existing on the first day of January in every year." Schedule D. gives the form of the register; each page of the book is divided into four columns, headed respectively — Name, Residence, Qualification, Title. By virtue of the provisions of ss. 15 and 26, the degree of M.D. granted by the Primate prior to the passing of the Act would be inserted in the third column, and no other qualification would be necessary to entitle a man to be registered. Since Aug. 2, 1858, however, as the Lambeth degree does not entitle a man to be registered, all such degrees are to be accounted simply as "Medical Titles," and therefore appear in the fourth column of the register. The same remarks hold good as regards degrees conferred by foreign universities, those granted prior to 21 & 22 Vict. c. 90, being reckoned as a qualification; those since, merely as medical titles.

It appears doubtful whether the 58th canon, quoted by Investigator, with the terms of which I was well acquainted at the time of writing my former article, applies to possessors of Lambeth degrees, so far, at least, as the prohibitory clause is concerned. Is it well decided that *graduate* means *only* one who has regularly taken a degree in an university? Is not a Lambeth M.A. a graduate in the sense of legally possessing a degree?

J. A. Pn.

Anthony Devis (3rd S. i. 209), not *Davis*, the painter, was the son of Anthony Devis by his second wife, Ann Blackburn. They were married on the 4th June, 1728, and are buried in the ground belonging to St. George the Martyr, behind the Foundling Hospital, close to the wall, between the piers 18 and 19.

Anthony Devis, the painter, was born on the 18th March, 1729. There was another son by the same wife, viz. John, born 12th Dec. 1734, who was a watchmaker in Lamb's Conduit Street. Anthony Devis bought his house at Albury in 1780, of Mr. Marissall. He was, in 1764, at the Hon. Mr. Vernon's, Newick Park, Sussex; 1770, Sept., at Robert Child's, Esq., Osterly Park; 1771, Robert Child's, Esq., Upton, Sir John Chichester's, Youlton, near Barnstaple; 1773, June, Duke of Manchester's, Kimbolton; Sept., John Peploe Birch, Esq., Garnston, Herefordshire; Oct., the Hon. Mr. Vernon's, Britton Ferry, Glamorganshire; 1775, July, Lord Ducie's, Woodchester Park; 1776, May, Lord Peters; June, Sir Rich. Worsley's, Appuldercomb, Isle of Wight.

I shall be glad to see an account of any of the works executed during these visits.

It does not appear that Anthony Devis, the painter, was ever married, nor whether his father was in business or of any profession. His mother was from Yorkshire, and born at a house called "Frier Head."

Anthony Devis, the elder, had four sons by his first wife; the eldest of whom, Arthur, was, I think, a painter, and probably also *his* son, Thomas Anthony.

I have a copy of the arms of the Blackburn family, and pictures, scraps, and sketches of the Devis family; but I will not lengthen this reply by describing them. T. W. D.

Portraits of Archbishop Cranmer (3rd S. i. 269.) — Though I cannot furnish Mr. Nichols with any biographical particulars of the painter Gerbicus Flicciis, I may point out, that his portrait of Cranmer is evidently the same which was engraved by Vertue, and by him attributed to Holbein; as is shown by its bearing the same inscription, "Julij 2°, Æt. 57," (I read July 2, instead of 20, the former being Cranmer's birthday). In the old *History of Nottinghamshire*, by Thoroton, is another from the same original, holding a book with both hands. Granger has pointed out the remarkable circumstance, that this picture

represents the Archbishop entirely without beard; whereas, in Verheiden's *Imagines* and Holland's *Heroologia*, 1610, he is exhibited with a long one. Is the latter to be regarded as the imaginary conception of a foreign artist, or did the Archbishop change his fashion? Possibly he allowed his beard to grow during the long confinement that preceded his martyrdom. N. H. S.

Portraits by G. Fliccius (3rd S. i. 269.) — I am told that there are several portraits attributed to this painter at Newbattle Abbey, the seat of the Marquess of Lothian; and in a Catalogue of the pictures there, made for Sir William Musgrave in 1798, I find in the Great Room: "Lord Douglas; he was wounded at the battle of Otterburn, painted by Fliccus, 1547." Also, in Lady Ancram's Dressing-room: "Three of the James's, Kings of Scotland, by G. Fliccus"; as well as "Another of the James's, and one of his wife, attributed to Holbein." I should be glad to receive any later or further account of them?

J. G. N.

Ulric von Hutten (3rd S. i. 171.) — S. T. will find a very characteristic portrait of this celebrated Reformer, together with an engraving of the murder of his cousin in a wood, in a quarto volume of his works, having the following colophon: —

"Hoc Ulrichi de Hutten Equit. Ger. Invecti varum cum aliis quibusdam in Tyrannum Wirtenpergensem opus excusum in arce Stekelberk. An. M.D.XIX. Mense VIIBRI." [a curious abbreviation for *Septembri.*]

Ulrich de Hutten calls himself "Eques Germanus." By whom was he knighted? Or was he a member of one of those higher degrees of knighthood which most of the early Reformers are said to have fostered and belonged to; and which are, at the present day, in active existence in some of the higher degrees of the "Ancient and Accepted Rite" of Freemasonry?

A very interesting series of papers on Ulrich von Hutten may be found in the *Gentleman's Magazine* for 1852. Henry Blenkinsop.

Eastgate, Warwick.

Orange-butter (3rd S. i. 205, 316.) —

Boswell. "Do you know, Sir, I have discovered a manufacture to a great extent, of what you only piddle at — scraping and drying the peel of oranges. At a place in Newgate Street there is a prodigious quantity prepared, which they sell to the distillers." *Johnson.* "Sir, I believe they make a higher thing out of them than a spirit: they make what is called orange-butter, the oil of the orange inspissated, which they mix perhaps with common pomatum, and make it fragrant. The oil does not fly off in the drying." — Boswell's *Johnson*, anno 1783.

N. H. C.

W. Oldys (3rd S. i. 343.) — To the interesting notice of W. Oldys, I can add the following particulars from my MS. Register of the Scholars of Winchester, relative to persons of his name: —

"Oldys, Ambrose, adm. scholar of Winchester College, 1646.

"Oldys, John, adm. 1645, of Todmorden; F. of New College, 1652; B.A. 1656; d. 1660; buried at Adderbury.

"Oldys, Thomas, adm. 1657, son of William, Vicar of Adderbury, of Adderbury; F. N. C., Dec. 13, 1665; B.C.L. 1673; R. of Tingewick, April 21, 1690; d. there July 10, 1721.

"Oldys, William, of Etminster, Dorset, adm. 1606; F. N. C., Aug. 9, 1612, res. 1627, B.D.; Proctor, 1623; V. of Adderbury, March 24, 1624; Preb. of Wells; m^d Maria, dau. of Tho^s Sacheverell; murdered by the rebels, 1645; bur. at Adderbury.

"Oldys, William, adm. 1648; F. N. C. 1655; D.C.L. 1667; Official of Bucks, Chancellor of Lincoln, Advocate in the Marshal and Admiralty Court, removed in 1693, because he refused to pronounce the sailors acting against England under the orders of James II. guilty of treason and piracy; he died 1708."

Mackenzie E. C. Walcott, M.A., F.S.A.

"Noseless Eusebia and her Noseless Nuns" (3rd S. i. 348.) — *For* Eusebia *read* Ebba. In the year 870, according to Matthew of Westminster, in an incursion of the Danes, under Hinguar and Hubba, S. Ebba, who was Abbess of Coldingham in Berwickshire, anxious, not for her life, but for her chastity, had recourse to the following stratagem. Having assembled her nuns in the Chapter House, after a very solemn address, she cut off her own nose and upper lip; and her example was immediately followed by the whole community. The frightful spectacle which they exhibited protected their virginity; but the Danes set fire to the monastery, and S. Ebba and her companions were given as victims to the flames.

S. Ebba and her companions are commemorated in the Latin church on April 2. (See Alban Butler's *Lives of the Saints*; Matthew of Westminster; Baronius, *ad an.* 870). J. L. G.

Woodman Family (3rd S. i. 346.)—The Woodmans were formerly located at Twining near Tewkesbury, as stated in Rudge's *Hist. of Glo'ster.* Probably they are a branch of those of Exeter.

E. M. S.

Baiting Beasts to make them Tender (3rd S. i. 346.) — As a slight contribution towards the information solicited by N. B., I send the following extract from the MSS. of the corporation of this borough. At a Common Hall held "on Thursday before St. Simon and St. Jude," 1467, among several orders then made was the following: — "No butcher to kill a bull till baited."

I imagine, however, that this unmerciful regulation had reference rather to the amusements of the populace than to any supposed improvement in the quality of the meat by the process of baiting; as it appears that at Southampton it was part of the mayor's office to see that plenty of bulls and bears were provided for baiting. At Winchester (as we learn from the Corporation Journals) it was ordered in the 30th Hen. VIII.,

"That from hensforthe ther shal be no bulstake set before any Mayor's doore to bayte any bull, but onlie at the bull-ringe within the said cytie."

WILLIAM KELLY.

Leicester.

SAND PAINTINGS (3rd S. i. 348.)—In 1st S. ix. of "N & Q." two communications appeared on this subject. One, at p. 217, was from me, stating my intimate acquaintance, about fifty years ago, with a well-known artist in sand-painting, who indeed claimed to be its inventor. The article described his mode of forming these sand pictures; but the process of fixing them he kept secret, and it appears to have died with him. The second communication, at p. 327, was from a relative of Mr. Haas, MR. JOHN MUMMERY, and it gave a very interesting account of what led Mr. Haas to the discovery of the art.

In reference to the Query of W. F., MR. MUMMERY spoke of some of these pictures being in Windsor Castle. I had previously mentioned that Mr. Haas's own collection, with which I was acquainted, was sold after his death, and dispersed. Several of his sand-pictures were purchased, I believe, by Mr. Miles for his own fine collection; but others, no doubt, still exist in Bristol and its neighbourhood. F. C. H.

SERVICE FOR HEALING (3rd S. i. 313.) — A Book of Common Prayer in my possession (wanting title-page) contains the Service "At the Healing," precisely as given by your correspondent, substituting "King" for "Queen," and "His" for "Her" majesty. It is uniform in type, and is bound up with a copy of the Holy Bible, printed by J. Baskett, Oxford, printer to the University, 1723. I should be glad to know in what earlier editions of the Prayer Book this service is inserted, and whether it is to be found in any after the reign of George I.?

R. E. EGERTON WARBURTON.

Arley, Northwich.

DAME MARGARET AND GEORGE HALYBURTON (3rd S. i. 347.) — One of my ancestors, George Halyburton, was minister of Aberdalgy, and married Margaret Playfair, who is said to have been allied to some of the first families in Scotland, on her mother's side. This George Halyburton was, in 1662, ejected by "his near kinsman," George Halyburton, Bishop of Dunkeld. Could this Margaret Halyburton be the Dame Margaret referred to by MARION? If so, I can give some particulars of the pedigree. JOHN S. BURN.

The Grove, Henley.

THE SALTONSTALL FAMILY (3rd S. i. 350.) — Your correspondent ERIC seems to think that the Saltonstalls, having received contrary instructions from the Court in 1660, were not likely to have shown favour to the Quakers. But that is a confirmation of his supposition that Sir Samuel was the son (Samuel) of Samuel, who married "Elizabeth, daughter of Mr. Thomas Ogden," because the Ogdens of Halifax became Quakers at a very early period. So lately as 1756 (Surtees's *Durham*, vol. i. part II. p. 46), "Thomas Ogden of Halifax" was the husband of a co-heiress of the Cold Hesleden estates; she being the grand-daughter of John Hall, "a noted Quaker preacher."

MR. NOËL SAINSBURY states (2nd S. xi. 434) that Sir Samuel had a cause pending with "his brothers and brothers-in-law," which is also a confirmation of the supposition; because his father was married three times, and, though no surviving issue are *named* by ERIC except the second Sir Richard, son of Anne Ramsden, and Samuel, son of Elizabeth Ogden, yet "seven others" are mentioned from this second marriage. But the Samuel who was son of the first Sir Richard, is called by ERIC an only son. R. N.

SIR ROBERT PEAT, D.D. (?) (3rd S. i. 209, 273, 354.) — Upon reference to *Graduati Cantabrigienses* (1659—1823), I am unable to find any Robert Peat mentioned therein, as having graduated in this University. Robert *Peet*, Emmanuel College, B.A. 1686, furnishes the nearest approach to the required patronymic. He does not appear to have advanced beyond his B.A. degree. The required Sir Robert appears to have been exercising his ministerial functions considerably more than a hundred years after that date, as may be gathered from the following note in Watt's *Bibliotheca Britannica*: —

"Peat, Rev. Sir Robert, D.D., Bart., Minister of St. Lawrence, North Brentford. *Sermon on the Thanksgiving Day for the Peace*, 1814, 8vo."

Both names, Peat and Peet, are, according to *Patronymica Britannica*, of the same origin; being either diminutives of Peter, or local names derived from the bearer's residence on a peat or moorish ground. I do not think that either name is represented in the *Peerage and Baronetage* for the present year. B.

M'CULLOCH OF CAMBUSLANG (3rd S. i. 329.) — A biographic notice of the Rev. William M'Culloch, minister at Cambuslang, will be found in a volume entitled *The Revivals of the Eighteenth Century, particularly at Cambuslang*, compiled under the auspices of the Free Church, by the Rev. Dr. Macfarlan of Renfrew. The materials for this biography are stated to have been chiefly furnished by Mr. M'Culloch's son, the Rev. Dr. Robert M'Culloch, minister of Dairsie, and published with a volume of Sermons in 1793.

With regard to the MSS. it is mentioned in the Preface, that —

"The manuscripts, from which this volume was prepared, were chiefly left by the Rev. William M'Culloch of Cambuslang, and are now the property of the Free

Church Library of Mrs. Coutts, Mr. M'Culloch's granddaughter, and another lady."

Of the MSS. in the Free Church Library, two quarto volumes are noticed "containing a hundred and five cases," principally in Mr. M'Culloch's handwriting: —

"These were preserved by Mr. M'Culloch's family; and were, in 1844, presented by Mrs. Coutts of Edinburgh, a grand-daughter of Mr. M'Culloch, to the Free Church Library."

The *Memoir* of the above lady, well known for her Christian character, who died May 26th, 1849, may also be consulted with advantage. It is written by the Rev. Dr. Hetherington, Edinburgh, 1854. WILLIAM GALLOWAY.

CECILY, DUCHESS OF YORK (3rd S. i. 369.) — Had your correspondent R. W. consulted Sandford's *Genealogical History*, he would not I think have doubted the statement that she was the daughter of Ralph, Earl of Westmorland, by Joan, daughter of John of Gaunt.

A most interesting account of this lady's daily life, may be seen in the Ordinances of the Royal Household, 37*; and an abstract of her will is given in *Testamenta Vetusta*, 423.

Touching this will I may observe, that it has occasioned error and perplexity in consequence of her having therein called her grandchildren, and grandchildren-in-law her sons and daughters. The persons so designated appear to have been Catharine, daughter of Edw. IV., and wife of William Courtenay, Earl of Devonshire; Humphrey de la Pole, clerk; William, Lord Stourton, who married Catharine de la Pole; and Anne de la Pole, prioress of Syon. C. H. COOPER.

Cambridge.

SHELLEY'S "LAON AND CYTHNA" (3rd S. i. 283, 355.) — At p. 85, of the *Shelley Memorials*, A. B. will find part of a letter from Shelley to Godwin, from which it would appear that the latter had read *Laon and Cythna*, inasmuch as it is a reply to some strictures passed by him upon that work. The discrepancy between this circumstance and Godwin's statement to your correspondent, may perhaps be explained on the supposition that he only considered himself to have read a work when he had read it attentively: a labour which he would have been unwilling, and indeed unable, to bestow upon Shelley's epic. In a letter to Mrs. Shelley, hitherto unpublished, he speaks with much commendation of the *Cenci*, and expresses his satisfaction that Shelley should have at last condescended to treat of "what passes among human creatures." The hermit of the *Revolt of Islam* is not Godwin, but Dr. Lind, the friend of Shelley's boyhood.

I think MR. PEACOCK must be mistaken in stating that only three copies of *Laon and Cythna* found their way into the world, as that mentioned by A. B. is the third with the existence of which I am myself acquainted. R. GARNETT.

British Museum.

LACE-MAKER'S CUSTOM: WIGS (3rd S. i. 387.) — For a solution of A. A.'s inquiry how *wig* may mean a cake, we must refer to that great storehouse of philology, Adelung's *Deutsches Lexicon*; where, under "WECK," his second signification is "Eine Art feinen Weitzenbrotes," &c.: a sort of fine wheaten bread, which in some measure has the form of two clubs joined together. He enumerates *Christweck*, *Christstolle*, *Osterweck*, *Eyerweck*, *Spitzweck*, &c., as various denominations; there are also forms in which butter is brought to market, called *Butterweck*. His derivation is curious, as derived from the form of a club, its ancient form, which pounds of butter still retain in some places; and also because *Cuneus*, in Mediæval Latinity, is often used for this sort of wheaten bread; and he adduces the following quotation from Du Fresne: "Uno cuneo, h. e. albo pane, modicisque cibariis in hebdomada sustentebatur." In Picardy, *Cuignet* is still the name of a similar four-tailed loaf, worked with milk, called in Lower Saxony, *eine Wecke*, or *Wegge*.

WILLIAM BELL, Phil. Dr.

WHALEBONE AND SUN (3rd S. i. 250, 335, 359, 397.) — In ports which adventure on the Greenland and Davis's Straits Whale Fisheries, the jawbones are always preserved, and slung to the shrouds of the vessels, with tubs below them to catch the oil drippings which run from them; and when dry, frequently form entrances like a Gothic arch to the paddocks and fields of the neighbourhood. Frequently, too, the scapula, or fin-bone of the whale, is preserved, but not so often; and offering a broad surface, is sometimes stuck over the door of a public-house, and painted as a sign: one such may be seen at Hull, on a pothouse exactly opposite the principal entrance to the Trinity House, on which is painted the sign of a native fisherman in his canoe — in whale-fishing, a *Jackee-Ja*; in the Trinity House the original boat and figure of the Greenlander is kept. The surface of the bone, like the gigantic shoulder-blade of a sheep, is sufficiently broad to receive the figure of a full-faced sun; which, in the sign alluded to, may have been painted upon it, and thence the denomination. WILLIAM BELL, Phil. Dr.

LUKE'S IRON CROWN (3rd S. i. 364.) — Goldsmith was a student of the University of Leyden, and must have been aware of two celebrities from that town: Lucas of Leyden, the painter, and John of Leyden, the Anabaptist leader; the latter, after suffering a long siege by the Bishop of Münster in the Metropolitan See of Westphalia, was taken prisoner and tortured to death with great barbarity. Amongst other violence, an iron rim or crown, red-hot, was passed over his temples,

possibly in derision of his assumption of the kingly state or title. And it is most probable that Goldsmith has confounded the two celebrities of the town of Leyden, and that we should read John's, instead of Luke's Iron Crown. The inaccuracies in "Damiens' bed of steel," marked by MR. J. DIXON, is voucher sufficient that the poet's memory was treacherous also there.

WILLIAM BELL, Phil. Dr.

The concluding lines of *The Traveller* were written (Boswell says, in A.D. 1766,) by Dr. Johnson. C. P. E.

DEDICATIONS TO THE DEITY (2nd S. xii. 36.)—Among the works dedicated to the Almighty is the following, which I have just met with:

"Godofredii Henselii Synopsis Universæ Philologiæ, in qua Harmonia Linguarum grammatice e natura vocum et geographice nova ratione eruitur, &c., sm. 8vo, edit. 2nd. (Norimb.), 1754."

Dedication.

"Gloriosissimo Linguarum Conditori DEO Trinuni Ter Optimo Terque Maximo, Et in specie: SPIRITUI SANCTO LINGUARUM Unitori Celebratissimo Conamina isthæc Philologica Sacrata sunto!"

J. MACRAY.

Oxford.

THE HEARTH TAX (3rd S. i. 367.) — S. T. is mistaken in supposing that the receipt in his possession refers to the *last* collection of the hearth money. I send you a copy of one dated fourteen months later: —

"October the 21, 1600 & Eighty-Nine.

"Received, of *Capt. Jones*, the sum of *Twenty Seven* shillings in full, for one half year's Duty for *Twenty Seven* Fire Hearths in his House, in *Clerkenwell p'sh.*, due & ended at Lady-day last past. I say Received by

Fol. 35-37
L 23

"THOMAS BISHOPE, Collector."

The return of the number of fire hearths in each house was at first made by the parish constable, but from the unpopularity of the tax, it was suspected that he often falsified these returns to keep peace with his neighbours. His majesty, Charles II., was dissatisfied with this mode of assessing, as the following extract from the archives of the county of Middlesex will show: —

"His Majesty, taking notice of a retorne of fire hearths within the City of London and precincts of the Bills of Mortality, wherein he believeth great negligence or deceipt hath been used, hath, by his letters, required such a course to be taken as may produce the instant number of Hearths (according to the true intention of the Act of Parliament), propounding that two or three honest and active persons (*such as the Officers of his Revenue*), may, at his Majesty's charge, be joined with the Constable at each parish to take an occular view of the said fire hearths."—Aug. 14, Car. II. 1662.

It was this "occular view" of every man's fireside, that made the tax so obnoxious to a people, who knew how to value the sanctity and privileges of home. F. SOMNER MERRYWEATHER.

Colney Hatch.

OBITUARY OF OFFICERS: MORRISON: ARCHER (3rd S. i. 372.)—

1. Was not George Morrison a full "General" when he died? He was the oldest staff officer in the army at the time of his death.

2. Archer was, and perhaps is still, a Berkshire name. A Colonel Archer of the 1st Foot Guards, probably a son of the General, was married, in 1801, to a Miss Morgan of Bath.

Can M. S. R. give me any particulars of the great R. E. family of Durnford?

CHESSBOROUGH.

Harbertonford.

CLAIM OF ELDEST SONS OF BARONETS TO KNIGHTHOOD (3rd S. i. 274.) — It is stated that George IV. abolished this privilege, yet Sir William O'Malley now enjoys a knighthood conferred on him (according to Dod's *Peerage*) as eldest son of a baronet, in 1835. T. DAVIES.

Miscellaneous.

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WEBB AND NEALE'S DURANDUS.
Wanted by *Rev. J. B. Wilkinson*, Lavington, Petworth.

Notices to Correspondents.

We are unavoidably compelled to postpone until next week our usual Notes on Books.

T. H. VAN LENNEP *is thanked for his very acceptable communication.*

Fairfax of Barford *in our next.*

ERRATUM. — 3rd S. i. p. 378, col. ii. lines 8 and 14 from bottom, *for* "Enshaw's Magazine" *read* "Exshaw's Magazine."

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Rôsmarket, a small village distant about five miles from Haverfordwest, is worthy of notice as having been the birthplace of two personages, whose names will be handed down to posterity for two very different reasons. The first was Lucy Walter, the mother of the Duke of Monmouth; the second, Dr. Zachariah Williams, the father of the blind friend and companion of the great and good Samuel Johnson. Educated as a physician, Dr. Williams was a man of ability and learning, and possessed considerable attainments as a Hebrew Scholar. I have in my library a small volume, entitled, *The Universal Hebrew Grammar, for the Use of Schools and Private Gentlemen*, which in all probability belonged to Dr. Williams; on the cover is inscribed, in a straggling irregular hand, the name "S. Johnson," and a note on the fly leaf states that it "was bought at old Jones's auction, Holborn, June 12, 1859. He purchased many of Dr. Samuel Johnson's philological books and books of travels." That the book belonged to Dr. Williams is rendered more probable from the statement of the title-page that it was "printed in London for the author, by T. Brewman, at No. 2, Peterborough Court, Fleet Street, and sold at the Academy, and by Mr. Levi Phillips, jeweller, in Haverfordwest." Levi Phillips was a respectable Hebrew who settled in Haverfordwest nearly a century ago. On receiving Christian baptism he took the name of Phillips, and having amassed considerable wealth, was, at the time of his death, the principal banker in this town. At his shop, therefore, it is probable that Dr. Williams bought the Grammar, and passing into the hands of his daughter, the book may have been her gift to Dr. Johnson. The signature, "S. Johnson," is not the autograph of the great author, but appears to be the handwriting of a woman. The attainments of Dr. Williams brought him under the notice of Sir John Philipps, Bart., of Picton Castle, who was ever the munificent patron of struggling merit. Having, as he imagined, succeeded in the discovery of the longitude by means of magnetism, and animated by the prospect of a splendid reward, Dr. Williams removed to London, with his daughter, somewhere about the year 1727, and had to experience the usual fate of projectors and experimentalists. Here he received much kindness, and, doubtless, help at the hands of Sir John Philipps, and was received at his house on a footing of friendly intimacy, as the following extract from the *Diary* of Sir Erasmus Philipps will show: —

"1728. Feby 17. My only sister, Mary, died of the small pox, very early in the morning. She was taken ill on the 7th inst, the confluent sort; attended by Dr Cotesworth and Hulst. My father had parted with Mrs Yate, to whom he gave a handsome Present. Mrs Ann Williams, daughter of Mr Zachariah Williams, came, and with my sister when she died, after which she went away. Her Father in ye House, and lay there all the time she continued in ye House with us."

The golden hopes of Dr. Williams soon faded away, and the sole result of his splendid visions was an admission to the Charter House, which was, in all probability, procured for him through the instrumentality of Sir John Philipps. This asylum he soon forfeited through some irregularity, but in a pamphlet, published in 1749, he denied the justice of his expulsion. In 1755 he published in Italian and English an account of *An Attempt to ascertain the Longitude at Sea, by an exact Theory of the Magnetic Needle*, written, as is supposed, by Dr. Johnson, and translated by Baretti. Mrs. Johnson became acquainted with Mrs. Anna Williams, who had by this time lost her sight from cataract, and soon entertained a warm regard for her, which was shared in an almost equal degree by her illustrious husband; for on the death of Mrs. Johnson, when it was proposed, by means of an operation, to attempt the restoration of Mrs. Williams's sight, Dr. Johnson not only obtained the services of Mr. Sharp the oculist to perform the operation, but, as her lodgings were small and inconvenient, assigned her apartments in his own house. The operation proved unsuccessful, but Mrs. Williams never again quitted the hospitable shelter of Johnson's roof. Their society was

mutually beneficial: the conversational powers of Johnson alleviated the solitude of blindness, and the cheerfulness which this companionship produced in Mrs. Williams served to mitigate the gloom by which the fine intellect of Johnson was too frequently clouded. Fenton, in his *History of Pembrokeshire*, gives an account of a visit paid by him to Dr. Johnson and Mrs. Williams in the following words: —

"I had once the pleasure of passing a day in company with her and the great moralist, whom I found, contrary to my expectation from the character I had heard of him, affable, communicative, and not at all dictatorial; and making allowance for some awkward habits, peculiarities of gesture and dress, and a sort of constitutional, characteristic growl, perfectly well bred. Mrs. Williams, his blind *protégée*, fully answered Lady Knight's account of her, for she displayed fine taste, a retentive memory, and strong judgment, and seemed to have various powers of pleasing. She had all the nationality of her country, for finding I was a Welshman, she increased her attentions; but when she had traced me to Pembrokeshire, she drew her chair closer, took me familiarly by the hand as if kindred blood tingled at her fingers' ends, talked of past times, and dwelt with rapture on Rôs Market."

The publication of a small volume of poems (the best of which were written and polished by Johnson, and one, "*The Three Warnings*," the composition of Mrs. Thrale), and the proceeds of a benefit at the theatre, got up for her by Garrick, secured the latter days of Mrs. Williams from penury. Lady Philipps and other ladies of her native county used also to make her an annual present; and she died at the residence of her benefactor on September 6th, 1783. Johnson, in writing of her death to Mrs. Thrale, on Sept. 22, says, —

"Poor Williams has, I hope, seen the end of her afflictions. She acted with prudence, and she bore with fortitude. She has left me.

'Thou thy weary task hast done,
Home art gone, and ta'en thy wages.'"

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The newspapers having announced that the property of Werrington, Devon, has been purchased for H.R.H. the Prince of Wales, perhaps some particulars relating to it may not be unacceptable to your readers. In *England's Gazetteer*, by Philip Luckombe, vol. iii. 1790, Werrington is thus described: —

"On the borders of Cornwall, the River Tamar running through the park; this delightful spot was long in the possession of the Morices, but is now the property of the Duke of Northumberland."

Of this ancient family, we find Sir Wm. Morice, Knt., at the Restoration in 1660, was appointed Secretary of State *; and his son † was created a baronet in 1661, under the title of Sir Wm. Morice, Bart. of Werrington. Having considerable property also in Cornwall, we find Humphrey Morice, Esq., representing Launceston in several parliaments after the accession of Geo. III., as his father, Sir Wm., had done during the reign of Geo. II. In 1763, Mr. Humphrey Morice was appointed Lord Warden of the Stannaries, and Steward of the Duchy of Cornwall, and also a Privy Councillor. It, however, became matter of debate ‡ in the House of Commons, whether Mr. Morice having, after his election, accepted the offices of Warden and Steward, vacated his seat for Launceston. The minister of the day, however, succeeded in its passing in the negative. Mr. Morice purchased "The Grove," a fine seat on the banks of the Thames, in the parish of Chiswick, Middlesex, adjoining to which the Chiswick Station of the South Western Railway is now placed, and which spot, in former times, had been the property of Sir John Denham, K.B., the poet §, and where it is supposed he wrote his celebrated poem of "Cooper's Hill." Mr. Morice was a keen fox-hunter, and kept at "The Grove" a capital stud of horses, and a pack of hounds. There are several records of his predilection for the chase; and the attachment of Mr. Morice to his horses and dogs is described by George Colman the Younger ‖, in his *Random Records*, 2 vols, 1830; but as he was in most of his writings rather given to the *caricatura*, we may quote a more stayed, sedate author, Sir Richard Phillips in his *Morning's Walk from London to Kew*, 8vo, Lond. 1817, who, although he commits one error at the beginning of his notes, in considering it was Mr. Valentine Morris, instead of Mr. Humphrey Morice, to whom his account refers, says the latter, on his death-bed in Italy, bequeathed these premises, "The Grove estate," as a provision for about thirty aged horses and dogs; and that some of them, living to the ages of forty and fifty, had died within the last seven years. "The Grove" was bequeathed to Mrs. Luther, but was at her death purchased by the Duke of Devonshire, whose fine seat at Chiswick abuts upon it. I rather think "The Grove" is in the hamlet of Strand-on-the-Green, in the parish of Chiswick. Mr. Morice died at Naples in 1785.¶ The benefices of Werrington and Launceston were included in the

* See Beatson's *Political Index*, 3rd edition, London, 1806, vol. i. p. 401.

† *Ibid.* vol. i. p. 276.

‡ *Journals of the House of Commons*, vol. xxix. p. 646, die Martis, Aprilis 19no, 1763.

§ *The Antiquities of Middlesex*, by John Bowack, fol. 1705-1706, p. 48.

‖ Vol. i. p. 280, in a note.

¶ See *Gentleman's Magazine* for Nov. 1785, vol. lv. p. 919.

purchase by the Duke of Northumberland of the Morice property in Cornwall and Devon. Φ.
Richmond Surrey.

CANNING'S ESSAYS.

Looking over the papers of a relative, who died some twenty years since, I came across the following lines, which may be interesting to the readers of "N. & Q.," as being a continuation of the rhymes celebrated by George Canning in Nos. 11 and 12 of the *Microcosm*, and which I need hardly refer to more than by saying they commence —

"The Queen of Hearts,
She made some tarts," &c.

The continuation, which I have never seen in print, apparently contains some political allusions: —

"Ye Queen of Spades
Herself degrades
By dancing on the Green;
Ye Knave stood by
In Extacy,
Enamoured of ye Queen,
Ye King so brave
Says to the Knave,
'I disapprove this dance;
You make more work
Than Master Burke
Does, with ye Queen of France.'"

The following is written as a variation at the end of the MS.: —

"Ye Queen of Spades
She beat ye maids
For their immodesty;
Ye Knave of Spades
He kissed those maids,
Which made the Queen to cry;
Ye King then curst
That Knave who durst
Make Royalty shed tears:
'Vile Knave,' says he,
'Tis my decree
That you lose both your ears.'

"Ye Diamond Queen
Was one day seen
So drunk she could not stand;
Ye Diamond Knave
He blushed, and gave
Ye Queen a reprimand.
Ye King distrest,
That his dearest
Should do so vile a thing,
Says 'By my wig,
She's like ye pig
Of David, ye good king.'

"Ye Queen of Clubs
Made Syllabubs;
Ye Knave came like Big Ben,
He snatched ye cup,
And drank it up —
His toast was 'Rights of Men.'
With hands and eyes
That marked surprise,
Ye King laments his fate:
'Alas!' says he,
'I plainly see
Ye Knave's a democrate.'"

From the paper and the style of writing, I should think the above was not written during the present century. Should you consider it worth perpetuating, it may call to the mind of some of your readers the author, and the occasion on which it was written. I may add that the continuation of the tale, recently published for the use of children, is very different from the foregoing. H. W. S.

COLLATERAL DESCENDANTS OF ADMIRAL BLAKE.

I have found so much difficulty in reconciling with certain ascertained facts various statements relative to the family of Blake, that I am induced to ask for such information on the subject as any of the correspondents of "N. & Q." may be able to afford me.

1. Admiral Robert Blake, born in 1598, was the eldest son of his father Humphrey, who died in 1625.

2. Humphrey, 2nd son, it is said, settled in *Carolina*, where his descendants still exist. Qy. Is not this an error? There is at present, resident in England, a gentleman whom I believe to be the only male representative of Humphrey Blake, and, moreover, he possesses some remarkable heir-looms of his family.

3. William was a *Doctor of the Civil Law*. In one pedigree it is *M.D.*

4. Nicholas had three sons, extinct, or supposed to have been so in the male line, in 1832.

5. Samuel, an officer in Popham's regiment, killed in 1643-4.

6. Benjamin had two sons and two daughters.

7. George.

8. }
9. }
10. } ?
11. }
12. }
13. }

14. Alexander, "the youngest of fourteen brothers, of whom the celebrated Admiral was one," died in 1693 at Eaton Socon, Bedfordshire.

The *names* of seven of these brothers are comparatively well known. Not so the remainder; and probably, from the *assumed* fact that they died in minority, although there appears to be no direct proof to bear out such an inference.

Amongst the many *uncertainties* on record regarding families of this name, I may cite the absence of any *proof* that Patrick Blake of Montserrat was a son of Patrick Blake, 2nd son of Martin Blake of Ballyglunin, by his wife Sibilla Joyce.

Then there is the absence of any baptismal records to prove the parentage and descent of Sir Francis Blake, who was knighted by King William III. I do not question the facts, but simply the *proofs*, and it is this want of care in preserving them that has suggested these remarks.

The name of Blake is common in Hampshire and the adjoining counties.

In St. Lawrence's Church, Winchester, there is an epitaph recording the death of a certain John Blake, Alderman "of this City," who died in Oct. 1723, aged fifty-five years. On the same stone are the arms borne by Admiral Blake, with the difference of a crescent on the chevron.*

There are fifteen wills at least of persons of this name recorded before 1700 at the Probate Court, &c. in Winchester; while there are no fewer than seventeen between the years 1700 and 1747. In no instance have I found the "fret" of the *Irish* family borne by the Hampshire Blakes.

There is on record the will of a certain Robert Reade of Linkenholt, co. Hants, in which the testator bequeaths a portion of his estate to his cousin Nicholas Blake, who it appears was Mayor of Plymouth in 1626†; but this was not the origin of the settlement of the Blake family in Hants, for there are on record wills of persons of the name in the county so far back as 1603.

In the pedigree of Allan of Blackwell Grange, the following occur:—

"Robt., 7th son of Geo. Allan, died at Antigua, leaving an only daughter *Elizabeth*, who married a Mr. Burke, and had an only daughter, who married John Blake, Esq.

"*Nicholas Allan* was the 8th son of Geo. Allan. His marriage in 1691 is on record."

In the Blake pedigree—whether a simple coincidence, or connected with the above, it is at present impossible to say—there occur the following names, much about the same period:—

"Nicholas Blake of London, Barbadoes, and who had an estate in Kent.

"Nicholas Blake, Mayor of Portsmouth.

"Nicholas Allen Blake of Barbadoes.

"Nicholas Allen Blake of Jamaica.

"Nicholas Allen Blake of Montserrat."

Moreover, contemporary with Martin Blake of Ballyglunin, was also a Martin Blake of Jamaica, and both, strange to say, had brothers or cousins named Nicholas Blake.

There are many more remarkable coincidences and similarities in these pedigrees, which seem to indicate, either a want of revision, or some original error.

If any correspondent, who possesses a copy of the will (prov. Sept. 1657) of Admiral Robert Blake, would make it public, possibly many of these discrepancies and curious (seeming) coincidences, might be explained.

In some instances, I am inclined to believe that a colonial connection gave rise to the belief of one previously existing in the mother country between the same families, while the absence of dates in some of these pedigrees justifies and seems to invite inquiry. SPAL.

SINGULAR CUSTOM AT CORBY (NORTHAMPTONSHIRE): "POLE FAIR."

A very curious custom prevails at Corby, near Rockingham, Northamptonshire. Every twenty years, on Whit Monday, the inhabitants assemble at an early hour, and stop up all roads and byeways in the parish, and demand a certain toll of every person, gentle or simple, who may have occasion to pass through the village on that day. In case of noncompliance a stout pole is produced, and Mr. Nonconformist is placed thereon, in a riding attitude, and carried through the village, followed by the hootings of boys and girls of all ages, from five to twenty-five, joined by sundry old women, whose shouts and yells all vie with each other in the "concord of sweet sounds." He is then taken to the parish stocks, and imprisoned—

> "Where he in durance must abide,
> In dungeon scarce three inches wide"
> (*Hudibras*),

until the authorities choose to grant a dismissal. It appears that Queen Elizabeth granted to the inhabitants of Corby a charter to free them from town toll throughout England, Wales, and Scotland; also to exempt them from serving on juries at Northampton, and to free the knights of the shire from the militia law. This custom of taking toll has always been observed every twenty years, in commemoration of the granting of the charter, and will take place on Whit Monday, June 9th, 1862, and well deserves a visit from the curious. The greatest hilarity prevails; a band parades the streets throughout the day, till night throws her sable mantle over the proceedings. The business of the day then ceases, and Corby is itself again. God save the Queen. STAMFORDIENSIS.

DIXON'S "STORY OF LORD BACON'S LIFE."

The following letter, which has been addressed by the Master of Trinity to Mr. Dixon, should have a place in "N. & Q."—

"Trinity Lodge, May 1, 1862.

"Dear Sir,—I have again to thank you for your kindness in sending me your *Story of Lord Bacon's Life*. I have read it through, and cannot understand how it can fail to convince readers of the absurd injustice of the representations of Bacon's character and history given by Macaulay and Campbell. In your story all is consistent and natural, as I supposed it would be when the story

* The impaled arms are peculiar.

† The date of his decease would oblige the writer.

was told simply and directly. To my mind there is something very pathetic in seeing, not only how easily so great a man was ruined, but also what a hard and obstinate task it is to restore his fair fame in the eyes of after ages when once it had been made the mark of sarcasm and satire. As showing how easily blows struck in the zeal of reformers may hit very pure men, has it ever occurred to you that we have two examples, at least, in our own time? I do not believe that there have been purer men as to political corruption than Warburton, the late member for Kendal, and Lord Belper. Both were vehement reformers; yet both have been found guilty of corrupt practices in their elections.

"We have in our College Library a collection of letters given us by Mrs. Anne Sadler, a daughter of Lord Coke. Among them is a letter written to her, giving an account of the battle for the daughter in some detail. The letter is written from the Inner Temple; the signature is torn off. It seems to have been a short name. I do not know if this account contains anything new to you, but it may be worth your reading: I have had a transcript made, and send it you in a separate cover. You may publish the letter, if you think it worth while. Would not your book be more easily referred to if it had an Index, and also a Table of Contents in detail, by which the reader might return again and again to the parts of the story? Believe me, dear Sir, yours very faithfully,

"W. Hepworth Dixon, Esq. W. WHEWELL."

F.

Minor Notes.

BLUE AND BUFF. — Smiles, *Lives of the Engineers*, vol. i. p. 217, describes the formation of a company by Mr. Thornton, a Yorkshire gentleman, in October 1745, soon after the battle of Prestonpans. When they marched to join General Wade's army at Boroughbridge, "Blind Jack played a march at the head of the company, *dressed in blue and buff*, and in a gold-laced hat." "Blind Jack" is John Metcalf, whose life Smiles is writing. The dress of blue and buff seems to be here appropriate to the regiment fighting for the Whig Hanoverian King against the Pretender. If this interpretation be correct, it carries back the use of blue and buff, as party colours in England, to the year 1745, and is therefore inconsistent with the explanation which derives their origin from the time of the American War. See the remarks in "N. & Q." 2nd S. i. 269; v. 304. L.

LORD STRAFFORD.—Those of your readers who are interested in such matters, may be glad to know of the discovery by a friend of mine of a red and black chalk portrait of Lord Strafford, the size of life, the armour just showing, and the garter also. It is at Messrs. Colnaghi's, in Pall Mall, and can be seen there at any time. It is said to be certainly by Vandyck. S. C. L.

JACOBITES AND JACOBINS. — Lord Stanhope says, in the *Life of William Pitt*, vol. ii. pp. 174–175 [1792] —

"The tide of seditious publications, which had been checked in the previous spring, now flowed anew. Among the rest we may observe a new edition of that eloquent incentive to tyrannicide, the tract entitled *Killing no Murder*, which had been written by Colonel Titus, and is said to have disturbed the last days of Oliver Cromwell. It had also been reprinted by some desperate adherents of the Stuarts in 1743, and it is striking to find that on this one and only point the extremes of two parties diametrically opposed in their tenets — the Jacobites and the Jacobins — agreed."

The logic of this quotation does not appear correct, for some of the Jacobites only, as in the case of Sir John Fenwick, of Hexham Abbey, in 1696, advocated the lawfulness of killing a usurper; but they did not adhere to the opinion that it was proper to kill a lawful king, believing as they did, that it was right to "render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Whereas the Jacobins of 1793 neither believed in the sacred writings, which point out from whence kings derive their authority, nor did they allow kings a right to their lives, while assuming the right of existence in common with other natural rights to every human being, except kings and their adherents.

L. A.

THE CODE OF MENU AND THE CHINESE. — Certain writers have called the Chinese standard of faith and morals a "philosophy," while in the act of descanting on the original purity of the Hindoo *religion*, as discovered in the Code of Menu. Now is it not rather the Chinese who have preserved the original tenets and symbols of the same faith, while in India it has become idolatry? Of course, as will be perceived, for brevity's sake, I abstain from qualifying these remarks, or drawing exact distinctions. The dual creative principle of Menu, formed by the *division* of the mundane *egg*; and the "self-existing power that with *five* elements created the visible universe," — are they not identical, or nearly so, with the Chinese *circular paqua*, divided by a curved line, and thus forming the two creative principles of Yin and Yan, which produced a *third*, by which all things were created? and the legend of the Five Genii (whose temple at Canton is especially interesting), who wove garments of *five* elementary colours (black, white, red, yellow and blue, according to the Chinese), and rode each on a ram of a different colour, bearing in their mouths *six-eared* heads of corn, which they left with the Celestials and then vanished? SPAL

ENGLISH LANGUAGE. — In a recent historical work, I find the expression: "The king, dissimulating the danger" from his mistress. Is this English? The work is composed from French materials, often very clumsily translated; but a stand must be made against the introduction of French idioms into English works, or "the pure well of English undefiled" will soon be a mere figure of speech. F. C. B.

CATS IN FLOWER GARDENS. — Correspondents of "N. & Q." (2nd S. xi. 515; xii. 37) have pointed out certain plants, such as the *Nemóphila insignis* and the *Valeriana officinalis*, for which cats have such a natural propensity that they will detect them anywhere, and which have a stupefactive or narcotic effect upon the animals when they roll themselves upon them. The *nemóphila* is a very pretty neat flower, and I have with some trouble secured it from these visitations by dusting it freely from the pepper-caster, which has a sternutatory effect upon the feline tribe; though the rain washes it off, and makes it rather an expensive condiment for their favourite repast. This year these creatures have played sad havock with a bed of the *Convallaria majalis* (the lily of the valley), of which Professor Martyn remarks, "How different is the sweet, the elegantly-modest lily of the valley from the flaunting beauty of the tulip!" Perhaps some one may be able to indicate how I may preserve this delightful flower from such depredations. AMICO.

ENGLISH KINGS ENTOMBED IN FRANCE.—Reading a work lately published entitled *Reminiscences of a Scottish Gentleman*, it appears that the author, while travelling in France, for the re-establishment of his daughter's health, visited the church of Fontevrault (Dép. de Maine et Loire), where he found the effigies, which still remained, of two of our kings over their tombs. These were Henry II., and his son Richard I. (Cœur de Lion.) The author adds, "It would be well to have these removed to Westminster Abbey, to which it is probable the French Government would make no objection." Surely the French Government will readily accede to any authorised application from the executive of this country for that purpose, especially when the generous and prompt manner in which the English consented to the transporting the remains of the Emperor Napoleon from St. Helena is considered.* HONORANS.

Queries.

BALDWIN FAMILY: SIR CLEMENT FARNHAM.—As no reply has, I regret to say, yet been given to my former queries under these headings (3rd S. i. 110), will you kindly allow me to revive it so far as to enquire whether anything authentic is known respecting the *parentage*, *life*, *character*, and also the burial place of Sir John Baldwin of Aylesbury, Bucks, Knight, Lord Chief Justice of the Common Pleas from 1536 to 1546, the year of his decease. Lord Campbell, in his *Lives of the Chief Justices*, gives little or no account of him. His pedigree, commencing with *himself*, is given in the Visitation for Bucks, taken in 1634, from which it appears that he had an only son, John, who married the daughter of John Tyringham of Tyringham, Bucks, and died *s. p.* in his father's lifetime, and three daughters, his coheiresses, two of whom married respectively into the Buckinghamshire families of Packington and Burlace. His arms, as there given and as described by Lipscomb, *Hist. Bucks*, p. 309, were, Arg. 3 oak leaves slipped, sa. acorned prop., quartering erm., a fess chequy or and az. (qy. arms of Aden or Arden). These same arms and quarterings, with some variations in the *former* for difference, were borne by the Baldwins or Baldwyns (as the word was more generally written), of Redheath, Herts, therefore I presume the two families must have been originally most closely connected, though I have, much to my regret, been hitherto unsuccessful in tracing the link between them. Can any of your learned correspondents help me?

With respect to the second part of my former query, respecting Sir Clement Farnham, Knt., who married Catherine Baldwyn, I have since discovered, from Peter Le Neve's *Pedigrees of Knights, &c.* (Brit. Mus.), that he was knighted at Leicester July 4, 1665. This is all I can learn respecting him. His name does not occur in the pedigrees of the families of Farnham of Quandon, &c., as given in Nichols's *Hist. of Leicestershire*. Perhaps some one may still be able to give me more information respecting him. H. C. F.

Herts.

BRITISH-BORN EMPEROR, ETC. — The following is in *A Letter to Dr. C——, on Diet and Climate*, London, 1758, pp. 32: —

"An Englishman never forgets the weather, and consults the barometer at Cairo as in London. The British-born emperor, when he prohibited witchcraft, made an exception in favour of health and weather. Under him one might have whistled for a wind or worn a charm for the toothache. The Isaurian, used to a steady climate and the great inland lake, felt no such sympathies, and forbade all charms under pain of death."

An explanation of this passage, which seems to be studiedly obscure, will oblige. J. K.

BURNING AS A LEGAL PUNISHMENT IN IRELAND. When did "burning" cease, as a recognised legal sentence in Ireland? and who was the last victim of this brutal form of punishment?

I find the following note in an interesting *Chronology of some remarkable Accidents from the Creation of the World to the Year* 1742, which was published by James Carson, in Dublin, in 1743:

"1722. Mary Allen was *burned* at Stephen's Green for drowning one of St. James's parish children."

At this period, and subsequently, the Green appears to have been a favourite locality for executions, for on

[* A communication on the removal of these effigies to England will be found in "N. & Q." 1st S. iv. 265.—ED.]

"Feb. 14th, 1732, Captains Moony and Magwick were executed at Stephen's Green for enlisting men for foreign service."

W. F.

CHURCH USED BY CHURCHMEN AND ROMAN CATHOLICS. — Some years ago I visited a friend who resided near Winchester, and in one of our excursions I was shown a very peculiar church. It was divided in the centre by an iron railing, and I was informed, that one part was used by the Roman Catholics, and the other by the Protestants, for divine worship. Perhaps one of your correspondents can give me the name of the village, and can state whether there are other instances of churches being so appropriated. N. H. R.

CLUB. — Would DR. CHANCE (3rd S. i. 294) carry his researches a little further, and inform me anent the derivation, &c. of "to club a regiment on parade," a general military phrase for throwing a regiment when manœuvring into inextricable confusion? EBORACUM.

BRIAN BURY COLLINS, son of John Collins, painter, and Elizabeth Jane (Bury) his wife, was born 17 June, 1752, in the parish of St. Michael, Stamford. After being educated by Mr. Head near Richmond, in Yorkshire, he was admitted a sizar of S. John's College, Cambridge, 8 Feb. 1771, his father having then been dead above twelve years. He was B.A. 1776, and M.A. 1780. George Dyer (*Life of Robert Robinson*, p. 125), terms Mr. Collins a person of great worth, an elegant poet, and a popular preacher. Additional information respecting him is desired by

C. H. & THOMPSON COOPER.

Cambridge.

DEAF AND DUMB LITERATURE. — Can you or any of your readers give me information where to look for the earliest account of systematic efforts to teach the deaf and dumb? Also what authors, English and foreign, have written upon the subject? Any hints relating to the past or present condition of these afflicted people will be acceptable to your reader. A. M. Z.

EUCHRE. — Can you or any of your correspondents give any information as respects the origin of this mysterious word, or of the invention of the game of cards of which it is the name? The game of Euchre is the most popular card-game played in the United States of America, into which country it is supposed to have been introduced by the early German settlers of the State of Pennsylvania. E. A.

EDWARD IV. — Authorities are very conflicting as to the time of the birth of this king, ranging between 1441–2–3. Can any correspondent oblige me with the reference to any trustworthy document of the period as to the real fact?

JAMES GILBERT.

2, Devonshire Grove, Old Kent Road, S. E.

FAMILIES OF FIELD AND DE LA FELD OR DELAFIELD. — Can anyone give me information tending to prove that the family of *Field*, anciently written *Feld*, are descended from the *De la Felds*. I may mention that the arms of the De la Felds of Audley, co. Hereford, are sable, three garbs argent, being the same as those of the Fields except that the latter bear a chevron. Also, that in the adjoining counties of Herefordshire and Gloucestershire, and in Hertfordshire, where the Felds and Fields were mostly found in the fifteenth and sixteenth centuries, at an earlier date the De la Felds were numerous. To name one case: I find that Thomas de la Felde was portionary of Bromyard, co. Hereford, A.D. 1311; and that in 1565, Roger Field was patron of Avenbury church, which stands on the right side of Bromyard Brook, in 1565.

Lastly, in Rudder's *History of Gloucestershire* it is stated that the estates of Thomas Field of Parkenhall in that county, who died in 1510, passed to John *de la* Field Phelps, Esq., of Dursley. I have never met with the name Feld earlier than 1400, except with the prefixes. O.

GHOST STORIES. — In the numerous stories of persons appearing at the time of their death to friends separated from them by distance, has the difference of the hour ever been taken into account? I think not; yet a person dying at noon in England would, if his spirit instantly visited his friend, appear at New York about 7 A.M.

W. F.

MONK FAMILY. — Can any of the readers of "N. & Q." give any information respecting the Monk family and the Herveys, who married into the Monk family?

King Charles II. granted General George Monk a pension of 7000*l.* per annum, with the estate of New Hall, in Essex (and his heirs for ever), for his services. General George Monk, Duke of Albemarle, &c., died in 1669, and was succeeded in honours and estate by his son Christopher, who married Elizabeth, eldest daughter of Henry Earl Ogle, son and heir-apparent of William Cavendish, Duke of Newcastle.

The Duke of Albemarle, son of General Monk, &c., died in Jamaica in 1688. The estate descended to his wife, on whom he had settled it, he, the Duke, having died without issue. She afterwards espoused Ralph, Duke of Montague, and before the decease of the Duchess her heirs sold the reversion of the Lordship and the estates thereunto belonging.

How could the Duchess of Montague (though she had a life interest in the property) allow her heirs to sell the reversion of the estate, no relatives of the Monk family? Who is now receiving the pension which was granted to General Monk and his heirs for ever? Where is the government

office where information can be obtained as to the original grant, the limitations or contingencies of the same? Christopher, Duke of Albemarle, dying without issue, would not the heirs of his sister, Frances Monk, daughter of General Monk, succeed to the pension and estates? BLANCHE.

NEVISON THE FREEBOOTER. — Can any of your readers inform me of the birth-place of this famous robber, whom Charles II. nicknamed "Swift Nick." In Yorkshire it is asserted to be Upsall, near Thirsk, and a good farm house is still standing there called Nevison House, with two huge iron shoes let into the walls. A cottage hard by is called "Nick's Home." I can find no entry in the parish register of Upsall; the only names mentioned are, "1711, Elizabeth, y^e^ dau. of Mr. Will. Nevesson, bapt. Nov. 7. 1720, Mr. Will. Nevinson, gent. bur. March 26." Wortley, Pontefract, and Knaresborough, also lay claim to be his birth-places. The legend of the famous ride to York by Nevison was in existence long before Dick Turpin's birth, though Ainsworth, in *Rookwood*, gives the latter the fame of it. Any information about Nevison will be thankfully received? EBORACUM.

OVERTON CUM TADLEY, HANTS.—Can the Editor of "N. & Q.," or any of his numerous readers, supply me with a list of the vicars, rectors, and curates of this parish? Information respecting them, or any of them, will much oblige. D. B.

PLURALITY OF BENEFICES. — Has the *Clergy List* existed in its present form for forty years? If not, what is the title of the book which, forty years ago, gave similar information?

And will any of your correspondents who has access to such a book of that date give me a list of the livings held by a certain Reverend William Williams?

A Leicestershire man told me the other day, that forty years ago in his county there was a man named William Williams who held *twenty* different livings in all parts of the kingdom. My enquiry is (if the number twenty was not a figure of speech), what were these livings and where situated? VRYAN RHEGED.

"THE SCHOOL OF IMPROVEMENT," two juvenile dramas, 18mo, with plates, was announced in 1819. Was the book published, and who was the author? R. INGLIS.

Glasgow.

YARWELL, OR YARWHELP. — What bird is thus designated? Bewick (vol. ii. p. 78, 1804) in describing the Godwit, gives as synonyms "Godwyn, Yarwhelp, or Yarwip;" but in the Appendix to *The Washingtons*, where so many interesting extracts from the Althorp Household-books occur, I find Godwits and Yarwells entered as different birds. At p. xiii. there are payments for "Yarwells 1 dozen and 11, Dotterills 8, Godwits 3;" and at p. xv. "for 4 dozen of Godwitts, and for 2 Yarwells." JAYDEE.

Queries with Answers.

"THE DIABOLIAD." — Perhaps some of your literary correspondents can render information concerning the unavowed authorship of *The Diaboliad*, a metrical satire that appeared in the year 1777. The poem is dedicated to the worst man in his majesty's dominions; and its close application to the characters indicated rendered it extremely popular. By internal evidence I should attach its production to Thistlewaite, the friend of Chatterton. Its caustic style and scenical construction bear a marked resemblance to the *Consultation* of that author, which was published in Bristol, and applied to local characters. Thistlewaite removed to London about the date of the publication of the *The Diaboliad*, which fact may strengthen the probability of his being the author. JOHN TAYLOR.

[*The Diaboliad* is by William Coombe, Esq., the well-known author of *The Tour of Dr. Syntax in Search of the Picturesque.* (Vide *Gent. Mag.* Aug. 1823, p. 185, and May, 1852, p. 467.) This work originally excited great attention in the fashionable world, and appeared in Two Parts, the second of which is far inferior to the first. It is thus noticed by Horace Walpole: "There is another scurrilous poem [? Part II.] by the author of *The Diaboliad.* It is particularly hurled at the heads of the Hertfords. The writer is supposed to be a Captain Coombe, whose title to the office of censor-general, is having been guilty of forgery; and to be executioner, to having married a common woman, who was kept by Lord Beauchamp. Are not we an exemplary people?" (*Letters*, edit. 1857, vi. 430.) Again, "I heard t'other day of the *World as it Goes*, a poem published last spring, but which I had never seen. It is by that infamous Coombe, the author of *The Diaboliad.*"—*Ib.* vii. 262.]

"AFTER MEAT—MUSTARD."—What is the origin and meaning of this proverb, used by Lord Palmerston in a recent debate? CARL B.

[We have always understood this proverb as referring to anything which comes too late. The mustard is brought, but not till the dinner is over. So in Greek Μετὰ τὸν πόλεμον ἡ συμμαχία. *Post bellum auxilium*, When the war is over our allies appear on the field. Erasm. *Adag.*, ed. 1643, p. 637. So in English, "After death the doctor." (Bohn's *Hand-Book of Proverbs*, pp. 84, 306.) There are other proverbs, or proverbial phrases, to the same effect.]

CHELSEA ORIENTAL CHINA.—Will any of those readers of "N. & Q." who are curious in, and collective of, Chelsea china, inform me if any porcelain of the oriental character issued from the manufactory; and if so, what are its peculiarities? C.

[Mr. Marryat, in his valuable *History of Pottery and*

Porcelain, Mediæval and Modern, in which will be found a very interesting account of the China Manufactory at Chelsea, tells us, at p. 277, "The early specimens of Chelsea were painted closely to resemble the Chinese porcelain," and adds in a note, "When the French manufacturers of Vincennes in 1740, complained of the injury which resulted to their fabrics from the Chelsea porcelain, they probably meant the Oriental, which was painted and decorated at Chelsea. An embossed oval with a raised anchor upon it, and the anchor with the cross, are supposed to be the earliest marks."—See Marryat, 285, &c., for other marks.]

CAT ICE, OR CAT'S ICE. — A very thin coat of ice floating on the surface of water is called by this name in Buckinghamshire and the neighbouring counties. What is the origin of the phrase?

A. A.

Poets' Corner.

[Cat-ice, according to Wright, is a Northamptonshire term for "ice from which the water has receded." Cat's ice has in Kent the same signification. The expression may be allusive, referring to the boyish amusement of placing on the ice a cat shod with walnut-shells — of course not very amusing to the cat. Ice unsafe for the boys might serve for the cat, and hence be called "cat's ice." Or "cat's ice" may be *catch ice*, from its dangerous character. Or, again, it may bear the same meaning, but from a different source. The old word *cazzo* (pronounced catzo) signified in Italian, when employed as descriptive of character, merely "an honest simpleton." But in passing into our language the term lost its innocence; and in old English we had catso, a rogue, "borrowed from the Italians," says Nares, "by ignorant travellers, who probably knew not its real meaning." From *catso*, in this roguish sense, might be formed "cat's ice," that is, treacherous ice; in short, ice that will *let you in*." Mica, a mineral of which the colour is often a silver-white, was formerly called cat-silver. *Nomenclator.*]

LOW SUNDAY. — I should feel much obliged if any of your numerous readers would tell me the origin and meaning of Low Sunday, the Sunday after Easter; it is purely an English term. In Germany it is called "White Sunday," in the Missal "Dominica in albis;" in French "Le Dimanche de Quasimodo;" but why *Low* Sunday I cannot understand. Nor can it be in contrast to the higher festival of Easter, as we have no difference in the service, with the exception of the proper prayers; while in the Catholic Church there may be a difference in the festival, but nothing, so far as I can learn, to apply the term Low Sunday.

H. L.

[On Low Sunday it was formerly the custom to repeat only some part of the service used on Easter Day. From this cause it took the name of Low Sunday, being celebrated as a feast, though of a *lower* degree than Easter Day itself, which is emphatically a *high* day — the Queen of Festivals. (Hook, Procter, Wheatly, and Mant.) This day has also been called White, or Low Sunday, because, in the primitive Church, the neophytes who on Easter Eve were baptized and clad in white garments, did today put them off; and the epithet *low* alluded to newness of life; they were expected to be low (lowly), humble, &c. (Brand.) May we not add a third conjecture? In the interval between Our Lord's death and His ascension, the Apostles and first believers, although the Saviour after His resurrection did occasionally visit His "little flock," appear to have been in a depressed and low condition. The crucifixion had disappointed those expectations which they had evidently formed, respecting the re-establishment of the Jewish monarchy under the headship of the Messiah; and on the day of the resurrection we find two of them saying, as if in a complaining tone, "We trusted that it had been He which should have redeemed Israel," not duly sensible that Our Lord had already effected the true redemption of Jew and Gentile by His sufferings and death. Nor even at a later period do the first believers appear to have been wholly disabused as to their expectation, so natural to them as Jews, of a temporal kingdom. The short interval between Ascension Day and Whit-Sunday, indeed, was probably a more joyous period; and is called "Expectation Week" (though less than a week), because the Early Church was then cheered by the hope and expectation of the Comforter. And in the same way the octave after Easter Day may be called *Low* Sunday, as a day of some depression and despondency. The Holy Evangelists record several distinct appearances of Our risen Lord on Easter Day; but on the Sunday following only one; and that, it appears, paid chiefly with the benignant purpose of rebuking an Apostle's imperfect faith.]

ANONYMOUS. — Can any of the readers of "N. & Q." give me the name of an anonymous translator of

"The Argonautic Expedition of Apollonius Rhodius into English Verse, with Critical, Historical, and Explanatory Remarks, and Prefatory Essays, with a large Appendix, inscribed to the Duke of Marlborough, in 2 vols. small 8vo. London, printed for Thomas Payne and Son, at the Mews Gate, St. Martin's, and Robert Faulder, New Bond Street, 1780"?

W. B. Phil. Dr.

[By Edward Burnaby Greene, Esq., a gentleman well known in the regions of Parnassus. — Vide *Gent. Mag.* vol. lviii. part i. p. 276.]

Replies.

EDMUND BURKE.

(3rd S. i. 374.)

MR. HAVILAND BURKE'S assertions and assumptions as to other people's motives and feelings are irrelevant to the questions at issue. As, however, MR. BURKE writes as one having authority — as "the representative of the great man" Edmund Burke, "my illustrious ancestor"—I must of necessity test the value of his evidence as against the information of other people, even of an anonymous correspondent; for your readers might expect from this relationship some special information of tradition, or of a fact. Let us then consider this question as one of probability.

MR. HAVILAND BURKE'S great grandmother was Edmund Burke's sister. Edmund Burke was born in Dublin, where his father was a practising attorney. His sister was baptised at Castletown Roche, county of Cork; and there brought up by her grandfather. Edmund, whose health was delicate, was for a time at Castletown: not long

I infer, as he was taught to read by his mother, and we find him, at eight years of age, at school in Dublin; whence he was removed to Balitore, county of Kildare, and there remained till he entered Trinity College, Dublin; where he took his degree in 1748, and thence came to the Inner Temple, London; where he had been entered twelve months before, in April 1747. From that time, says Prior, "circumstances tended to keep up little more than an epistolary correspondence between them." I doubt, indeed, if they ever met more than twice during their long remaining lives; and we know, from Burke's own letters, that when she died, in 1790, *he had not seen her for four-and-twenty years.* This lady married a Mr. French, of the county of Galway; and on her death I believe, Miss French, their daughter, was invited to Beaconsfield. She married a Major Haviland, who soon after died in the West Indies. On Edmund Burke's death, in 1797, Mrs. Haviland was invited to reside with Burke's widow, and did so until within a short period of the death of Mrs. Burke; who left 5000*l.* to Mrs. Haviland, the rest of her property to her own family—the Nugents; but *the MS. papers of her late husband to Earl Fitzwilliam, the Bishop of Rochester, and the Right Hon. William Elliot.* Some time after Mrs. Haviland's death, her son, then only twenty-two years of age, applied for and obtained license to take the name of Burke. This, the first of the name, died in 1852, while your correspondent was a boy at school. Under these circumstances, I cannot see how Mr. Haviland Burke is likely to be better informed as to the early history of Edmund Burke than other people, or than an anonymous correspondent.

I will now proceed to consider what little Mr. Haviland Burke does tell us on authority, not on evidence, about the purchase of Gregories. "Happily," he writes, "*I am able to set at rest all questions on this point.* Edmund Burke contracted to purchase the estate, mansion, and furniture of Gregories, Beaconsfield, for about 20,000*l.* Of this he paid nearly 6000*l.* in cash: the remaining 14,000*l.* being raised by two mortgages—one for 10,400*l.*, and the other for 3600*l.*"

This story is clear and circumstantial; but what then is to become of all the friendly biographers, and all the trumpeting about the nobleness and generosity of the Marquis of Rockingham, which has been sounding in the public ear for more than half a century? Dr. Bisset told us that "the whole price was twenty-three thousand pounds." And to meet the public questioning as to how Burke obtained the money, he thus wrote. The best authenticated account, is, "that the Marquis of Rockingham advanced 10,000*l.* *on a simple bond*, never intended to be reclaimed; that Dr. Saunders, of Spring Gardens, advanced 5,000*l.* secured on mortgage. It is certain that, at Dr. Saunders's death, a mortgage on Burke's estate was found by the executors for that sum, and that the principal was considerably increased by arrears of interest." Why, the Doctor is as circumstantial as Mr. Haviland Burke! And yet both stories cannot be true. "How the remaining 8,000*l.* was procured," the Doctor admits he could not explain. Here Sir James Prior comes to our assistance: "A great part [of the purchase money] undoubtedly was his own, the bequest of his elder brother. The remainder was to have been raised upon mortgage; when the Marquis of Rockingham, hearing of his intention, voluntarily offered the loan of the amount required to complete the purchase"; which purchase, he tells us, cost Burke "*above* 20,000*l.* *increased*"—and this on the authority of Burke's own letters, by his being "obliged to take the seller's collection of pictures and marbles."

Here are contradictions enough; but if Mr. Haviland Burke's revelation, made just a century after the purchase, be true, how can it be reconciled with known and proveable facts? Thus Burke swore (*antè* 3rd S. i. 221,) that, "in order to make and accomplish" this purchase, he had occasion for a considerable sum of money, which he believed was 6,000*l.*, and which he borrowed from a friend who voluntarily offered to lend it to him. Why, if he gave 20,000*l.* for the property—as Mr. Haviland Burke asserts—then he wanted twenty thousand to pay for it: for that he borrowed 6,000*l.*, is as certain as anything can be that relates to Burke; and Mr. Haviland Burke says that he borrowed 14,000*l.* on mortgage; so that his "illustrious ancestor" bought the property without having a shilling to pay for it—and with a noble mansion on it which, as we are told by the county historian, had "at a little distance the dignity of a Royal residence in miniature, by the similitude to Queen Charlotte's palace, called Buckingham House." I leave the reader to consider whether Mr. Haviland Burke has "happily set the question at rest."

Here I would willingly take my leave; but Mr. Haviland Burke observes, that J. R. T.'s assertion, that "the stories told, or hinted at, by the biographers about this Chancery suit [with Lord Verney] have not been to the credit of Burke, is like some other of his incidental statements, made *without any authority whatever.*"

My attention having been thus drawn to the exact form of expression, I see with regret that it admits of misconstruction. The biographers (Bisset and Prior) are blind eulogists of Burke, and defend him against all objections or objectors; yet a defence, of necessity, includes some reference to, or hint at, the charges themselves. The only real difference between your correspondent and Mr. Haviland Burke is, or ought to be—

Were the public satisfied with Burke's conduct in the trial with Lord Verney? Let us hear what Dr. Bisset says; who, as he was living at the time, is presumptively the best authority: —

"About this period Burke was Defendant in a Chancery suit, in which Lord Verney was Plaintiff. It was alleged by Lord Verney that Burke, his brother, and cousin, had been engaged with him in a stock-jobbing speculation, by which very great loss had been incurred; that Lord Verney was the ostensible man, and had been obliged to make out the engagements; that Edmund Burke, being the only one of the rest who had any property, Verney had applied to him to defray his share of the debt. On refusal, he filed a Bill against him in Chancery claiming Burke as his partner. Burke making affidavit that he was not, the matter was of course concluded in Burke's favour. *A great clamour arose against Burke for clearing himself in this manner;* but a positive oath of a man of character is certainly better evidence than any vague rumour."

This is sufficient for my purpose; but I will add, that Sir James Prior hints at — delicately, but distinctly — "some degree of misrepresentation having prevailed upon the subject." And a contemporary (*Remarks, &c., on the Preface, &c., of Laurence and King,*) says: —

"It has been confidently and repeatedly asserted that the various members of the Burke family had been connected in a stock-jobbing adventure with the late Earl Verney, which was the ruin of that nobleman, though of great advantage to Mr. Burke's connexions."

I shall not, on this occasion, inquire into the truth or probability of these charges; it is sufficient for my present purpose to show that, with reference to this chancery suit, stories were told or hinted at by the biographers, not to the credit of Burke, that the public were not satisfied with Burke's conduct towards Lord Verney, or with his defence on the Chancery suit, and therefore I desired to know what were the facts. J. R. T.

THE DYING SPEECHES AND PRAYERS OF THE REGICIDES.

(3rd S. i. 384.)

The assertion in Dr. Bliss's letter to Mr. Thomas Grenville, that these *Speeches and Prayers* "are all forgeries," has rather surprised me. Dr. Bliss's authority is always entitled to respect, but where is the evidence for so sweeping an assertion? It is not found, certainly, in the trial of the printers (*State Trials*, edit. 1810, vi. 513): an occasion when so material a point against them was not likely to have been neglected by L'Estrange, or Chief Justice Hyde. On the contrary, it seems to have been an admitted fact, at a time when the truth could not fail to be known, that however it might be challenged on the score of sedition or disloyalty, the report was at all events not a false one. Again, if we compare them with their undoubted writings — take those of Hugh Peters for instance — the internal evidence is, as it appears to me, all in their favour. The only writer of any importance, if I may call him so, that occurs to me, who has thrown doubt upon the authenticity of these *Speeches and Prayers*, is the violent and unscrupulous author of *Regicides no Saints nor Martyrs*, 1700, 8vo; and whom White Kennett has copied in his *Chronicle*. The arguments this writer has alleged, in proof of his opinion, are, "that many times in relating what they spake or pray'd, 'tis ushered in with that common salvo, *to this effect*"; and that it cannot be imagined "how anyone, unless truly inspired — not a Fanatick Pretender, whose memories are generally as weak as their judgments — should carry off such abominable presumptions and religious delusions." That in some instances the report of what was said might be corrected, or supplemented, from the notes prepared by the speakers, is possible enough; but this does not impugn the general authenticity and *bonâ fide* character of the printed report. And though the government had no short-hand writers to take down the speeches at the execution of the regicides, as they had taken care to have at their trials, it by no means follows that the friends of the dying men, who looked up to them as martyrs, did not adopt that precaution for perpetuating their testimony. But even without short-hand I see no difficulty, judging from many contemporary reports of Sermons, Lectures, &c., which I have seen, and which are in unabbreviated characters, and were taken on the spot, in arriving at the conclusion, that every word which is given in the published report, might be taken down with sufficient correctness as it stands.

JAS. CROSSLEY.

THE FAIRFAXES OF BARFORD.

(3rd S. i. 370.)

By a curious error, *Bradford* is written for *Barford* — a village near Warwick. In a somewhat scarce book, entitled —

"Περὶ Πολυπαιδίας; or, a Discourse concerning the Having Many *Children*. In which The *Prejudices* against a *Numerous Offspring* are removed. And the *Objections* Answered. In a Letter to a Friend. London. 8vo, 1695," —

is to be found an account of the Fairfax family of Barford. At p. 84, we find the following mention of this family: —

"And though it be not on a Marble Monument (which yet it deserves), yet in the best Records the Parish hath, is the Memory preserved of the Numerous Family of Mr. Richard Fairfax of Barford, in the County of Warwick. Not that his immediate children were so many; but with Himself he could number in the *same House* Four Descents, all at once alive. So that whereas others do usually count their single Children in order as they were born: This is my Eldest Son, and so onwards; he might reckon thus, This is my *Eldest* Generation; my *Second* This; That my Third; and all these in so perfect a

manner, that the Father, Grandfather, and Great-Grandfather were all conjugally pair'd, and not one of them twice married; all living most lovingly together, in very good Credit and Plenty. The thing being, in all its Circumstances, perhaps not any where to be match'd. The late Reverend Rector of the Place, Mr. Thomas Dugard, was so affected with it, as to put it into this Epigram; which you, I dare say, will not blame if it be subjoin'd here: —

'Quartus in Ætheriam Fairfaxius editur auram,
Patris, Avi, Proavi, gaudia Magna sui.
Hos tegit Una Domus, cum terna Uxore Maritos;
Unaque alit lautis Mensa benigna cibis.
Non magis unanimes norunt hæc Secula Mentes;
Est bis corporibus Mens velut una tribus.
Totque ex Conjugibus bis Vinc'la jugalia nemo
Nexuit; et nemo nexa soluta cupit.
More Columbarum lætatur conjuge conjux;
Deseruit rugas nec juvenilis amor.
Hisce tribus Paribus *Barfordia* jure superbit;
Nam par his Paribus quis locus alter habet?'

"Englished by the Reverend Dr. Ford, thus: —

'Fourth *Fairfax*, who on Earth's Stage now appears,
Sire, Grandsire, and Great-Grandsire jointly cheers.
These Three one House doth lodge, one Table feed;
And each his Partner hath at Board and Bed.
So closely all in mutual Love conjoin'd,
Th' whole Six seem acted by one single Mind.
And none e'er had or wished, on either side,
A Second Husband, or a Second Bride.
But Turtle-like, preserv'd their Love's chaste Flame,
From smooth-fac'd Youth to wrinkled Age the same.
In Three such Pairs boast, *Barford*, till there be
A Place for Three like Pairs found like to Thee.'"

The author of this work was the Rev. Samuel Dugard, a native of Warwick, and son of the Rev. Thomas Dugard, rector of Barford, near Warwick.* The author was Fellow of Trinity College, Oxford, and Prebendary of Lichfield. He died at Forton, in Staffordshire; of which place he was rector in 1697.

Camden, in the *Britannia*, mentions Samuel Fairfax, born in 1647; who, at twelve years of age, formed one member of this family. And Ireland, in his *Avon*, p. 150, says: —

"Neither the longevity, nor domestic happiness of this extraordinary family, could avert the ill-fortune that pursued the last male branch of it to Warwick gaol a few years since; where he lingered and died for a debt contracted by a shopkeeper in his village, for whom he was surety."

A Miss Fairfax, however, a spinster of a certain age and the lineal descendant of this ancient family, is now living at Barford, proud of the good name of her numerous ancestors; and, standing alone in a field in the midst of the same village, is an old many-gabled house, said to have been their residence for many generations.

HENRY BLENKINSOP.

Warwick.

* See Wood's *Athenæ Oxonienses*, edit. Bliss, vol. iv. p. 679.

GRAY'S "ELEGY" PARODIED.

(2nd S. xii. 128; 3rd S. i. 112, 197.)

In addition to the parodies mentioned by yourself and your correspondent DELTA, I send you a copy of one written by Sir William Young, sometime Governor of the Island of Tobago, where he died in 1815.

I am not aware that it has ever been printed, and therefore the transcript may be interesting to DELTA, and others of your correspondents.

"THE CAMP.

"A PARODY ON GRAY'S 'ELEGY IN A COUNTRY CHURCHYARD.'

"The ev'ning gun declares the day is spent:
The drum's tattoo and fife's responsive glee
Each soldier bids retire to his tent,
And leave the world to sentries and to me!

"Now o'er the camp scarce gleams the twilight ray,
And all is hush'd throughout the whiten'd plain,
Save in the rear occurs some wanton fray,
Or from the mess-room sounds a jovial strain.

"Save that from yonder cliff, where breaks the wave,
The pickets challenge strangers seen below;
And such as pass, nor countersign may have,
'Till morn, in rear, or quarterguard bestow.

"Beneath the cloud-rob'd moon where lowly rise
Those tents,—in each, the measure of a grave,
Five crowded vet'rans close their lowr'ing eyes;
Such is the bed of Honour—and the Brave!

"'Tis but one shot, and each no more may hear
The loud reveillée greet the op'ning morn;
No more the angry adjutant shall fear,
Or haste for guard his person to adorn:

"No more for him shall Kate the soup prepare
With verdant cresses, and wild marjoram sweet;
No more with him the soldier's ration share,
Or Sunday's walk, or pay-day's welcome treat.

"Oft in the embattled field, he'd danger face;
As oft returning with his constant Kate:
How jocund then the sun-burnt pair embrace,
How quaff their nut-brown ale, and smile at fate!

"Let not the agent of their dues beguile,
Or mulct the comforts of the veteran band,
Nor peaceful tenants of this happy Isle
Neglect the men, who fought, and saved their land!

"The patriot's speech,—the gentle courtier's place,—
And all that power can give, or flattery get,
Await alike some paragraph to grace:
The grant of honours leads to the Gazette!

"Despatches ne'er record the soldier's name;
Senates vote thanks to armies in the mass!
Yet may each soldier have a separate claim,
And noblest service may unheeded pass!

"Perhaps within that canvas cell may rest
Some genius formed for stratagems and war;
Some partizan that might have taken Brest,
Or engineer, to plan it, from afar!

"But them no military school inform'd,
No schemes of war did show, no tactics teach;
They knew not why,—they yet the fortress storm'd!
They knew not how,—they got within the breach!

"Full many a child of nature and of love,
Known to no parent, thro' the world doth stray;
Full many a star which makes the heaven above,
Doth gleam unnoticed in the milky way.

"Perhaps some village Nelson may be there,—
For star and ribbon, with a Corporal's knot;
Perhaps the tent some private veterans share,
Worthy the gallant Lake's high honor'd lot!

"To wield Britannia's thunders o'er the main,
To lead her warlike troops with vengeful arm,
Her laws with temper'd wisdom to sustain,
To rule her councils, and avert th' alarm,

"Their lot forbade! nor yet alone did bar
The rise of genius, but the growth of crime;
Forbade to make a shameful trade of war,
And manage contracts in a foreign clime!

"The claims of rival merit to suppress,
The better thus to make their own appear:
The tale of victory with art to dress,
And gain by garbled truths their Sovereign's ear!

"Yet—e'en the humble veteran to raise,
Tradition gives the story and the song;
Rude, yet alluring, are the notes of praise,
That cheer the march, and urge the line along!

"Look, gentle stranger, on that parchment roll;
Their names thou'lt read—for thou canst read—they say;
Their humble virtues too—the nether scroll
In simple truth and language doth display:

"'Ne'er did they leave their arms to rust a spoil:
Ne'er vilely barter shirts or shoes for gin;
Ne'er skulk their duty—or refuse their toil;—
Ne'er feign a tale to take their captain in.'

"Tho' far from glory's summit, and the meed
Of mighty actions, wide recording fame,
Yet, for their country, were they proud to bleed,
Whilst brother soldiers praised a soldier's name.

"For who to coward infamy a slave,
Fled e'er untimely from the well-fought day?
E'er left his foe the laurel of the brave,
Nor felt one willing, warlike wish to stay?

"On some fond love proud honour still relies,
Some praise from Nancy still the heart requires!
E'en when in glory's field the soldier dies,
E'en from the cottage glowed his martial fires.

"For thee,—who ask'st the soldier's humble worth,
Who waits this evening's chill in solemn mood,
Haply his comrades say—'He trod this earth
With love and honor, for the wise and good.

"'His mien was careless, and his manners gay,
Yet now he'd sudden knit the pensive eye;
And now with folded arms, he'd musing stray,—
Then smile and pass the gloom of fancy by!

"'Of late we mark'd him on the trim parade
With hair loose-tied, nor shoes, nor gaiters clean;
But yester morn we saw him slowly tread
From yonder hut,—at noon too was he seen;—

"'The evening came—nor at his tent was he,—
Nor on parade was seen the gentle lad;—
The night crept on and shadow'd o'er the lea,—
And Laura wept, and Damon's heart was sad!

"'The morrow saw him borne on sable bier;
His sword and helmet o'er the corpse were spread;
The grave and merry gave him each, a tear:
And e'en the Muse,—there, last sad honours shed.'

"EPITAPH.

"Kind was the youth,—and honest too,
Who rests his head beneath this stone;
For most he felt another's woe,
And most the faults that were his own.

"The sage's lesson,—poet's theme,—
Alternate filled his raptured mind;—
But happiest was his fancy's dream,
Of friend that's true, and love that's kind!

"Nor seek now further to disclose
Or aught of frailty, or of worth;
The God of Battles either knows,—
His trumpet's sound shall call them forth!"

William James Smith.

Major-Gen. Dixon (3rd S. i. 372.)—In reply to M. S. R., I send the following copy of an entry in the Register of Burials of my parish church:—

"Burials, 1793.

"Novr 7. Matthew Dixon, Esqr, Major-General of the Royal Engineers. — James Newcombe."

J. Lincoln Galton,
Incumbent of S. Sidwell's, Exeter.

Coverdale's Bible (3rd S. i. 406.)—Your correspondent appears to be in error as it regards this book, in supposing it to be Coverdale's. I consider it to be a reprint of Tyndale's Bible, not Coverdale's. I am well aware that there is an edition of Tyndale's Bible, 1537, in quarto, but where printed is unknown. My Coverdale's Bibles are printed in 1535, 1536, 1537, in folio and quarto; also by Froschover at Zurich, 1550, and the same edition is republished in 1553. These editions by Froschover are the most common. This is the series of Coverdale as yet discovered. The quarto 1537 of Coverdale may be known by its having the Apocrypha printed in a series connecting the historical books at the end of Esther, and not at the end of the Old Testament, as is usually the case. It also has prefixed to each of the books a large initial letter, containing in it some part of the Dance of Death. If in these respects it differs, then I suppose it to be not Coverdale's, but Tyndale's Bible, an exactly similar volume in quarto, 1537, usually supposed to be printed at Antwerp, although under the name of St. Thomas's Hospital, Southwark.

I beg to suggest to E. A. D. that he be particularly careful in his collation of this book. If he will furnish me with the particulars privately, I will examine the different editions. The Book of Esther ends on page 230, and the Apocrypha commences on the reverse of 230. The initial letter has Death drawing away the Fool; the same initial is also found in the Book of Joshua and in the Book of Judges. The title to the New Testament is, "The New Testament faythfully translated and lately correcte by Myles Coverdale." Quotations from Mark xvi. and Romans i. I am much mistaken if there is not a New

Testament the same size, by Tyndale, but of a very different translation, in Canterbury Cathedral Library. GEORGE OFFOR.

Grove Street, South Hackney.

FITZWILLIAM FAMILY (3rd S. i. 348.)—In reply to MR. HARDMAN's second and fourth Queries, I beg to offer the following remarks: —

2nd. The pedigree and account of the Irish Fitzwilliams may be found in any good "Genealogical Peerage" previous to 1833—say Sharpe's, 3 vols., 12mo, 1830. It was not the *last* peer who founded the "Fitzwilliam Library," but Richard, the 7th Viscount, who died in 1816.

4th. In reference to the marriages of the junior branches of the Fitzgeralds, between 1700 and 1800, I have been able to collect only the following: —

I. Younger children of James, 1st Duke of Leinster:

1. Emilia Maria Margaret, married, 1774, Charles Coote, Earl of Bellamore. Title now extinct.

2. Charles James, created Baron Ardglass, 1800, married, 1808, Julia, relict of T. Carton; died without issue, 1810.

3. Charlotte Mary Gertrude, created Baroness Rayleigh, 1811; married, 1789, John Holden Strutt, Esq., of Terling Place, in Essex, and has issue.

4. Henry, born 1761; married Charlotte, Baroness de Ros.

5. Edward, born 1763; married Pamela, nat.-daughter of the Duke of Orleans, by whom he had issue:

a. Edward Fox, born 1794; married, 1827, Jane, daughter of Sir John Dean Paul.
b. Pamela, born 1795; married, 1820, Sir Guy Campbell, Bart.
c. Lucy, born 1798; married, 1825, Capt. G. F. Lyon, R.N.

6. Robert Stephen, born 1765; married, 1792, Sophia, daughter of Capt. C. Fielding, R.N.; and has issue.

7. Lucy Anne, born 1778; married, 1802, Admiral Sir T. Foley, G.C.B.

II. Younger children of William Robert, 2nd Duke:

1. Mary Rebecca, born 1777; married, 1790, Lieut.-Gen. Sir C. Ross, Bart.

2. Emily Elizabeth, born 1778; married, 1801, J. J. Henry, Esq., of Straffan. And others who married in 1805, 1806.

I believe the above to be a *full* reply to MR. HARDMAN's fourth Query. CHESSBOROUGH.

Harbertonford.

GILBERT WAKEFIELD'S "RANÆ CANORÆ" (2nd S. xii. 503.)—The author of the *Letter to the Rt. Hon. Spencer Perceval* described a book which he had either not seen or very cursorily examined. The full title-page will show that he intended *Ranæ Comicæ Evangelizantes, or the Comic Frogs turned Methodist.* London: printed for E. Macklew, No. 9, Haymarket, 1786. It is void of wit, and has no sign of learning beyond a quotation of seven lines from the *Ranæ*. There is no "adaptation" of Aristophanes, but a frog-chorus of fifty-four lines of bad verse, followed by thirty-four pages of worse prose. The whole is dull, dirty, and profane, and not like anything which I have read of Gilbert Wakefield's. The following lines will vindicate his memory; for, though his attempts to improve upon Pope showed that he was not a poet, he could not have written down to these: —

> "Happy lot of Lubber-land,
> There reside a chosen band.
> Pious folks who ne'er did bend the knee
> To cavelling Philosophy;
> Nor e'er did seek the sinful tents
> Of Hume or sceptic common-sense;
> But to the parson's eyes implicitly,
> Trusting with Christian simplicity,
> Swallowed the angel-smelling ass,
> And bolted whale that swallowed Jonas."—P. 11.

FITZHOPKINS.

Garrick Club.

GREENE, OF WARE, HERTFORDSHIRE (3rd S. i. 371.)—I have a volume of *Poems and Hymns* by me composed by Thomas Greene, of Ware, Hertfordshire, 1780; who, possibly, was of this ancient family of the Greenes. The Hymns first appeared in Dr. Dodd's *Christian Magazine*, 1764, before they were collected into the above volume. I have been told that Thomas Greene was a farmer at Ware. This book reached a second edition in 1802; which I also have, as well as Dr. Dodd's *Christian Magazine* in eight volumes.

DANIEL SEDGWICK.

Sun Street, City.

AMERICAN CENTS (3rd S. i. 255.)—I beg to give a description of some of the above coins in my possession, that are not mentioned by SAMUEL SHAW in his reply to CHARLES CLAY, M.D.

In addition to most of the coins he mentions, I have cents with the following types: —

1. The letters U. S. A. in a monogram, on a plain ground. *Rev.* 13 bars. This coin is extremely rare, one having been sold lately at Philadelphia, U. S., for 2*l.* or 10 dolls.

2. Head of Liberty to the right, with a bow or knot behind; 1797 in exergue. *Rev.* "One Cent" in laurel wreath; $\frac{1}{100}$ in exergue, "United States of America." A duplicate of this coin sold at the above sale for 2*l.* 12*s.*, or 13 dolls.

3. A rather scarce $\frac{1}{2}$ cent, with head of Liberty to the right; a cap behind, "LIBERTY" over; 1793 in exergue. *Rev.* As last coin, but with $\frac{1}{200}$ in exergue.

MR. SHAW does not mention the Massachusetts cent, which has on the obverse an eagle, with a shield of arms of the United States on its breast.

"Massachusetts," 1788. *Rev.* An Indian, with bow, &c. "Commonwealth."

Perhaps some of your correspondents can give me some information relative to three coins that I have lately added to my collection:—1st. A large silver medallion of Faustina, Sen., with her bust in very high relief: "FAVSTINA . AVG . ANTONINI . AVG . PII FIL." *Rev.* The Empress sacrificing on a small altar, five women attending; a kind of temple behind. S. C. in exergue. I have examined various works on numismatics, but can find no mention of this medal. Query. Is it published, or unique? 2nd. A silver coin, the size of the Saxon silver pennies. *Obv.* The Saviour seated on a throne; IE to the left, and XI to right of head. *Rev.* Two saints holding a banner, with O E H in a perpendicular line: "S. Odonvs" on left, and "S. Micael" to the right. This coin is evidently of the early Mediæval Period; and I wish to know to what monarch, nation, and date to assign it? 3rd. Rather smaller than last coin: Shield, with two dragons rampant, party per pale; "DVX . BRABANTIE." *Rev.* Long cross, with pellets in three of the angles, an annulet in the fourth: "MONETA . LOVAN . M . M ."—a Maltese cross.

If any of your talented correspondents can give me any information as to the above, I shall feel extremely obliged. C. B. JEEVES.

Greenwich.

AGE OF NEWSPAPERS (3rd S. i. 287, 351.)—What a "battle of the Standard" some of your correspondents have engaged in! May I be allowed to strike a blow in defence? Taking my stand on Mr. Mitchell's *Newspaper and Press Directory*, let me try MR. GILBERT's strength first:—

1. "*London Gazette*, established November 7th (not 14th), 1665."

2. "*Morning Chronicle*, 1770" (not 1769).

3. "*Times*, 1788, 1st January"; at all events, under its present name, which MR. GILBERT admits.

4. "Felix Farley's *Bristol Journal*," born 1735 (not 1715); married to *Bristol Times*, 1853.

5. "*Caledonian Mercury*, established in 1660; first a *day* paper in 1722." See its own advertisement.

Secondly, G. W. M. may be right about the date of the *Nottingham Journal;* which *he* says should be 1716, Mr. Mitchell says 1710.

Thirdly, J. MACRAY will find that the proprietors of the *Caledonian Mercury*, in their advertisement referred to above, commence thus: "This journal, which is the *oldest in Great Britain*," &c.

The object of MR. STEVENS's Note was to test the accuracy of the dates as given by *The Standard*. This paper, no doubt, derived these dates from the *Press Directory*. I do not undertake to offer an opinion as to which of the accounts is correct: that given by *The Standard* and Mr. Mitchell, or that of your correspondents. Mr. Mitchell's sources of information, however, I should imagine are to be depended on. Surely the question of the *Caledonian Mercury* requires looking into: MESSRS. GILBERT and MACRAY alleging, doubtless on good authority, that it was born in 1720; whereas its own advertisement claims, as the eras of its two phases, 1660 and 1722. CHESSBOROUGH.

Harbertonford.

CECILY (3rd S. i. 369.)—The genealogy of Cicely of Raby, wife of Richard, Duke of York, and mother of Edw. IV. and Richard III., with the date and proof of her will, will be found in Surtees' *Durham*, vol. iv. pp. 159, 161.

She was the youngest of twenty-one children, and familiarly styled "The White Rose of Raby," in allusion to her private character, as well as to the distinguishing colour of the Yorkists in the Wars of the Roses. The novel, with that title, published in 1794, will interest R. W.

H. M. VANE.

LENGTHENED TENURE OF CHURCH LIVINGS (3rd S. i. 109, 179.)—The Rev. Chas. Isham, rector of Polebrook, Northamptonshire, who died on the 17th March, 1862, at the age of eighty-six, had been rector of Polebrook for the unusually long period of sixty-two years, having been instituted to the living in the year 1800. But what makes his case a very remarkable one, if not altogether unprecedented, is this: his household consisted of a lady housekeeper and five indoor servants, and, at the time of his death, they had lived with him at Polebrook Rectory for the following periods:—

Lady housekeeper - - -	23 years.
Cook - - - - -	30½ "
Housemaid - - - -	24 "
Kitchenmaid - - - -	11 "
Butler - - - - -	31 "
Coachman - - - -	34 "

This remarkable list speaks as much for the late rector of Polebrook as it does for his servants; and in these days, when domestic servants change their "masters and missusses" as readily as sheep change their pastures, it reads like a record of past days that are never more to be recalled. CUTHBERT BEDE.

ENNISKILLEN AND ROSSE ARMS (3rd S. i. 309.)—The coat, borne by Sir John Cole of Newland, and his son, Lord Ranelagh, is given in Lodge's *Peerage of Ireland*, published 1754, in the heraldic terms used for peers, as—Pearl, a bull passant, diamond armed and unguled, gold, within a border of the second bezantee. In a dexter canton, sapphire, a golden harp with silver strings.

In heraldic terms, applicable to the armorial

coats of Commoners, the arms would be described thus: Argent, a bull passant, within a border sable, charged with eight bezants; on a dexter canton, az. a harp, or, stringed arg.

In Burke's *Peerage* for 1861, the arms are as above; but he does not state whether the canton is on dexter or sinister side. I apprehend, when no place is named, the dexter side is always meant.

The paternal coat of the Parsons' family, Earls of Rosse, is, Gules, three leopards' faces, two and one, or. The present Earl bears that coat. Your correspondent's difficulty is caused by the fact, that when Laurence Harman Parsons was created Baron of Oxmantoun and Earl of Rosse, in 1792 (with remainder to his nephew, the then Baronet of Birr Castle), he assumed the name and arms of Harman, of which family his mother was heir: and, consequently, the peerages gave as his arms, Sable, a chevron between three rams, passant, or, being the arms of Harman. On the death of Laurence Harman Parsons, Earl of Rosse, in 1807, his half-nephew, Sir Laurence Parsons of Birr Castle, Baronet, succeeded to the title, but not to the Harman fortune; and, therefore, he did not assume, as the late peer had done, the arms of Harman; but kept his own ancestral coat of Gules, three leopards' faces, two and one, or.

However, subsequent peerages improperly continued the Harman arms to this nobleman, hence the confusion created on the subject. Reference to any peerage will show that the senior line of the Parsons' family (ennobled first in the year 1681, and extinct in the year 1764,) always bore their ancestral coat: Gu., three leopards' faces, or. It was the 1st Lord Rosse of the second creation, in 1792, who was heir to his mother, who took for his life her arms; which were laid aside by his successor in the earldom, Sir Laurence Parsons, of Birr Castle, Bart., and the incorrect peerages assigned to the latter the Harman arms.

CONNECTION.

LEIGHTON (3rd S. i. 188.)—Can your correspondent inform me which of the several coats of arms that he has enumerated was borne by Sir Thomas Leighton, the Captain of Guernsey; who was at the siege of Rouen, in 1591?

Is there any portrait of Sir Thomas Leighton known to be in existence? P. S. CAREY.

WIGS, A SORT OF CAKE (3rd S. i. 387.)—Cakes called "wigs" were very commonly sold in the Midland Counties some years ago; and they are even mentioned as allowable at the collation in Lent by a Catholic writer, nearly two centuries ago. I remember them well; they were light and spongy, and something like very light gingerbread. As to the derivation of the name "wig," as applied to them, I never dreamed of seeking it anywhere but in the shape of these cakes, which greatly resembled a wig; being round, and having a thick rim round them, which turned up like the curls of a wig of the olden times. F. C. H.

AUDOMARUS TALÆUS, *alias* OMER TALON (3rd S. i. 389.)—He was a native of Picardy, and a great friend of the celebrated Peter Ramus, on whose *Dialectics* he wrote a commentary. He died at Paris in 1562. An account of him, under the name of Omer *Talon*, is to be found in the *Biographie Universelle*. Ἁλιεύς.

Dublin.

CONGERS AND MACKEREL (3rd S. i. 248, 332.)—The extract given by MR. MACCULLOCH, from the *Placitorum Abbreviatio*, appears to give the result of the proceedings in *quo warranto* referred to in my former communication. As far as I can collect from the Report in the *Year Book*, the point of law decided by the court was a very singular one. If I understand it rightly, the point was that upon a *quo warranto* brought to try by what right certain dues were levied, if the defendant pleaded that he levied them by virtue of a franchise, and it was replied that they were levied by oppression of the people, the *quo warranto* fell to the ground; and, in the instance before us, the consequence appears to have been that the claim was allowed. I may observe that the statement made on the authority of Warburton, that King John was the first who imposed a duty on congers, appears to be at variance with the case set up by the abbot, who alleges in his plea that the duty on congers had existed from time immemorial. This is a point of some interest; for if there was in fact a duty on congers before the time of King John, the solution given by MR. MACCULLOCH, of the point of natural history, would lose much of its probability. XAVIER.

FONTENELLE AND THE JANSENISTS (2nd S. xi. 48.) — Is not "Fontenelle" a slip of the pen for Fenelon? The former had no quarrel with Bossuet, nor was he ever banished from the court, or likely to be suspected of any decided religious tendency. To the latter, I believe, Jansenism and everything likely to make him disagreeable at court were imputed. E. N. H.

COINS INSERTED IN TANKARDS (3rd S. i. 277.) OLD MEM. appears desirous of obtaining information on the practice of inserting coins and medals in dishes, plates, tankards, cups, &c. I beg to inform him I have a silver patch box, the lid of which is formed of a medal struck in commemoration of the coronation of Queen Anne.

H. D'AVENEY.

FAMILY OF ISLEY (3rd S. i. 400.)—Possibly L. P. might find notices of the above name at the City Record Office, Fetter Lane, in a MS. volume containing Transactions connected with Barbadoes about 1660. The MS. in question is interesting. SPAL.

ORIENTAL WORDS (3rd S. i. 365.)—Is your correspondent aware that the seeds of the *Abrus precatorius* are used for *carát*-weight by jewellers in Northern and Western Africa, and also in India?

SPAL.

UNSUCCESSFUL PRIZE POEMS (3rd S. i. 58.)—If it be thought worth recording, I can give G. another distich of the unsuccessful poem on Nebuchadnezzar he mentions. I believe it to be genuine:—

"Nebuchadnezzar ate unwonted grass,
With horned cattle, and the long-eared ass."

PELAGIUS.

CORPS HUMAIN PETRIFIÉ (3rd S. i. 370.)—A petrified corpse was discovered in Hathersage churchyard in Derbyshire, of which the following is a description, copied *verbatim* from a letter in the possession of the son of the gentleman to whom it was addressed:—

"Carrhead, Hathersage,
"9th Dec. 1789.

"Dear Sir,—

"By your request I send you as particular account as possible relating to the corpse of Mr Benja Ashton; he was interred the 29th Decr, 1725, in the forty-second year of his age (very corpulent), and was taken up May 31st, 1781. His coffin was of oak boards, inch and half thick, and as sound as when laid in the ground; as they lay over head in water, men were set to lade water all night for to keep it down while the corpse was laid in the ground again. The coffin being opened, his body was found entirely in the same posture as when laid in, only with this difference, that it was congealed as hard as flint. His breast, belly, and face were swarthy, but when turned over, his back and all the parts that lay under was nearly of the same color as when put into the coffin at first. His Head was broke off with taking him out of the coffin, but was put in again as near the same posture as possible. This is as minute account as I can give you.

"From your obedt humble Servt,
"HENRY IBBOTSON.

"To Mr N—— C——,
"Edale."

In a memorandum at the foot of the letter it is said that Henry Ibbotson was believed to be clerk of Hathersage church. The above circumstance I find recorded by the Rev. D. P. Davies in his *History of Derbyshire*, pp. 670 and 671.

JOHN PARKIN.

Idridgehay, near Wirksworth.

TORY (3rd S. i. 390.)—Although De Foe says that the word Tory was first used in Ireland at the time of Queen Elizabeth's war, I do not think that this term came into use until the time of the Commonwealth, when it may have originated thus: The Irish, to signify their loyalty, as opposed to the republicans, may have called themselves *Tuathrigh*, i. e. the people of the King, or the king's people; and as their pronunciation of the two words would resemble *toa-rie*, the term may have been so derived. *Tuath*, in its various forms of spelling, seems to be the same word as *Teuton*, and, as signifying a people or sept, is the beginning of many local denominations in Ireland.

As the word in question was subsequently applied in scorn to the royalist party, perhaps the above-suggested derivation is correct.

HERBERT T. HORE.

Conservative Club.

WOODEN CHURCHES (3rd S. i. 367.)—Although the interesting church of Little Greenstead, in Essex, is chiefly composed of upright wooden blocks laid close together, yet it has (or had) brick buttresses and a brick chancel. Newland Church, Worcestershire, two miles from Malvern, on the Worcester road, is one of the few wooden-framed churches remaining in the country. The panelling between the frame-work is lath and plaister, but here and there repaired with brick. The little church is supposed to have been a grange belonging to the Priory of Great Malvern, and resembles many of the half-timbered houses in that neighbourhood — that at Pickersleigh, for example. There is a wooden porch, a wooden bell-cot, and two-light windows with wooden frames. It is supposed to have been erected in the fifteenth century. (See Noake's *Rambles in Worcestershire*, iii. 7.) The font, however, is early Norman, and is thought to have been brought from Malvern Abbey church. I enclose you a sketch that I made of it a few years since. The church also contains a chained copy of Erasmus's *Paraphrase*, date 1522.

CUTHBERT BEDE.

REV. SYDNEY SMITH (3rd S. i. 389.)—"The idiot, who spitteth over the bridge at Gloucester," I take to have been precisely as much the creature of the witty Canon's imagination as the extract from the Dutch Chronicle in Letter One.

B. B.

BUNKER'S HILL (3rd S. i. 236.)—Your correspondent E. G. R. on the subject of Bunker's Hill has justly complained of the presumed improvement of the ordnance officers, and adds, "but such alterations should be recorded."

The errors committed in general are misnomers, and consequently possess only a local interest, and the corrections are matters of indifference to the public at large, though of considerable importance in the several localities.

The following deviations and corrections are tendered in no unfriendly feeling, but solely with the desire to correct the misguiding influence of a great national work:—

"Pedham," the surviving name of a truly small but lost village. The stream is too small to turn a mill of the humblest pretensions, and the "*ped*"-ling "*dam*" but a trifling effort of engineering. The beautiful sheet of water has now been recorded by the Government surveyors under the prefix of a non-existing combustible, at least in this part of Norfolk, and the lost village is now revived under the misnomer of "*Peatham*."

The boundaries of a long-lost village, but apparently from recent discoveries of some importance, and situated on the estuary of the Yare, are accurately marked, but no name given. This was "Brundall St. Clements."

Lechford — the crossing of a very small stream. The derivation may be from the residence of the "leech," or the "water reptile," but certainly not from lake, the word broad being applied to every expanse of water beyond those of the most trifling dimensions in the county. This is called in the map "*Lakeford.*"

Brundall Marsh, in the oldest records, and the only local evidence of the ancient village, is called "Bradeston Marsh."

The omissions probably are a subject of complaint of equal importance with the misnomers already named. All are taken from the map numbered 66 at the end, each within an ordinary ramble of the other: —

Brundall St. Clement's church; site of, near the station.

Bradeston Cross, by the angle of the road from the hall to the church.

Bail Brigg, a very ancient name, and long the terror of the benighted peasants, who firmly believed it was one of the forty bridges Sir Thomas Balyn was compelled to cross to avoid the torments of the furies. H. D'AVENEY.

"NOSELESS EUSEBIA AND HER NOSELESS NUNS" (3rd S. i. 348) —

"Les Sarrasins arment leur flotte, ils menacent jusqu'à Marseille; dirai-je la légende de sainte Eusébie, abbesse d'un pieux monastère, affiliée à Saint Victor, d'antique mémoire? Elle avait quarante sœurs dans les cellules, et lorsque les Sarrasins parurent sur le rivage, pour ne point être exposées aux passions brutales de ces barbares, elles se mutilèrent le nez; tant la laideur du pêché est plus hideuse que celle du visage."—Capefigue's *Charlemagne*, t. ii.

The above passage has the following foot-note appended: —

"Il existe encore à Marseille une inscription relative à sainte Eusébie; elle ne porte pas de date. Mabillon, *Annal.*, saint Benedict, place la martyre de sainte Eusébie en 732."

In Camden's *Britannia* (Gough's edition) is a similar legend respecting the abbess and nuns of some English monastery; but I cannot find the volume and page. W. D.

PEACE CONGRESS PROPOSED IN 1693 (3rd S. i. 13.) — In reply to the inquiry of P. C. P., I can inform him that the work he mentions, *An Essay towards the Present and Future Peace of Europe*, was written by William Penn, the founder of Pennsylvania. It is found in the edition of his collected works printed in folio in 1726, beginning at p. 838, and ending at p. 848 of the second volume. ANON.

TRIAL OF SPENCER COWPER (3rd S. i. 91, 115.)— A correspondent having, in the latter page, referred an inquirer to Macaulay's posthumous volume for a full account of this trial, allow me to observe that in *Blackwood's Magazine* for July, 1861, will be found some strictures on that account, which should, in fairness, be *also* read by those who wish for a correct representation of the matter. ANON.

"MATTER" (3rd S. i. 290, &c.)—PHILOLOGUS and LITTLETON will find in *Richardson's Dictionary* the following quotation from an older than "Old Ben": —

"For Sosianus and Sagitta were men vile and of no account, neither *mattered* it where they lived."—*Savile, Tacitus' Historie*, p. 161.

C. R.

EPIGRAM WANTED (3rd S. i. 347.) —

"Pour mettre au dessous du Portrait de N. S. J. C. habillé en Jesuite.

"Si Jésus Christ ressuscité,
Sous cet habit eut pû paraitre,
Thomas avec raison eut meconnu son maître,
Et nous celebrions son incredulité."

Recueil de pièces choisies, p. 96. tom. i. A la Haye, 1759, 2 vols.

W. D.

HANNAH GREEN, COMMONLY CALLED "LING BOB" (3rd S. i. 384.) — The editor of *Literary and Criticall Remarks*, &c., has dropped the more characteristic cognomen of this noted sybil, who lived in a cottage on the edge of the moor on the left of the *old* road from Otley to Bradford, between Carlton and Yeadon, and eight miles from Leeds.

She was popularly known as "The Ling-bob Witch," a name given her, I suppose, from her living among the ling-bobs, or, laying aside the provincial vernacular, the heather tufts. She was resorted to from "far and near," on account of her supposed knowledge of future events; but, like the rest of her class, her principal forte was fortune-telling, from which, it is said, she for herself realised a handsome fortune.

Many strange tales have been told of her; such as her power of transforming herself, after nightfall, into the shape of any animal she list; and of her odd pranks in her nightly rambles, her favourite character being that of the hare, in which personation she was unluckily shot by an unsuspecting poacher, who was almost terrified out of his senses by the awful screams which followed, and the sudden death of the Ling-bob Witch.

Her death really happened on the 12th of May, 1810, after having practised her art about forty years, and Ling-bob became a haunted and dreaded place. The house remained some years untenanted and ruinous, but was afterwards partially repaired and occupied, and probably is yet standing.

Her daughter and successor, Hannah Spence, laid claim to the same spirit, but it need hardly be said, without the same success.

No doubt some of the older inhabitants of Yeadon could yet tell some wondrous stories about her, and perhaps furnish more particulars of her career than C. Forrest.

University Discipline (3rd S. i. 291.)—There is no doubt that the University of Cambridge had the power, under the old statutes, of depriving a graduate of *any* degree. For instance, Richard Bentley was deprived of *all* his degrees, which were afterwards restored.

If I recollect right, an attempt was made at Oxford, some years ago, to deprive Mr. W. G. Ward of his degrees. This failed, I think, through the proctor's veto. I believe the universities have still the power of degrading a graduate under the reformed statutes. S. C.

King of Spain (3rd S. i. 249, 335.)—Perhaps the very words, in which the sarcasm is given by the great Spanish historian, may be worth insertion: —

"Don Alonzo, Rey de Castilla, era persona de alto ingenio; pero poco recatado, sus orejas sobervias, su lengua desenfrenada: mas a proposito para las letras, que para el govierno de los vassallos: comtemplava el ciello y mirava las estrellas: mas em el entretanto perdio la tierra y el Reyno."—Mariana, *Historia de España*, lib. xiii. c. 20.

E. N. H.

The Surname of Foley (3rd S. i. 386.)—Richard Foley, of Stourbridge, was a nail-maker and an amateur musician, not an itinerant. He went twice to Ursula, in Sweden, in the reign of Charles I. His son became High Sheriff of Worcestershire, and subsequently Lord Foley.

James Gilbert.

2, Devonshire Grove, Old Kent Road.

Babylon's dealing in "Souls of Men," Rev. xviii. 13 (3rd S. i. 282.)—I think I shall but have to remind Mr. Emerson Tennent of the words ψυχέμπορος, ψυχεμπορικὸς, and ψυχεμπορικὴ, to show him what is meant by the Apostle's allusion to Babylon's trade in "souls of men." It is that trade which, some years ago, was brought under the notice of Parliament—a trade most appropriately belonging to the traffic of "the great whore" (not Rome, but the world in general,)—the trade in kidnapped innocence.

"But whoso shall offend one of these little ones, which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."—St. Matthew, xviii. 6.

"And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, *Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.*"—Rev. xviii. 21.

John H. van Lennep.

Zeyst, near Utrecht.

Longevity and Three Sets of Teeth (3rd S. i. *passim.*)—I see you have several articles on this subject. I fear your correspondents are hoaxing you. So far from its being an extraordinary event, it really is a most common case, and I will venture to assert that there are very few persons who arrive to my age who have not had three sets of teeth. I can speak from experience. First, I had my infantine set. Next, I had the set which, after serving me usefully for many years, gradually decayed, and left me. And, lastly, I now have a third set, from which I can truly say I *suffered much cost in the cutting*—by an eminent dentist in the West End.

Septuagenarius et plus.

Shrove Tuesday (3rd S. i. 224.)—The "Curious Custom in Dorking" prevails also here, to the great annoyance of our respectable tradesmen; who are compelled to close their shops while the game is going on.

Douglas Allport.

Epsom.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Church and the Churches; or, The Papacy and the Temporal Power. An Historical and Political Review. By Dr. Dollinger. *Translated, with the Author's Permission, by* William Bernard MacCabe. (Hurst & Blackett.)

This pains-taking and most conscientious translation of a book by a distinguished and liberal Romanist, on a subject to which the attention of all Statesmen is now so anxiously directed, is one well deserving perusal by all who are interested in the solution of the Roman Question. Should the Pope be deprived of his territorial possessions, it is Dr. Dollinger's opinion that one of three eventualities will come to pass: "Either the loss of the Papal States is only temporary, and the territory will revert, after some intervening casualties, in its entirety or in part, to its rightful sovereign; or, Providence will bring about, by ways unknown to us, and combinations which we cannot divine, a state of things in which the object, namely, the independence and free action of the Papal See, without those means which have hitherto sufficed for it; or lastly, we are approaching great catastrophes in Europe—a collapse of the whole edifice of existing social order—events of which the downfall of the Papal States is only the precursor, or as it may be said, the 'Job's Messenger.'" The present volume, besides developing the grounds on which Dr. Dollinger considers the first of these possibilities as the most probable, is replete with information and comment upon the state of Christendom generally; and the work is one, therefore, which deserves and will repay the attentive perusal of every thinking man.

The Life and Letters of Washington Irving. Edited by his Nephew, Pierre M. Irving. *In Three Volumes. Vol. I.* (Bentley.)

Washington Irving was so thoroughly English in his admiration of the Old Country—and appreciated so justly and heartily the time-honoured customs and feelings

which prevailed in it, at the period when he first visited us, and which he pourtrayed with so much feeling and humour in his *Sketch Book, Bracebridge Hall, &c.* — that all one's best feelings and sympathies were enlisted in his favour, and he was regarded by many as more English than the English. The records of his life could not fail, therefore, of being interesting to the English public, and that not only on Washington Irving's own account, but for the incidental sketches which they contain of the men of genius in literature and art who were his contemporaries and associates. The present Division of the work, which only comes to the publication of *The Sketch Book*, abounds in pleasant gossip and amusing anecdote.

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Adventures of Baron Wenceslaw Wratislaw of Mitrowitz. What he saw in the Turkish Metropolis, Constantinople; experienced in his Captivity; and after his happy Return to his Country. Committed to Writing in the Year of our Lord 1599. *Literally translated from the original Bohemian by* A. H. Wratislaw, M.A., *Head Master of the Grammar School, Bury St. Edmund's, &c.* (Bell & Daldy.)

This very curious narrative, written as long ago as 1599, and apparently only for private circulation, remained in MS. till 1777, when it was published by Pelzel at Prague, and a second edition was published by Kramerius in 1807. A very imperfect German translation of it appeared in 1786. The author went as a youth in the retinue of the Imperial Ambassador to the Court of Constantinople, and narrates with great minuteness the circumstances attendant on the residence of the Embassy at Constantinople, and the arrest, imprisonment, and long-protracted sufferings of the various members of it, until their release and return to Vienna. As a picture of manners and of the times it is a work of considerable interest, and well deserving the labour which the Editor has bestowed upon preparing it for the English reader.

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PRESTONIENSIS. *The lines are in the* Lay of the Last Minstrel, canto II. 22: —

"I cannot tell how the truth may be,
I say the tale as 'twas said to me."

ERRATUM. — 3rd S. i. p. 345, col. ii. l. 32, *for* "Lambe heretofore Beivor" *read* "Lombe heretofore Beevor."

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Notes.

ARCHBISHOP LEIGHTON: HIS INCUMBENCY OF NEWBATTLE.

The interest felt in the communications of your correspondents, EIRIONNACH and MR. SECRETAN, regarding Archbishop Leighton, leads me to think that some particulars, which throw light on a period of his life of which little has hitherto been known, may not be unwelcome to many of your readers. It will be remembered that Leighton was, for rather more than eleven years (from Dec. 1641, to Feb. 1653), minister of the parish of Newbattle (then called Newbotle), in the Presbytery of Dalkeith. His history during this period is, in the biographies of him which have hitherto been written, almost a blank; indeed, with the exception of what Bishop Burnet says on the subject, and which has, without inquiry and without investigation, been servilely copied by one biographer after another, it may be regarded as entirely so. Some inquiries which I was recently making having led me to peruse the Records of the Presbytery of Dalkeith from 1639 to 1653, which fill a closely written folio volume of about four hundred pages, I was so much struck with the new light which they throw upon the connection of my illustrious predecessor with the Church of Scotland, and with the refutation which they give to certain statements of Burnet, that I copied out all the portions directly relating to Leighton. I subsequently copied out of our Parochial Records a number of passages bearing on his connection with this parish. The whole of these were read by Mr. Laing of Edinburgh to the Antiquarian Society there, and will, in due course, be published in its *Transactions*. As, however, it will be some little time before they are printed, and as their circulation in this form must be comparatively limited, it has occurred to me, that it might interest your readers to state shortly the substance of these extracts, and to quote a few of the more interesting.

Before proceeding to do this, I may mention that a part of Newbattle Manse, in which I live, forms the house inhabited by Leighton. It appears from the parochial records, that it was built in 1625, during the incumbency of Mr. John Aird, while over one of the windows is engraved in stone the inscription "Evangelio et Posteris." The pulpit in Newbattle church is that from which Leighton preached, having, according to tradition, been removed from the old church to the new when the latter was built in 1727. The four communion cups of silver are the same that were used by him, having been presented to the "Kirk of Newbotle" by various parishioners on 29th May, 1646.

The first mention of Leighton's name in the Presbytery Records occurs on July 15th, 1641, when "Mr. Rob^t Lichton is appointed to adde the next day," which he does. On September 3rd his presentation is lodged. The usual steps are gone through, and on Dec. 16th it is mentioned,—

"Qlk day after sermon Mr. Johne Knox posed y^e s^d Mr. Ro^t Lichtone and y^e parochiners of Newbotle w^t sundry questions competent to y^e occasion; Mr. Ro^t, with imposition of hands and solemn prayer, was admitted minister at Newbotle."

Burnet enlarges on the fidelity with which Leighton discharged the pastoral duties of his cure. This is corroborated by some entries in the Parochial, Records which are extant from March 12, 1643 till about 1650. Thus on 14th August, 1643, there is a long minute, in which it is said that

"The minister and elders of the parochin of Newbattell, considering the manie evillis that follow upon the neglect of bringing up childring at school, and especially that it is not only ane maine cause of their grosse rudness and incivility, bot of thair ungodlines and ignorance of the principillis of religion, and makis them also almost unteachabill, have ordained that all parents w^tin the said paroch be cairfull, so soone as thair childring com to capabill yeiris to send them to some school, that they may learn at y^e leist to reid, and that, whosoever sall be found w^tin this paroch to faill heirin, sall be obliged to pay as give they did send thair childring to school according to the number of thame or be utherwayes censured as the Session sall think fitting."

In the accounts of the Session, which are kept with great fulness and accuracy, it would seem

that great liberality was exercised in paying for the education of poor children. Numerous entries of payments of school fees for them are found: the usual rate being ten shillings (Scots) per quarter, or somewhat less than a penny sterling per week.

A long minute is found under date Feb. 11, 1644, by which the whole parish was divided into districts of manageable size, and an elder appointed to visit and superintend each district; and then it is ordained: —

"That everie ane be cairfull wtin thair awin boundis designit to visit frequently, as once in fyfteen dayis, and to inquyr about family exercises in everie house, and the conversation of the people. Especially to tak ordour wt cursing, swearing, or scolding and excessive drinking, give anie such disordour be fund among them, and to be cairfull in visiting the sick, and sik as ar in want. To give notice of thame to the Minister and Session."

Subsequent to 1645, the minutes are kept with less care than previously, and the great majority of the entries relate to the exercise of discipline.

Burnet further says "he had a very low voice, and so could not be heard by a great crowd."

On 6th April, 1648, the brethren present were asked whether they had all read the Declaration sent down by the Commission of the General Assembly, and all declared they had: "onely Robert Porteous the Elder of Newbotle, declared that Mr. Robert Leightoun had made the precentor read it, and that because of the lownesse of his owne voice, which could not be heard thorow the whole Kirk."

On June 15th, being interrogated on the subject, Leighton answered, "that that Sabboth qn the Declaration wes to be red, he wes so troubled wt ane great dufluction, that he wes not able to extend his voyce, and therfore wes necessitat to do that, farr by his intention, bot it shall be helpet in tyme coming."

And again, on 3rd Feb., 1653, he assigns as his reasons for wishing "to be lowsed from his ministrie at ye Kirk of Newbotle, ye greatness of ye congregation farre exceeding his strength for discharging ye dewties yrof, especially the extreme weakness of his voice; not being able to reache the halfe of them when they are convened, which hes long pressed him very sore, as he had formerly often expressed." (A Report on the Estate of Neubotle, on Nov. 2, 1648, says that there were in it "about 900 comunicants.")

So far Burnet is confirmed by contemporary evidence. He makes other statements, however, which are directly contradicted by the Records of the Presbytery. Thus he says: —

"Leighton soon came to see the follies of the Presbyterians, and to dislike their Covenant, particularly their imposing it, and their fury against all who differed from them. He found they were not capable of large thoughts; theirs were narrow as their tempers were sour; so he grew weary of mixing with them. He scarce ever went to their meetings, and lived in great retirement, minding only the care of his own parish of Neubotle."

Whether the sentiments which Leighton is here represented as having, during his incumbency of Newbattle, entertained towards his brethren of the Presbytery of Dalkeith, were a mere imagination of Burnet, or whether Leighton himself, at a subsequent period of his life, fancied and told him that such had been the case, it is impossible now to determine; but that Leighton did entertain them at the time, the Records of the Presbytery show was not the case; while they prove beyond a doubt, that the statement that "he scarce ever went to their meetings" is without a shadow of foundation.

That he did not sympathise keenly with those who were very zealous for the covenant, is likely enough. I do not think that he ever sympathised very keenly with any party whatever which denounced and persecuted those who differed from it. So far as church government and order were concerned, he seems at all periods of his life to have been a thorough-going latitudinarian. But that he disliked the Covenant and his brethren of the Presbytery, I should, for his own sake, be very unwilling to believe: for, to admit this, would be to deal a heavy blow to his sincerity and straightforwardness.

The Society of Antiquaries in Edinburgh possesses the Original Covenant signed by him, by Lord Lothian, and by about two hundred other parishioners of Newbotle, in October, 1643.* At various meetings of Presbytery, at which he was present, resolutions were unanimously come to regarding the reading of declarations connected with the Covenant; and specially on 21st December, 1648, when he was present, it is recorded that "the Brethren, being particularly enquyred by the Moderator if they had observed the fast, and renewed the Covenant, according to the directions given by the Commission of the General Assembly, answered all that they had so done, which Mr. Jh. Knox was ordained to report to the Commission."

That he was not on good terms with his brethren, there is no evidence; nay, all the presumptions are to the contrary. He was, as it will be immediately shown, a good attender of the Presbytery; and from the circumstance that, on May 2, 1650, Mr. Robert Cowper, minister of Temple, was censured "for absenting himself from the brethren's company at dinner"—his reason being, "an unwillingnesse to be reconciled to the gudwife of the house where they dined, with whom he had some variance," the presumption is, that

* In the account of the Session of Newbattle, the following entry occurs under date, 22nd October, 1643: —

"Given for the Acts of ye Assembly - 00 13 4
Mair for the Covenant - - - 00 04 0"

it was the custom for all the members to dine together. In the minute for April 15, 1652, there is inserted the Call to a Mr. John Weir, to be minister of Borthwick, a parish in the Presbytery. The Call, among other things, makes him promise, "y^e it will be your studie not to break, bot entertaine and preserve y^e union and Harmonie of this Presbyterie q^rin they are so singularly happie in this distracted time." I find, too, that whenever a committee was appointed to transact any business of special difficulty or delicacy, Leighton was almost invariably a member. On the whole, therefore, there seems no ground for believing that Leighton did not live in amity with his brethren of the Presbytery.

Burnet next asserts that Leighton scarce ever went to the meetings of the Presbytery. To this the Records afford the most explicit contradiction. The Presbytery then met ordinarily on the Thursday of every week. For the whole period of Leighton's incumbency of Newbattle, the Records of the Presbytery are quite complete, with the exception of one leaf which has been accidentally lost, and each minute shows who were present. Up till May, 1647, it had been the custom to enter the names merely of those who were absent. At that time, however, the Synod found fault with this practice; and enjoined the Presbytery to enter in full the names both of the present and absent members, which was afterwards done. There are, therefore, the most ample means for deciding as to the regularity of any member's attendance. For the first year of his incumbency, Leighton was somewhat irregular in his attendance. Having a large parish, he found, I dare say, that it was not easy, while he was making himself acquainted with the state of his flock, to give one day every week to attendance at the Presbytery. After a time, and as his acquaintance with its members increased, he became more regular; so that, from 1644 downwards, he gave at least an average attendance at its meetings. I took the trouble of counting the number of times he was present at the Presbytery during the first year after the sederunt began to be entered in full; and I found that from May 20th, 1647, when he seems to have returned from London, to which place he had been sent for in February "by his father, who was lying sick," till March 23, 1648, when he again left for England on "some necessary businesse" there were forty-one meetings of Presbytery, — some of these being merely visitations in distant parishes; — and that Leighton was present at twenty-nine of them.

The fact is that no one could be habitually absent without cause from the meetings of Presbytery, so strict was the supervision both of the Presbytery and Synod. Thus I find under Nov. 23, 1643, the following entry: —

"Mr. William Calderwood (Minister of Heriot) being inquired that day anent the reason of his absence from the Synod answered, that he was so taken up with sundrie weightie businesses, and especiallie with the marying of a wyfe, that he had no leisure to be present thir. The Brethren thought the reason not to be sufficient to hinder him from the Synod, and therfor they censured him for his absence."

The only occasions on which anything occurred that could give the slightest foundation for the report of his not living in friendship with his brethren of the Presbytery were—once, when he went away to England without leave and remained for a considerable time; and another time when he declined attending the General Assembly after he had been elected the representative member from the Presbytery. It may be mentioned that Leighton, during the time of his incumbency here, was a frequent visitor to England. After 1646 he seems to have gone there every year, — sometimes on account of his father's health, and sometimes on account of "weightie businesse." It was then, as it is now, the law of the Church of Scotland, that a minister cannot be absent more than a few weeks in the year from his parish without leave asked and obtained from the Presbytery of the bounds. Year after year Leighton appears asking for leave to go to England, usually to see his father. This is regularly given; and great kindness and consideration seem always to have been shown to him. His absence usually extended to two or three months. In 1648, however, he seems to have gone away without permission, and on June 15 — the same day on which he made the explanation already quoted regarding his not reading the declaration himself — he was asked "Why he went away to England without obtaining libertie from the Presbyterie, seeing ther wes acts expresly prohibiting ministers to be absent from their charge three Sabboths together under the pain of deposition, unlesse they have obtainet libertie from ther presbyterie?" He excused himself by saying, among other things, that, "When he went away he intendit onlie to have been absent two or three Sabboths at the most," "bot when he cam to York he found an busines of an neir friend's, but non of his own, that necessitat him to go further and stay longer than he intendet."

After further proceedings, "he being removit and his excuses being considerit and they charitablie constructed, did appoynt him to be gravlie admonishet to amend, which was accordingly done be the Moderator after his incalling, and receavit be him humblie and promisit be the grace of (God) to amend."

At the next meeting, June 22, Leighton is elected one of the Commissioners to the General Assembly. He assigns various reasons for not accepting the office. The Presbytery persists, and gives him fourteen days for considering the matter. He is not present at that meeting, but on

Aug. 31 "wes posit why he did not come to that meeting of Presbyterie and embrace the commission?" His answer was that "he wes so troubled with an (distillation?) y^t he was not able to come out for the space of two or thrie days," and also "that he wes very infirm and feared that he should not have been able to have waited on the sitting of the grall Assembly." Other reasons are assigned, all of which, "being ponderit be the Brethren and found somewhat weak they thought him censurable." On Septr. 7,

"Having charitably considerit his reasons, and finding that it wes not disaffection unto the cause of Christ, neither out of any disrespect unto the ordinance of his bretheren, but judging it modestie in thair brother whos infirmitie in bodie movit him to it, Did ordain him gravly to be admonishet be the Moderator for his imprudent cariage, and to beware of the lyk in tyme coming, which wes accordingly downe, and wes modestly taken by him and w^tall promisit be the grace of God to amend."

Another statement of Burnet's which these records disprove is to the following effect:

"In the year 1648 Leighton declared himself for the engagement for the King. But the Earl of Lothian, who lived in his parish, had so high an esteem for him that he persuaded the violent men not to meddle with him, though he gave occasion to great exception; for, when some in his parish who had been in the engagement were ordered to make public profession of their repentance for it, he told them they had been in an engagement in which they had neglected their duty to God, and had been guiltie of injustice and violence, of drunkenness, and other immoralities, and he charged them to repent of these seriously, without meddling with the quarrel or grounds of that war."

The assertion that Leighton declared for the Engagement in 1648 has been adopted by biographer after biographer, without any one ever taking the trouble to make any inquiry regarding its correctness. Of course, it is never so easy to prove a negative as a positive, and therefore it is not so easy to prove that Leighton did not do a certain thing, as to prove that he was a regular attender of the Presbytery. Still I am sure that no one could read over the narrative of the proceedings of the Presbytery of Dalkeith during 1648 and 1649, without coming to the conclusion that it was utterly impossible for any member of the Presbytery to have acted as Leighton is said to have acted, without the matter having been taken up by the Presbytery, and proceedings instituted against him, — and this apart altogether from the *positive* proof which they afford that Leighton joined with his brethren in finding fault with and rebuking those who joined in the Engagement.

To bring forward all the evidence adducible on this point would occupy too much of your space. Investigations were made in every parish regarding all who had shown any favour to the Engagement, and all who were discovered to have done so, including the Earl of Dalhousie, Lord Ramsay, and many others, had to appear before the Presbytery and sign a disavowal and recantation of the Engagement. A whole page of the volume is filled with these names. No minister appears among them, nor any parishioner of Newbattle; but there are several Expectants, as they were then called. One, named Robert Whyte, was charged with not having prayed in the Laird of Lugton's family, where he was tutor and chaplain, against the Engagement. After a long process, in which Leighton took part, Whyte was suspended, and had ultimately to sign the recantation. To suppose, therefore, that Leighton could have spoken to any of his people, as Burnet represents him to have done, is simply ludicrous.

But we are not left to merely negative evidence on this point. Unless we are to suppose that Leighton was destitute of all honour and sincerity, he could not, if he entertained the views ascribed to him by Burnet, have acted as we find him doing. Thus on August 5, 1648, he was present and took part in arrangements by the Presbytery about copying and reading "The Declaration against the Engagement." In Sept. 1648 he was present at the process against Robert Whyte. On Nov. 7, 1648, he was member of a Committee of Synod appointed for "trying if any member of the assemblie had bein active promoters of the last sinfull ingadgement, or had accession y^rto, or had hand in carieing on the samen." This Committee reported that they had "cleared their number," but that there "are fyve ruling Elders who have had accession to the ingagement." On Feb. 8, 1649, John Pringle, another Expectant, is charged with not preaching against the Engagement. Evidence is led at some length, and in the end certain charges are found proven, such as "that he was erroneous in his judgment by thinking the engagement lawfull, and in his practice by venting this his erroneous judgment in diverse places and companies," &c.; "for which causes," it is added, "though some of the brethren, namely, Mr. Robert Leightone and Mr. Jhone Sinclare (thought) that to their best sense and judgment, he had testified to them and evidenced true signes of sorrow and repentance for his errors and miscarriages in relation to the late engagement, the Presbytery suspended him from preaching till he should give furder evidences of repentance." Again, on Sept. 6, 1649, when M^r Ro^t Lighton was present and concurring, "the Presbyterie appointed every brother to give in the names of all qho in their parishes had bene upon the lait unlawful ingagement, and had not as yet neither satisfied nor supplicate."

Surely it is inconceivable that a man of Leighton's high principle and honour could have acted in this way, and judged others as he did, if he had in secret held the same opinions; and it is still more inconceivable, if he had actually declared

for the Engagement, and spoken to his own parishioners, in the way Burnet says he did.

I hoped to have found something connected with his resignation of his charge that would have thrown light upon this step. I was, however, disappointed. The proceedings connected with his resignation are recorded at full length, and he is called upon to state his reasons for desiring to be loosed from the ministry. The only reasons, however, which he assigns are those already mentioned, viz. his want of strength, and the extreme weakness of his voice. Shortly before he had been taking a more than usually active share in the Kirk's business. At the meeting of Synod in Nov. 4, 1651, his name appears on every Committee,—among others, on that "for healing the present ruptures of the Kirk," and on that appointed "to consider of y^e^ mariage and fornication of o^r^ women w^t^ the English souldiers, and y^e^ baptizme of children gotten betwixt them in fornication, &c."

In connection with Leighton, however, the most interesting proceeding of that Synod was "in relation to y^e^ prisoners in the tower of London and about y^t^ city." It was resolved, among other things, "that a letter should be written to them, showing sympathie," and "that a fitt mann of the Synod be pitched upon to be sent to London w^t^ commission to negotiate their liberation and freedom." "Mr. Ro^t^ Leightoun is unanimously chosen and earnestly desyred by the Synod to undertake this charge," "q^ch^ he accepted," and "50 peeces were allowed toward his charges." His commission and the letter to the imprisoned brethren are inserted in full.

He did not, however, set out till April, 1652, as appears from the Presbytery's minute of April 29.

"The qlk day ther com an letter from M^r^ Ro^t^ Lichton, desyring the Brethren to have an cair of suppling his place during his abode in England, in respect he wes going to see if he can obtaine any sort of libertie to those ministers who wer keepet in the tower and uther places."

His name does not again occur till Dec. 16, when it is recorded that there was "a letter from Mr. Ro^t^ Lichtone presented be Mr. Heu Campbell, q^m^in he demits his charge of his ministrie at Neubotle: qlk the Presbyterie refused to accept. Appoints the Moderator to writ to him, and to desyre him to returne to his charge."

From this it is evident that he remained in London from May till December 1652. What was the secret history of these eight months, and what the influences that acted upon him, it is impossible now to say, so that the precise reason for his demission of his charge, whether that was the distracted state of the Kirk, circumstances connected with his mission to London, a change of opinion, or, as he himself alleges, simply his bodily infirmity, must, I fear, remain a mystery.

There are various other points which I might have noticed, but my note has already extended to too great a length; I must therefore content myself with the notice of two other extracts. On June 14, 1649, "Mr. Robert Lighton declaired that his father being under sicknes had written for him, and thairfor desyred libertie to goe and visite him." Permission was given, and he seems to have remained away till September. It is probable that his father's death occurred at this time, as on his next visit to London in March, 1650, he obtained libertie to go on "weightie businesse." This "weightie businesse," doubtless, was the failure of the merchant in whose hands was placed the 1000*l.* which Leighton had inherited from his father, and about which he wrote to Mr. Lightmaker on Dec. 31, 1649, and Feb. 4, 1650. In connection with this a curious document occurs in the Parochial Records of this parish, from which it would seem that Leighton had been put to inconvenience by the loss of the money. Indeed, at an earlier period of his incumbency, he would seem to have been in straits, as on June 29, 1645, the following entry had been made (it was erased subsequently by a pen being drawn through it, but it is still legible): "Thair lent out of the pooris money to the minister w^t^ consent of the Session, 500 merks scottis." In 1650, however, he actually did borrow from the Session:

"The term of Mertemess, 1650. The qlk day, Ro^t^ Porteus did disschairg himself off the mony qlk he was dew to the schurch off Newbottell, and his deburseament is all allowet. He restit off fre mony, y^e^ soume off ane thousand merks scotis, quhitch were delyverit to Mr. lichtonne, minister thaire, for y^e^ quhitch he hes gevan his bond to pay interest, and now at this term of Witsonday, 1651, y^e^ s^d^ Mr. lichtonne hes deburset y^e^ halff yeirs interest from Mertemess, 1650, to Witsounday, 1651, at dispositione of the Elders, and to testifie thir premisses, we y^e^ Elders underwritten hes subscryvit with o^r^ hands.

"Thomas Megot, Witness.
"Ro^t^ Porteous, Yonger.
"John Trent, Witness.
"John Edmonstone, Witness."

I have only to add that the "Extracts" which form the groundwork of this communication, will be published in full in the next number of the *Transactions of the Antiquarian Society of Edinburgh.*

Thomas Gordon.

Newbattle Manse.

SIR JOHN ELIOT.

In Mr. Forster's Life of this Statesman (*Statesmen of the Commonwealth*, i. 9), he mentions a mistake of the late Mr. D'Israeli, who appears to have confounded Sir John with his son; and states that he was "fined by the Court of Wards, by reason of his marriage with Sir Daniel Norton's daughter." This statement Mr. Forster corrects upon the authority of what he believes to be "the only record in existence bearing upon such

a subject," viz. "an entry in the Earl of Leicester's Journal."

In turning over Hutchins's *History of Dorset*, however, I find another record, which somewhat remarkably corroborates Mr. Forster's conclusion. In the church of Cranborne, Dorset, described by Hutchins, vol. ii. p. 144, edit. 1774, there is, or was, a monument, the inscription of which I transcribe, as he gives it: —

"MS.

"Desideratissimi capitis Johannis Eliot, Jo. F. Cornubiensis Armigeri, ex Honora F. Danielis Norton Militis South. qui dum hic vernaculis literis incubuit, repentina vi morbi oppressus occubuit, 2 Februar. MDCXLI.

"At qualis adolescentulus, quantæ spei in ætate tam puerili, vix uspiam majus exemplum memoriæ, comitatis, ingenii, dotum denique naturæ omnium. Quas dum arte sedulò et studiosè perpolire conatur, supercressus fere modum humanum, Angelorum inseritur choro. Avia D. N. Nepoti bene merenti mærens

"P.P.

"Parvus avos referens, puer hic non degener ambos
Nortonum vivos, Eliotumque dedit.
Septenni incidit vitam, laudesque parentum,
Mors, vitæ victrix, laudibus inferior,
Quæ tamen immodicos virtutis crescere fructus,
In teneris annis imperiosa vetat."

Though I am not quite sure that I understand all this, and specially the "longs and shorts," I believe the *long and short* of the matter to be, that John Eliot, son of John Eliot, Esq. of Cornwall, by Honora, daughter of Sir Daniel Norton, of Southwick, co. of Hants, a very clever little boy, resembling, either in person or character, both his paternal and maternal grandsires, died suddenly at Cranborne, where he was obtaining the English part of his education, at the early age of seven years, in Feb. 1642 (according to modern calculation); and that his afflicted grandmother, Lady Norton, erected this monument to his memory.

Now, as good Sir John was "done to death" in 1632, the poor little boy, who died aged seven in 1642, could not of course be his son; whilst all the evidence we have favours the hypothesis that he was his grandson,—son of the wild young man, who was fined for running away with Honora Norton, daughter of stout old Sir Daniel, by Honora, daughter and co-heiress of John White, of Southwick, Esq.

I make the less apology for this over-long note; first, because it is possible that the Epitaph may have been overlooked by the genealogists of the Eliot family, who have no other local connexion with Dorsetshire, as far as I am aware; secondly, because we shall be glad of any elucidation of the matter for Messrs. Shipp & Hodson's forthcoming edition of Hutchins; and thirdly, because the smallest fact becomes interesting, when it relates to men like that illustrious proto-martyr of English liberty, Sir John Eliot. C. W. BINGHAM.

CURIOUS CUSTOMS IN THE COUNTY OF WEXFORD.

Having spent some pleasant juvenile days in the county of Wexford, I was enabled to observe many curious customs amongst the people. These customs were not confined to any class, but prevailed from the highest to the humbler classes alike. For instance, when the children of a family caught the "chin cough," they were at once, soon as it was ascertained to be that epidemic, sent off to the nearest country mill, and dipped three times in the hopper (everyone knows what the "hopper" of a mill is), and then passed three times under the belly and over the back of an ass. I have seen it performed several times, but will not vouch for any efficacy. The operation was attempted on myself when about eight years of age, but I kicked so vigorously and screamed so awfully that it was given up; and I believe that kicking and screaming had more effect on the cure than the hopper and ass operation could have exercised.

They had a custom (I suppose they have it still), of lighting candles (more or less) in every window in the house, on the night of the Vigil of All Souls, and when travelling along a country road, where farm-houses and cottages were plenty, the effect was quite picturesque of a dark November eve.

Another custom was in regard to a "stye on the eye." It was supposed never to get well unless it was pricked with a thorn from a gooseberry bush, and I have known the peasantry to go two or three miles for a thorn of that fruit tree, in order to produce the cure.

When very young I was an ardent disciple of old Izaak Walton (and so still if opportunity served), and having uncontrolled liberty of the best trout and salmon rivers, with rod, in Ireland (the Slaney), I indulged in the sport with various success. One day, returning without any success at all, an old man, after looking at my flies, told me that I must get a fresh supply, and then put a *grass mouse* in my book amongst them; that there was a peculiar charm about the mouse that the trout could not resist! I procured a fresh supply of flies from Dublin, and, after great hunting, got the mouse — for it is a peculiar little thing, not easily to be met with, — and on the first use of the flies, with the "charm," I was exceedingly successful. In the evening I met an old and experienced "whipper of the stream," who appeared quite astonished at my basket, and at last asked me if I had got a grass mouse. I replied in the affirmative, when he cautioned me particularly never to confide that secret to anyone unless a brother of the "gentle art," for if I did the charm would cease. Some years afterwards I found out that the secret of success lay in the flies, and not in the mouse, but also found out that the all-successful anglers carried one in their

books. Reason had, in the meantime, eschewed the charm so far as I was concerned, but I met many old, and otherwise sensible, men who believed in it most firmly, and kept the secret amongst themselves. The mouse in question is much smaller than the domestic mouse, and lives in fields and groves. From the snout to the apex of the head, is nearly half the entire length of the whole. The colour is much brighter — I might say gayer — than its namesake, and it emits rather an agreeable odour. This little animal is difficult to be got. What is it in natural history?

S. Redmond.

Liverpool.

Minor Notes.

The Prince Consort: — *In Memoriam.*

ALBERTI
PRINCIPIS OPTIMI
VALDISSIME DEFLETI
IN MEMORIAM.

Fracta columna meam posui tellure coronam;
Fracta tamen reliquâ sidera parte peto.

R.

The Nightingale and the Hop. — In speaking of the nightingales who have recently been heard in the neighbourhood of Manchester, the editor of the *Worcester Herald* makes the following observation in his paper for May 17th: —

"There is a tradition of hops having been planted many years ago near Doncaster, and of the nightingale making its appearance about the same time. The popular idea was, that between the bird and the plant some mysterious connecting link existed, but both the hop and the nightingale disappeared long ago."

This is a bit of folk lore worth preserving; but what gave rise to the idea? It is certain that it is not a fact. For example: although within half a mile of the house in Huntingdonshire from whence I write this Note there is a large field by the side of the Great North Road, which still retains the name of "the Hop Grounds," and helps to remind us of a time when this county was described by Bede and William of Malmesbury as "the garden of England," and was rich in vines and hops, yet I should suppose that there is not a hop-yard within a very extensive radius of this locality, nor has been for centuries; nevertheless, nightingales abound in every direction, singing night and day —

"By the dusty roadside drear,"

and in every spinny and wood.

Cuthbert Bede.

On the 25th of May, at half-past 10 at night, I heard a nightingale in a shrubbery belonging to Ed. Peyton, Esq., of Moor Green, near Moseley; and as it is almost unknown in this neighbourhood, and I believe rarely seen or heard north of Warwick in this county, I think it rather strange, especially so near to a large town as Birmingham. Those of your correspondents who reside in the more favoured counties of the South of England may be surprised at these remarks, but this bird is almost as great a rarity here as the robin-redbreast would be in Australia.

Can you inform me what is the meaning of -gale, in the termination of nightin*gale?* Bailey derives the word from the Saxon nihtzaale, (*Nocte canens gallus*).

J. L. P.

Edgbaston.

[The following is Richardson's derivation of nightingale: "A.-S. *Nicht-gale*; Dut. *Nacht-gale*; Ger. *Nachtigal*, from *nicht*, the night, and *galan*, to gale, to sing." Chaucer, as cited by Richardson, employs the verb, to *gale*, in the sense of singing.—Ed.]

Spanish Armada. — The despatch, preserved in her Majesty's State Paper Office, announcing the arrival of the Spanish Armada in the English Channel is a relic of the age no less curious than interesting. The writer of it was one Edward Doddington, a gentleman serving, most probably, on board the Lord Admiral's ship.

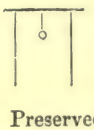
"July 25th.

"Right Ho. Heare is a ffleete at this instant coming in uppon us, semid at north west, by all lykelywode it shoudbe the enymy. Hast makes mee, I can write noe more. I beseech yr Ll. to pardon mee, and soe referr all to yr ho. most depyst consideratione.

"Your ho. most humbel to comand,
"Ed. Dodington.

"Ffrom the Ffleete at Plymouthe
"the 25 of Julie 158⅞"

But the most curious part is the address:



"For her Majties spetiall sarvise
To the Right honorable the
Lords of her Mats moste
ho. prevy cunsell
hast post hast
ffor lyffe hast'
hast post hast
ffor lyffe."

Preserved in the same office are two or three more letters, also having on their covers the figure of a gallows, to denote the writer's haste, and the consequences to all dilatory bearers. When and where did this unmistakeable symbol of *despatch* originate?

Querist.

Parish Register. — I note an account (2nd S. xii. 412), of the rescue and restoration, by Mr. Robert Fitch, of a register of the parish of North Elmham, co. Norfolk; and on the next page an account of a similar rescue and restoration of a register of the parish of Kingston-on-Thames by Mr. J. Bell: here is another chance for some one to do good in the same way.

In the current book Catalogue, No. xix., of James Coleman, 22, High Street Bloomsbury, London, is the following item:—"302. The Religion of Protestants a Safe Way to Salvation,"

with this note by the bookseller: "This appears to have been the minister's copy of a parish in Breconshire; it has the original register of marriages, baptisms, and burials for the year 1695, in the handwriting of the minister, 'Thomas Harper's book, 1693.'" JAMES KNOWLES.

BEKESBOURNE PARISH. — When looking over the "furniture" of the Communion Table of the parish of St. Peter's, Bekesbourne, with a view to my answer, as churchwarden, to the articles exhibited by the Archdeacon of Canterbury, I copied the following inscriptions on various articles of the communion plate, which may be deserving of record in "N. & Q." On a chalice, "Beksborn, in an° dmi. 1578." On a patine, "Ecclesiæ de Beaks-born, Nicolaus Battely, A.M., D.D.D.;" and on a complete service, "Beakesbourn Church, 1846, the Gift of Jane, the wife of George Gipps of Howletts, Esquire."

My attention was first directed to the various ways in which the name of this parish is spelt. The foregoing are, however, *a few* from an almost endless list. The London, Chatham, and Dover Railway Company, having adopted "Bekesbourne" for their station here, I conclude that this form must be accepted as final.

CHARLES BEKE.

Bekesbourne House.

COMPOSING TYPE BY MACHINERY. — Seven years ago I submitted a plan to the proprietors of *The Times* that they should have the debates in parliament reported direct from thence to their composing office, by means of the electric telegraph; this, as yet, has not become a realised fact, though, doubtless, it will ultimately be so.

In the International Exhibition, however, there is a machine by the aid of which the speeches in both houses might be there and then put into type. A brief description of it I think should appear in your columns.

This machine, the principle of which is not entirely new, is in front like a piano, each note or key being marked with the various kind of letters or numerals used in composing; these keys communicate by wires with the corresponding letters in reservoirs above, so that when a key-note is depressed, the type required slides from the reservoir down an inclined plane into the receiving-case; thence by means of a small pusher, put in motion by an instrument worked by the player's foot, it is pushed forward to make room for the succeeding type. The machine is supplied with as many reservoirs and keys as there are distinct characters in a fount of type; so that any player can listen to a speech or read a MS., and, by the aid of the keys, set up the words and sentences as fast as his or her skill in the use of the instrument admits. By these means 12,000 letters per hour can at present be set up; by rapid habit, and constant practice double this number per hour might be composed by the present machine. Who can now tell what an improved construction may ultimately accomplish? JAMES GILBERT.

2, Devonshire Grove, Old Kent Road.

Queries.

THE HOUSE OF FALA HALL.

In the *Scottish Journal* of 5th February, 1848, a correspondent, W. D., makes a very interesting inquiry regarding the whereabouts of this ancient baronial structure. He states that he has for several years been fruitlessly anxious to learn some particulars regarding the condition of an edifice designated by our great heraldic authority, the learned and judicious Nisbet, "an ancient monument of arms," and to which, in the 5th [1st?] volume of his *Heraldry*, he makes reference upwards of twenty times, in illustration of the armorial bearings of as many barons "illuminate," to use his own expression, in the House of Fala Hall. W. D. appears never to have received any answer to his inquiry, and he remarks, that it seems strange that every reminiscence of the heraldic splendour of a fabric which may be reasonably supposed to have been entire for nearly half a century after it was so strikingly characterised by Nisbet in 1772 (and also in his 2nd volume, of date 1744), should have been altogether obliterated.

The following are a few of the barons' names whose arms were "illuminate, *as I have seen them*," says Nisbet, "with those of other Scots barons, on the roof of Fala Hall, an ancient monument of arms" (A.D. 1604):—

"The Ogilvys of that Ilk; the Ogilvys of Inchmartine; the Ogilvys of Finlater; Lundy of that Ilk; Muir of Caldwell; Maxwell of Calderwood; Jardine of Applegirth; Kerr, Lord Jedburg; Tweedie of Drumelzier; Edmiston of Duntreath; McDougall of Garthland; Maitland of Lethington; Falconer of Halkerton; Blackadder of Tulliallan; Irvine of Drum; Lumisden of that Ilk; Grierson of Lagg; Lord Thirlestane; Crawford of Lacknorris; Auchterlony of Kelly," &c.

That Fala, wherever situated, had been a place of some note may be seen from the following proclamation:—

"JAMES REX.

"We James by the Grace of God, King of Scots, considerand, the Faith and good Servis of our right traist Friend, John Scot of Thirlestaine, quha command to our Host at Soutra Edge, with three score and ten Launciers on Horse back, of his friends and followers, and beand willing to gang with us into England, when all our nobles and others refused, he was ready to stake all at our bidding: for which cause it is our will: And we do strictly charge and command our Lion Herauld and his Deputies for the Time beand, to give and to grant to the said John Scot, an Border of Flower-de-Lisses, about his Coat of Arms, sick as in our Royal Banner, and alsewae ane

Bundle of Launces above his Helmet, with the words eaddy, ay Readdy: that he and all his aftercummers may bruck the samen, as a Pledge and Taiken of our Goodwill and Kindness for his Trew Worthiness; And thir our Letters seen, ye naeways failzie to do. Given at *Fala-muire*, under our hand and Privy Casket, the XXVII. day of July, 1542 years.

"By the King's Special Ordinance,
"THOMAS ARESKINE."

I should be glad if any of the numerous correspondents of "N. & Q." could give any information regarding this ancient baronial structure.

MARCHMONT.

[Fala Hall has already been inquired after in our 1st S. vi. 532; viii. 134. Fala parish is situate in Mid Lothian, co. Edinburgh, and is now united with Soutra in East Lothian. In this locality the ancient sites of Hamilton and Fala Halls (although their mansions are now deserted and dismantled), by the singular beauty of their situation, their cultivated fields and wooded enclosures, and their interesting hills, afford every variety of delight to the lover of the picturesque. — *Statistical Account of Scotland*, i. 535. See also Chalmers's *Caledonia*, ii. 824.— ED.]

QUOTATION REFERENCES, ETC., WANTED.

Can any readers of N. & Q." kindly help with references for more or fewer of the subjoined quotations? As the work for which the verifications are required is being passed through the press, early answers through "N. & Q." or by letter to the Editor, will very much oblige.

From St. Augustine.

1. "As St. Austin saith very well, between these two, tribulation on our part, and comfort on God's part, our life runs between these two. Our crosses and God's comforts, they are both mingled together . . . ."

2. "As St. Austin answers this in himself. Do but begin to live as a Christian should, and see if thou shalt not be used unchristianly of them that are Christians in name but not in deed."

3. "As St. Austin saith, nothing is more strong than a humble, empty spirit, because it makes the creature to go out of itself to Him that is strength itself and comfort itself . . . ."

4. "Saith St. Austin, I dare say and stand to it, that it is profitable for some men to fall: they grow more holy by their slips . . . ."

5. "As St. Austin saith well, A man that is freed from sin ought to thank God as well for the sins that he hath not committed, as for the sins that he hath had forgiven."

6. "As St. Austin saith well, God hath made the rich for the poor, and the poor for the rich . . . ."

7. "So holy St. Austin, what saith he to a Donatist that wronged him in his reputation? Think of Austin what you please, as long as my conscience accuseth me not with God, I will give you leave to think what you will . . . ."

8. "Therefore St. Austin doth well define predestination; it is an ordaining to salvation, and a preparing of all means thereto."

9. "As St. Austin saith . . . Christ, saith he, speaks to the sea, and it was quiet . . . . but he speaks to us in the ministry to stay our violent courses in sin, and we puff and swell when we are told of our faults."

10. "To force men to the means of faith, it is not to domineer over faith. St. Austin himself was once of this mind, that people were not to be forced. It is true. But they may be compelled to the means."

11. "He hath his chair in heaven that teacheth the heart, as St. Austin saith."

From St. Chrysostom.

12. "St. Chrysostom yields me one observation: It is the wisdom of a Christian to see how God describes himself, there being something in God answerable to whatsoever is ill in the world . . ."

13. "As St. Chrysostom saith, whatsoever is written in the conscience may be wiped out by daily repentance."

14. "It is an old observation of St. Chrysostom, we do all that we may joy."

From St. Cyprian.

15. "As St. Cyprian saith, We carry as much from God as we bring vessels."

16. "Your *ancipites*, as Cyprian calls them, your doleful flatterers of the times."

From Luther.

17. "Luther's speech is very good, All things come from God to his church especially, in contraries."

18. "Luther was wont to say, Good works are good, but to trust in good works is damnable."

19. "Luther saith, Go to God in Christ in the promises."

The Schoolmen.

20. "The Schoolmen say, ... that Christ's pains were the greatest pains, because his senses were not dulled and stupified with sensuality," &c.

Anonymous.

21. "In a war of theirs [the Papists] with the Turks, the story is well known, when the cardinals had broken their promise after they had in a manner gotten the victory, the Turks cried to Christ that he would revenge their treachery, and the Turks again came upon them and overcame them." [Authority for this story?]

22. "As the heathen man said, The disease is above the cure." [Who?]

23. "Many build castles in the air, comb-Downes [*sic*], as we say." [Comb-downes, what?]

From St. Ambrose.

24. "Saith St. Ambrose, Et nobis malus, &c., Our care must be that no man speak ill of us without a lie."

25. "Remember the saying of St. Ambrose, We must not strive for victory but for truth."

From Josephus.

26. "As Josephus writes of the Samaritans, they are as water which is fashioned to the vessel."

From Damascene.

27. "The very angels are changeable as they are creatures: all things created are mutable. It is the observation of Damascene."

From St. Bernard

28. "St. Bernard pitched his hope on *charitatem adoptionis*, the love of God in making him his child; and *veritatem promissionis*, the truth of God in performing his promise."

From Cicero.

29. "Saith the heathen man, Tully, I thought myself wise, but I never was so."

T.

AD PERPENDICULUM. — Among the numerous acts of oppression that Cicero charged Verres with, one was, that when the Temple of Castor was to be delivered up to him as ædile in good

repair, he determined to find something to complain of: —

"Venit ipse in Ædem Castoris, considerat templum: videt undique tectum pulcherrime laqueatum, præterea cetera nova atque integra. Versat se: quærit, quid agat. Dicit ei quidam ex illis canibus, quos iste Liguri dixerat esse circa se multos: 'Tu, Verres, his quod moliare, nihil habes; nisi forte vis *ad perpendiculum* columnas exigere.' Homo omnium rerum imperitus, quærit quid sit, *ad perpendiculum*. Dicunt ei, fere nullam esse columnam, quæ *ad perpendiculum* esse possit. 'Jam, mehercule,' inquit, 'sic agamus: Columnæ *ad perpendiculum* exigantur.'" — Cicero, in *Verrem*, Act II. lib. I. 51.

I would beg to inquire — 1. What is the precise meaning of *ad perpendiculum?*

2. Is it true, in point of fact, that in Roman buildings there can hardly be found a column that is *ad perpendiculum?*

3. Is this the case in other buildings?

P. S. Carey.

The Athenian Misogynist. —

"Les femmes sont en leur droit pour les affaires, car, comme le misogyne Athénien dit, elles ne seront jamais trompées, elles sont trop habituées à tromper elles-mêmes," p. 96. — *Essais*, par M. D***. Montpelier, 1 vol. 1769.

The above is from an essay on *Charron* of no great merit, but abounding in allusions and quotations without reference. Who is *Le Misogyne Athénien?* E. H.

Mrs. Bridgman of Hanover Square. — Walpole, in his *Anecdotes of Painting*, refers to a manuscript office book, and states that "it was in the collection of Mrs. Bridgman of Hanover Square." I wish to see this work: can any of your readers inform me what became of the collection, or of the library. Cunningham's *Handbook* does not mention such a personage as having resided there. W. P.

Capital Punishment. — What was the original meaning of the term "Capital Punishment?" and when was the term first applied exclusively to the punishment of death? Xavier.

Mr. Carrington. — In the *Gentleman's Mag.* 1826 (Part I. p. 34), are some observations on Mr. Carrington's translation of *Plutus*, by an Old Wykhamist. Can you give me any information regarding the translator? He was of Queen's College, Oxford; M.A. 1827. R. Inglis.
Glasgow.

Davidson Family. — Particulars are requested respecting the ancestors and descendants of John Davidson of Woodside, co. Dumfries, Scotland, whose daughter Helen married, in October, 1761, James Reid, merchant of Dumfries, and the late Sir Thomas Reid, Bart., was their son. (See Debrett's *Baronetage of England*, p. 460, Lond. 1840.) I am also anxious to know when the above John Davidson died, and where he is buried. James Harris.

The Ferula. — I write to ask if any of your correspondents can give any information concerning that instrument of scholastic punishment, the *ferula?* I believe there was something peculiar in the *ferula*, distinguishing it from any other instrument. Can they inform me what shape it was, how it was made, and whether it was used like the birch. I am a Scotchman, and have made inquiries among several pedagogues as to what instruments they use for punishing scholars, but all they can tell me is that they have a *tawse*, or leather belt cut into strips, with which they inflict stripes both upon the palms of the hands and elsewhere. Perhaps the *ferula* was used in the same way. If you can inform me I shall be extremely obliged. Allen Dunstable.

P.S. Are the birch and ferula out of use now?

Foreign Barons in the Commons. — Will you or any of your able correspondents be so good as explain how it is that Messrs. L. and M. de Rothschild are styled in Parliamentary Records and Lists "Barons"? The general impression is that none but British subjects can sit in Parliament, and that no British subject can use in this country a foreign title as a *nomen juris*. If, however, the Messrs. de Rothschild, without being Barons of England, Scotland, Ireland, Great Britain, or the United Kingdom are allowed to sit in Parliament under that title, have not all holders of titles of foreign nobility or knighthood an equal right to use such titles publicly in this country?

Censor.

Aberdeen.

German Philosophers. —

"A German philosopher has committed himself to the idea that polytheism will be revived." — *The Times*, Aug. 24, 1859. (Second leading article).

"There are most illustrious German scholars at this moment who are fervent Catholics. There are others who believe nothing. There was lately one eminent authority who fell back on Buddhism; and another, we believe still living, German writer, has been the champion of Mahound." — *The Spectator*, May 17, 1862, p. 556.

Statements similar in purport to the above are of frequent occurrence in our popular literature. I have always found it impossible to verify such assertions. Will some one tell me which German philosopher it is who anticipates the revival of polytheism? who has fallen back into Buddhism? and what writer has become "the champion of Mahound"? Until the names of the persons indicated are given, I shall continue to doubt the truth of the above charges. Grime.

Richard Hune. — Can any of your numerous readers give me any information respecting an early printed little book, entitled *The Enquirie and verdite of the Quest panneld of the death of Richard Hune, which was founde hanged in Lolar's towe?* It is not paged, and the copy which I have is unfortunately imperfect at the end. I

should be glad to know how many leaves it should consist of, and also the date and printer's name.*

G. H.

"The Invective."—There appeared in 1796 at Glasgow, printed by Robert Chapman, 8vo, a poetical tract entitled, *The Invective, a Poem, with Specimens of Translation from the Greek Comic and Tragic Dramas*. The dedication is to "Dr. J. Hill, L.H.P.," and the author apologises for presuming to solicit Dr. Hill's "respect to a hasty, and perhaps abortive attempt in Invective Poetry." The gentleman thus addressed is Dr. Hill, Professor of Humanity, as the Scotch usually designate the university Professor of Latin.

The translations are upon the whole very good, especially those from Aristophanes. Can any of your correspondents throw light on the authorship? J. M.

Johnson.—Robert Johnson, a Baron of the Exchequer in Ireland, 1703 to 1714, born in London in 1657 had (with five others) a brother *Hales Johnson* born in London in 1661. Their father, Robert, a Justice of the Common Pleas in Ireland in 1669, was admitted into the Inner Temple 13th Nov. 1644; his will, dated 1683, was proved in 1687. What was the maiden name of the justice's wife Elizabeth? Was it Hales? Her will, dated 1699, was proved 1703. The justice's father, Edward, was a bencher of the Inner Temple in 1644; he was admitted into that society 19th Jan., 7th Jas. I. Who was his wife? He was son of Robert Johnson of London, gentleman; the same, I believe, who, under the name of "Johnson of the Tower of London," obtained in 1604 a grant of arms, "gules, three spears' heads, two and one argent, a chief ermine." Any particulars of the family will be acceptable. Y. S. M.

Lewis.—On the monument of a certain Hon. Hugh Lewis, Esq., of Jamaica, who died in 1785, there is the following coat of arms, with quarterings. Of what family was the gentleman in question, and whose arms did he quarter?—

One and four, azure, a chev. arg. between three garbs or; two, per chev. az. and arg., in chief two hawks rising; three, on a field . . . . . (colour perished), a cross or, charged with five escallops . . . (Villier?) Spal.

Literature of Lunatics.—I am at present engaged in preparing a work on the literature and artistic productions of lunatics. I possess some original papers, emanating from mad-houses in France—poetical effusions, rough sketches in pencil or ink. I am anxious to procure similar specimens illustrative of the partitive action of the intellect even in those afflicted by decided mental aberration from English lunatic asylums. If any of the readers of "N. & Q." can put me in the way of procuring such documents, printed or original, I shall indeed feel truly grateful. V. P.

Paris.

Lunatics in old Times.—Can any of your readers furnish me with any information respecting the treatment of lunatics in the fifteenth, sixteenth, and seventeenth centuries, particularly with reference to the "tree or stump of truth," upon which they were wont to be whipped?

Numerous references are made in the State Papers of that period to the whipping from village to village; or, as Shakspeare hath it, "from tything to tything" of "vagabonds, purposeless persons, and sturdy beggars;" but I am doubtful whether lunatics, who, at that time, were licentiated, as Aubrey tells us, to beg throughout the country, under the badge of the star of Bethlehem, were included in the appellations "purposeless persons" and "beggars," and treated in a similar manner. I am inclined to believe that this was the case from the words of Shakspeare in *King Lear*:—

"Poor Tom, poor Tom; that eats the swimming frog, the toad, the tadpole, the wall-newt, and the water; swallows the old rat and the ditch-dog; drinks the green mantle of the standing pool; *who is whipped from tything to tything*, and stocked, punished, and imprisoned."

F. N.

Mary Queen of Scots: Bolton Castle.—Is there any published collection of views of Queen Mary Stuart's various places of confinement and residence in Scotland and England? And where is to be procured a print of Bolton Castle, Yorkshire? T. J. H.

Medal of the late Duke of York.—What is the history of a little gold medal of the late Duke of York, weighing only about ten grains, and only about three-tenths of an inch in diameter? It has, on the obverse, a head of the Duke, with the inscription, "fredericus dux eborac." and the letters "I. P." (I think) beneath the head. On the reverse is the inscription, "multis ille bonis flebilis occidit. non. januar. 1827."

C. W. Bingham.

Moore.—Who was the Rev. Stephen Moore, Vicar of Doncaster, who is stated in Dodsley's *Annual Register*, vol. xlix., to have died in Feb. 1807, at the age of fifty-nine? Who was Stephen Moore, surgeon of the 4th Regiment of Horse, who died in July, 1771? Y. S. M.

Noblemen and Barons.—In Cunningham's *Church History of Scotland* (ii. 36), I meet with the following expression:—

"At the sides of the long table were set forms for the *noblemen, barons, burgesses*, bishops, and doctors."

This is in the description of the Assembly at Perth in 1618.

[* The date and printer of this very rare piece were unknown to Ames and Herbert.—Vide *Typographical Antiquities*, ed. 1790, iii. 1152.—Ed.]

Are barons not noblemen in Scotland? I conclude there is a technical distinction, for Mr. Cunningham is not the man to use words without a meaning; though he delights in technical terms (familiar enough, no doubt, in North Britain) to a degree very perplexing to a southron. S. C.

Phillips's "Cerealia."—In Phillips's *Cerealia*, a poem in praise of ale, occurs the following passage, the meaning of which may be plain enough to certain readers of "N. & Q.," but to me it contains so many obscurities, as well in allusions as by some of the terms employed, that I shall be thankful for a brief exposition: —

"When Britain's hardy sons too slightly prize,
Should they with high defence of triple brass,
Wide circling, live immured (as erst was tried
By Bacon's charms, on which the sickening moon
Look'd wan, and cheerless mew'd her crescent horns,
Whilst Demogorgon heard his stern behest);
Thrice the prevailing power of Gallia's arms,
Should there resistless ravage, as of old
Great Pharamond, the founder of her fame
Was wont, when first his marshall'd peerage pass'd
The subject Rhene."

R.

Verification of Quotations wanted. — Said to be from Pope Gregory's writings: —

"Lento gradu divina procedit severitas, sed tarditatem gravitate compensat."

"Non caret scrupulo societatis occultæ, qui manifesto facinori desinit obviare."—From *Seneca*.(?)

"Heu, mihi, quia semivivus arbitrio hostium meorum sum perimendus, quia arbitrio inimicorum mori est bis mori."

B. A.

Queries with Answers.

Parson Whalley's Walk to Jerusalem. — In Hook's *Gurney Married*, vol. i. p. 146, ed. 1838, occurs the following sentence: —

"I should as soon think of walking to Jerusalem, as Parson Whalley did in my father's time."

Who was *Parson Whalley?* Did he walk to Jerusalem? Did it happen in the last generation preceding our own? Clericus Whalley.

[A young Irish gentleman of the name of Whaley set out on the pedestrian feat from Dublin on Monday, the 22nd of September, 1788, to walk to the Holy Land and back again in one year, and which he accomplished within the given time. The different wagers which he betted on the performance of this expedition it is said amounted to nearly 20,000*l*. — Vide *Gent. Mag.* and *Annual Register* for 1788 and 1789.]

Consecration Characters.—*The Penny Cyclopædia*, Art. "Consecration," speaking of the form of consecration adopted in the Romish Church, says: —

"On the admission of the Bishop and Clergy the 'Veni Creator' is chaunted, ashes strewn upon the floor . . . . . in the form of a cross, in which the Bishop with his staff traces some alphabetical characters," &c.

Query. What are the alphabetical characters thus traced, and what is emblematised thereby? C. Edwards.

[While the choir is singing the Antiphon, the Bishop resumes his Mitre and Staff, and beginning at the angle of the church to the left of the grand entrance, according to the direction of the lines that have been made (a saltire, or St. Andrew's cross), he describes upon the ashes, with the extremity of his staff, the letters of the Greek alphabet, at such distances from each other as to occupy the entire space; and in like manner, on the other line, he makes the Latin Alphabet. Durandus informs us, that the alphabet written upon the cross representeth three things: 1. The writing made in Greek and Latin characters in the shape of a cross representeth the conjunction or union in faith of both people, namely, the Jews and the Greeks, which is made through the Cross of Christ; according to the saying that Jacob blessed his sons with his hands crossed. 2. The writing on the alphabet representeth the page of both Testaments, because they be fulfilled by the Cross of Christ. 3. It representeth the Articles of Faith; for the pavement of the church is the foundation of our Faith. The elements written thereon are the articles of faith, in which ignorant men and neophytes from both peoples be instructed in the church. The *sambuca*, or staff, with which the alphabet is written showeth the doctrine of the Apostles, or the mystery of the teachers.]

Quipos. — Can you inform me what the *quipos* or *knot* records of Peru were, and where I can meet with an account of them? C. Edwards.

[*Quipos*, ropes of various colours, and with different knots, used by the ancient inhabitants of Peru to record memorable events and keep accounts. (Neuman's *Span. Dict.*) The *quipu* (says Mr. Prescott) was a cord about two feet long, composed of different coloured threads tightly twisted together, from which a quantity of smaller threads were suspended in the manner of a fringe. The threads were of different colours, and were tied into knots; the word *quipu*, indeed, signifies *a knot*. The colours denoted sensible objects: as, for instance, white represented silver, and yellow, gold. They sometimes also stood for abstract ideas; thus, white signified peace, and red, war. But the *quipus* were chiefly used for arithmetical purposes. The knots served instead of ciphers, and could be combined in such a manner as to represent numbers to any amount they required. By means of these they went through their calculations with great rapidity, and the Spaniards who first visited the country bear testimony to their accuracy. See Prescott's *History of the Conquest of Peru*, edit. 1847, i. 109-113.]

Lathe. — Can you inform me the origin or derivation of the word *lathe* in the sense of *asking*. It is constantly used in Yorkshire and Lancashire, but only in connexion with a burial — *We were 'lathed' to the funeral* is a very common phrase.* G. V. S.

[*Lathe*, to invite. *Chesh.* Lathing, an invitation. (Wright.) We think this word must be viewed as a modification of the old Teutonic or Gothic *laden*, *lathon*, to call, to invite, the *d* and the *th* being convertible. "Ni quam *lathon* uswaurhtans." I came not to call righteous persons. (*Evang. Goth.*, Mar. ii. 17.) It especially signified invitation to a feast, or to any other friendly

[* For the derivation of *Spurrings*, or publication of banns, see "N. & Q.," 2nd S. xii. 271, 332, 402.—Ed.]

meeting: "*gelathode*," were called or invited. (*Evang. Anglosax.* John ii. 2.) See Wachter on *laden*. The Germans have still the expression, "Jemanden zu Gaste, zur Hochzeit, zum Tanze, zum Essen laden," to invite any one to an entertainment, &c.]

EASTER OFFERINGS. — Is there any *legal* claim for the payment of Easter Offerings, and to whom paid? To the rector or to any clergyman under the rank? How much is the legal sum? So much per head in a family? Or what to the curates, or can they claim a share? W. H.

[By the statute 2 & 3 Edw. VI. cap. viii. § 10 (which has never been repealed), it is enacted "That all and every person or persons, who by the laws and customs of this realm ought to make or pay their offerings, shall yearly well and truly content and pay the same to the parson, vicar, proprietor, or their deputies or farmers, of the parishes where they shall dwell or abide:" so that it is clear, Easter Offerings, or personal tithes, as they have been sometimes designated, may be legally demanded. It is not so easy to determine, however, whether they are due by common right or by custom only. The decisions of the law courts, in this respect, are very contradictory. The cases reported would seem to warrant the proposition, that Easter Offerings are due at the rate of twopence for every person of sixteen years of age and upwards.]

"BABES IN THE WOOD." — Can any correspondent of "N. & Q." tell the origin of this tale, and whether it is founded on fact? or refer to it in print? N. M.

[Sharon Turner says, "I have sometimes fancied that the popular ballad of *The Children in the Wood* may have been written at this time, on Richard [III.] and his nephews, before it was quite safe to stigmatize him more openly." (*Hist. of England*, iii. 487, 4to.) This theory has been ably advocated by Miss Halsted, in the Appendix to her *Richard III. as Duke of Gloucester and King of England*. Her argument is based chiefly upon internal evidence, there being no direct proof that the ballad is older than the date of the entry at Stationers' Hall, 15th Oct. 1595.—*Vide* Chappell's *Popular Music of the Olden Time*, i. 200.]

Replies.

CENTENARIANISM: JOHN PRATT.

(3rd S. i. 281, 399, 412.)

On the 2nd of the present month (May), I called on John Pratt, in company with the curate of the parish in which he lives, with the view of ascertaining, if possible, the evidence by which his assertion respecting his age may be proved. I found him in wonderfully good health, but nearly blind; feeble in his limbs, but with his voice strong and faculties remarkably clear. His appearance is very venerable, and his countenance pleasing. His chief infirmity appears to be a constant wakefulness, and he complains beside of pains in his head, and of becoming soon confused and dizzy on attempting to think much. He is, however, cheerful; and appears to be waiting his appointed time in a spirit of pious trust and hopefulness. He is not, I am glad to be informed, in any actual distress, although poor: one head of a college, and several members of the university, frequently contributing to his relief, and the visitors of the parish affording occasional help. With regard to his age, he gave as the date of his birth the same which is mentioned in Mr. Tyerman's pamphlet, viz. 5th March, 1756 — *not* one year earlier, as stated by your correspondent HERMENTRUDE. With reference to the fact, that the entry of his baptism is not found in the register of Grendon-under-Wood, he says that he was baptised privately when one week old; and, since registers were not kept with scrupulous exactness in the last century, as well as somewhat later, it is probable that the entry may through this cause have been forgotten. He states that he had a family Bible in which the date of his father's birth, as well as of his own, was entered; that it was from this entry that his own knowledge of the date was derived, and that he is certain of the accuracy of his recollection. This Bible he used to carry with him in his wanderings, until it was worn out: he then copied the entries on a paper, which he carried with him in a tin box; but at length, during one of his journeys, the box was lost, and with it was lost all the evidence he had of his age. I forgot to ask him where his first marriage took place, the register of which would of course afford sufficiently proximate proof concurrently with that of the baptism of his eldest son, as suggested by HERMENTRUDE; but he incidentally mentioned, in the course of conversation, that the first of *fourteen* Scottish peregrinations was made in the year 1780, eighty-two years ago. It is hardly probable that a self-taught Oxfordshire "simpler," all of whose travels were made on foot, would be induced to extend his tour to the wilds and moors of Scotland, for the sake of a few rare herbs not to be met with in the rich dells and woods of the South, before he had reached that age which, if Pratt's memory be correct, this year assigns.

It appears from your correspondence, that authenticated instances of as great longevity are by no means unknown; but as Pratt's case has obtained an unusual degree of notice, it may be worth while to endeavour to verify it still more positively. If any of your readers, who may have been interested by the notice of him, should feel disposed to forward any trifling contribution towards increasing his few comforts, or mitigating the burden which his load of years imposes, I shall be happy to be the bearer of their alms when calling on him once more (as I propose to do), to make inquiry about the place and date of his marriage. W. D. MACRAY.

Magdalen College, Oxford.

Sir G. C. Lewis will probably be interested in being informed of the fact, which is undoubted and beyond a question, that during the last six or seven years three persons have died in the county of Sussex, all of whom lived to upwards of one hundred years. They belonged to the gentry of the county, were well educated, and were to the last in the habit of mingling more or less in society. In that society, years before they became centenarians, their age was a topic of conversation and remark; any exaggeration as regards age would, therefore, have been easily detected by those who were their contemporaries or a few years their seniors. I believe no Sussex person, who was acquainted with either of these individuals, ever entertained a doubt of their being of the age ascribed to them. Their names were, Mr. Totty, rector of Fairlight; Mrs. Mary Turner, of Ditchling; and Mrs. Constable, of Cowfold.

LL.D.

This question could be sifted if some one, having access to the Registrar-General's returns, would post in your columns a list of persons reputed to be of the age of 100 years and more at the census of 1861. Local friends of "N. & Q." could then test the entries; always remembering that family names repeat themselves, even simultaneously among brothers and sisters.

In Murray's *Handbook to Kent and Sussex* is the following, p. 232, *sub voce* Etchingham (Sussex): —

"The church has been most carefully restored throughout: the chancel at the cost of the rector, the Rev. Dr. Totty, now (1857) in his 101st year." *

I fancy his death has been announced in the papers since that date, and that he was in the habit, while able, of going to Bath yearly in his carriage, by way of protesting against railroads. This is an instance in which documents and family information would be less likely to deceive through ignorance or interest than in the case of very poor people; and besides, this may supply a well-authenticated *male* example, such as Sir G. C. Lewis desires.

S. F. Creswell.

The Castle, Tonbridge, Kent.

I copy the following from the *Cambridge Chronicle* of May 31: —

"May 8, at Syddan†, Meath, [of?] Essex, aged 114, Mr. James Bashford. Up to the moment of his death he was in full possession of all his faculties. He was born in the year 1748, and from that time up to the period of his demise he enjoyed almost uninterrupted good health."

Can any *authentic* information be obtained with regard to this case?

Last year I saw a pensioner in Chelsea Hospital who was said to be 106 years old. As Sir G. C. Lewis has been unable "to obtain conclusive evidence of a male centenarian," he would do well to make inquiry concerning this case.

F. Chance.

"Longevity. — The Returns, which have been issued for 1860, show that in that year 22 men died in England and Wales who had reached or passed the age of 100, and 47 women. The oldest woman, 111 years of age, died in Glamorganshire. With the men there was a tie; a man, aged 107, died in Hampshire, and another of the same age in Pembrokeshire. Four of the centenarians died in London; two others at Camberwell; one also at Greenwich; and one at Lewisham. More men died in the year than women; but of the 595 persons who had reached the age of 95 or upwards; before they died, nearly two-thirds were women." — *Times*, May 22, 1862.

J. W. Batcheler.

Odiham.

I enclose the accompanying cutting from this weeks *Lancet* (May 31) as it may be interesting to some of your correspondents: —

"Extraordinary Longevity. — Two deaths of centenarians are chronicled by the *Northern Ensign*. The former is that of Donald Tarrel, a pauper of Wick parish, but residing in the estate of Forse, parish of Latheron, of which parish he was a native, for some years. Tarrel had reached the great age of 104 years. The other was a John Murray, a native of the parish of Dornoch, but a pauper of the parish of Latheron. He died at Boultach, Latheronwheel, at the still greater age of 107 years. It is somewhat singular that both died on the same day—Friday last, their united ages being 211 years! Both were strong and healthy men, and were in their better days engaged in out-door employment."

W. I. S. H.

POOR POLL.

(3rd S. i. 388.)

If N. B. wants the actual hymns from which the lines quoted by him from the very excellent article in the last *Quarterly* on "Hymnology" are taken, I cannot answer him; but I can, at any rate, supply him with tune and verse, in my opinion quite as ridiculous.

If he will sing a common metre tune, called "Miles's Lane," to any of the following hymns, he will produce the effect set forth in the *Quarterly's* illustrations: —

Verse 5, of hymn 32, book 2, Dr. Watts's *Psalms and Hymns*: —

"And see Sal—see Sal—see Salvation nigh."

Verse 7, of hymn 107, book 2, Dr. Watts:

"Where my Sal—my Sal—my Salvation stands."

Verse 4, of hymn 104, book 1, Dr. Watts:

"No more poll—more poll—more pollute our hands."

Or, crowning absurdity of all, let him try the same tune to verse 5, of hymn 126, book 2, Dr. Watts: —

"And more *eggs*—more *eggs*—more exalts our joys."

It is but fair to say that this tune was written,

[* His death took place at Bath in Dec. 1857.—Ed.]

† In Fullarton's *Gazetteer of the World*, Syddan is said to be in co. Meath, Ireland, 4m. E.S.E. of Nobber.

and is usually sung, to the well-known words—"All hail the power of Jesus' name"; and the repetition of the words "Crown Him," in the last line of each verse, is not so objectionable as is the case with "repeating" tunes generally. Fortunately for the ears and risibilities of the present generation, our tunes are now selected with much greater regard to the proprieties than some thirty or forty years ago. In some country churches and chapels there may yet be heard such abortions as "Devizes," "Cranbrook," "Derby Hundred," "Job," "Olivers," (taken from "Miss Colley's hornpipe, as performed at the Theatre Royal, Drury Lane"), and many others of equally heinous character.

The simple line —

"And love thee better than before,"—

when sung to "Job," produces the following fine effect: —

"And love thee Bet—
And love thee better than before."

Or, —

"Stir up this stu—
Stir up this stupid heart to pray."

An old fugueing tune, the name of which has quite escaped my memory, but which I have heard many a time, commits the subjoined havoc on the last line of a hymn (No. 17, in Dr. Raffles's *Liverpool Selection*): —

Two trebles sing, "And learn to kiss"; two trebles and alto, "And learn to kiss"; two trebles, alto, and tenor, "And learn to kiss"; the bass, solus, "The rod." The line is then repeated by the whole choir.

If N. B. is desirous of investigating the ridiculous or incongruous in hymn-tunes, as applied to hymns, I can promise him some very hard work, but also very great amusement. CARL B.

The correct version is "Upon a poor pol-", and it forms part of the 2nd verse of the 21st hymn, in the first book of Dr. Watts's Hymns. It would not be difficult, I think, to find a tune among those in general use some years ago, and not yet quite out of use, in which such a dissevérance of the word "polluted" would occur.

I believe "Our great salvation" is to be found in one or more hymns, but I do not at the present moment recall an instance. I have never seen it in danger of being so atrociously mutilated as to become "Our great Sal-". This, however, *has been* quite possible.

I have myself heard a choir sing to the tune "Aaron" 7s.:—

"With thy Benny—
With thy Benny—
With thy benediction seal."

It has just been stated in the newspapers, that very recently was sung in a fashionable church in London:—

"And take thy pil—
And take thy pil—
And take thy pilgrim home."

May I ask, through "N. & Q.," where these lines are to be found? B. W. P.

P.S. It might not be amiss to supplement a correspondence, arising out of Hymnology, with an account of a curious circumstance which took place some years ago in the church of the town in which the writer lives. The hymn—"No strength of nature can suffice"—had been given out by the clerk. The precentor began, "No strength"; and then, dealing with the words in the most literal manner, failed to go further. He again sang, "No strength"; but with no better result, for the tune again forsook him. The third time he sang, "No strength"; and the third time failed, and the hymn was not sung at all.

I also recollect that, at a dissenting chapel only a few miles distant, the appointed minister had to come from a distance, and he was behind time: so late, in fact, that he was given up. The worthy deacon, therefore, gave out the verse:

"Lord, what a wretched land is this,
That yields us no supplies."

When in comes the parson!

In searching for the hymns alluded to, perhaps that to which the following belongs may also be found: —

"And we will catch the flee—
And we will catch the flee—
And we will catch the flee—ee—eeting hour."

S. H. H.

EXPLANATION OF THE CORPS HUMAIN PETRIFIÉ.

(3rd S. i. 370.)

Permit me to suggest, that the "petit roc" of the olive grove at Aix was the hardened lime which had been poured over the body of a person (probably, from the "petite stature," a woman) of the period of the Roman occupation, or later; or the hardened lime, plus the encasing stone coffin or tomb. Four examples of this mode of sepulture are preserved in the Yorkshire Philosophical Society's Museum, and were, with others, found in or near the city of York. Two of these so buried were males and two females, and of the four, three were buried in monolithic coffins (true *sarcophagi*), with monolithic covers, while the lime around the fourth had originally been contained in a wooden (supposed cedar) coffin as shown by minute portions that still remain embedded in the lime, and the whole enclosed in a low but large quadrilateral flat-topped tomb of squared slabs, two forming either side, one either end, and three or four the top.

All M. Billiocti's statements tend to confirm this suggestion. The "petit roc" was evidently not known to be part of any formation, but seemed to crop out into or above the surrounding soil, as an old tomb or coffin would do; and on any other supposition it is passing strange that a little outcropping rock should be exactly that piece which contained a *perfect* human form. That there was no really petrified body, but merely, as in the examples at York, a more or less perfect mould of the shape is shown by the mention of the bones and skeleton; and it also appears that these bones were not fossilized, but also, like the bones at York, decayed, since it is stated that on scratching them with the nail they could be reduced to powder. That the brain and marrow of the bones, two really different substances, should have become so fossilized as to strike fire with steel, while the flesh had wholly decayed and the bones become softened, is impossible on any supposition, and is a middle-age marvel. So far, however, as it can be taken, it corroborates my view very strongly; for if the person had been killed by a blow which laid the skull open — and M. Billiocti states that he himself had the brain in his hand, with *part* of the bone attached — and more especially if the body had lain a few days before interment, then the fluid lime might easily have entered the skull and spine.

That tendency to see marvels which made people falsify the evidence of their senses, and renders so many stories of similar date untrustworthy, is shown in the "chose admirable," that though the bones were "fort endurcis" greatly hardened, you could scrape them into powder with the nail; and I dwell on this and the previous marvel as proving the inaccurate nature of a seemingly formal *procès verbal*, and as justifying the following considerations: — First, that notwithstanding the word "tout," it is not at all clear that M. Billiocti saw more than the results of the exhumation, and possibly not all those. Secondly, that if he had been a little *bavard* in talking of an eagerly listened-to marvel, he was not likely at Lyons, where none could contradict him, to falsify his own words by writing a tamer and more exact account. And lastly, that his account is dated thirteen years after the discovery. Now years act on a good story much as they do on wine, they improve or destroy, and in either case alter it.

If the body were like those at York, wrapped in coarse cloth, as shown by the impress on the lime, &c., the sex might only be determinable by an anatomist. Benj. Easy, M.D.

Tenure of Livings (3rd S. i. 326.) — A friend to whom I lent this number has just returned it to me with the following Note on the margin: —

"John Timbrell, D.D., Vicar of Beckford, near Tewkesbury (some years in advance of ninety), is at this time, May, 1862, visiting his Archdeaconry of Gloucester; he was inducted into the vicarage in 1797, sixty-five years since!"

As my friend is a very accurate man, and resident in the Archdeaconry, I have no doubt that the statement may be relied on. N. B.

"Hurlothrumbo:" "Tom Thumb" (3rd S. i. 411.) —

"Ye Sons of Fire, read my Hurlothrumbo,
Turn it betwixt your Finger and your Thumbo,
And being quite out done, be quite struck dumbo."
Motto on Title-page.

"This play was performed in 1722, at the Theatre in the Haymarket, above thirty nights. The Epilogue, by the late Dr. Byrom, of Manchester, was written with a friendly intention of pointing out to the Author the extravagance and absurdity of his play. Mr. Johnson, however, so far from perceiving the ridicule, received it as a compliment, and had it both spoken and printed."— *Newspaper Cutting.*

"The subject of the following Epitaph was buried at his own request in a solitary grove within a mile of Gawsworth Church, near Macclesfield: —

"Under this Stone
"Rest the remains of Mr. Samuel Johnson,
Afterwards ennobled with the grand title of

Lord Flame,

Who after having been in his life distinct from all other men
By the excentricities of his Genius
Chose to retain the same character after his death
And was at his own desire buried here, May 5th,
A.D. mdcclxxiii, aged 82.

"Stay thou whom Chance directs, or Ease persuades,
To seek the quiet of these Sylvan shades,
Here, undisturb'd, and hid from vulgar eyes,
A *Wit*, *Musician*, *Poet*, *Player*, lies;
A dancing-master too, in grace he shone,
And all the arts of *Op'ra* were his own;
In *Comedy* well skill'd, he drew Lord Flame,
Acted the *Part*, and gain'd himself the *Name*.
Averse to strife, how oft he'd gravely say
These peaceful groves should shade his breathless clay,
That when he rose again, laid here alone,
No friend and he should quarrel for a *bone*:
Thinking that were some old *lame* gossips *nigh*,
They possibly might take his *Leg* or *Thigh*."
Macclesfield Courier, Sept. 28th, 1811.

The printed play has two dedicatory epistles; one to Lady Delves, signed "Lord Flame;" the other to Lord Walpole, signed in the author's own name; and a somewhat aristocratic list of subscribers, in which Lord Walpole figures for thirty copies. Should H. M. Herts. like to see the play, I would gladly send it to him by post, on receipt of a line to that effect, addressed as below.

Although a mass of gross absurdities, it still contains some noble thoughts, of which the two following may be taken as specimens: —

"*Lord Flame.*—Oh you, I know you well (*pointing to the King*), you are the most covetous Man in the Universe, you give what you have away to the Poor, that

you may enjoy it all yourself; and when your time is to die, you'll not leave a Farthing behind you to fling away."

"He that lives in Pleasure runs up a Score, and he that is afflicted, is paying Debts."

My friend Mr. Alfred Roffe informs me that Johnson composed music for the songs in his play, a copy of which he has met with in print.

Tom Thumb, in the first and second editions, did not kill the ghost, but the ghost of Tom Thumb was killed by Lord Grizzle. See ed. 1730.

S. H. Harlowe.

2, North Bank, St. John's Wood.

S.T.P. and D.D. (3rd S. i. 318, 333.)—F. C. H. is no doubt quite right in taking D.D. (as Mr. Tuckett had done before him) as standing for the *English* "Doctor of Divinity." But, in the English universities on a ceremonial occasion when Latin is used, a Doctor may describe himself as S.T.P. or S.T.D. indifferently, as any one who has witnessed a university election, *more Burgensium*, can testify. And this is in accordance with ancient practice; a Doctor and a Professor in any Faculty are identical, according to the constitution of the university. I would refer F. C. H. to Sir W. Hamilton's *Discussions*, &c., p. 391, ed. 1852; but the same truth is to be found in any work on university antiquities.

I am of course aware that by modern custom, the name "Professor" is appropriated to certain salaried "Readers," "Lectores;" but this does not alter the fact that S.T.P. may be, and is, used by simple Doctors who are no "Professors" in the modern sense, to designate their degree. This is so common that I wonder that F. C. H. never noticed it. For instance, I have lying before me certain "Scriptorum Ecclesiasticorum Opuscula" ... "recensuit Martinus Josephus Routh, S.T.P." I suppose Dr. Routh's authority in a matter of this kind is not to be disputed. He was not a "Professor of Theology" in the special sense, but simply, in plain English, a "Doctor of Divinity." So far as my observation goes, S.T.P. is far more common on the title-pages of Latin works published in England than S.T.D.

If F. C. H. has any *authority*, in a university statute or the like, for distinguishing between "Professor" and "Doctor," I hope he will publish it; for I fancy most students of university history are as ignorant as myself of such a distinction.

S. C.

Execution of Argyle (3rd S. i. 397.)—I feel indebted to Mr. Greaves for his correction of my former statement, which was not sufficiently accurate, as to the English mode of punishment. In regard to the Scotch mode, I have looked into various instances mentioned in Pitcairn's *Collection of Trials*, and find that it was sometimes hanging and beheading, and sometimes (in the case of Peers almost invariably) beheading alone. When, however, the culprit was doomed to be hanged and afterwards beheaded, the first part of the sentence was always "quhill he be deid," *i. e.* "until he be dead." The practice of partial hanging and disembowelling (*horrible* as Mr. Greaves justly calls it) was unknown in Scotland till the treason law of that country (previously much milder) was assimilated to the English at the Union.

There is no ground, therefore, for assuming that the Marquis of Argyle's shifting of his head at the block took place after a partial hanging and disembowelling; and had indeed such been the fact, it would have been absurd in Sir George Mackenzie to allude to the shifting as showing any want of firmness. Let me add that the alleged circumstance referred to by Mr. Greaves of a culprit having, after he was half hanged and disembowelled, knocked down the executioner, is (even on the unlikely supposition that his arms were untied), utterly incredible, and would need much better authority than that which he gives for it. It would be fully as credible to be told that after the culprit was decapitated, he threw his head in the executioner's face.

Pitcairn's *Collection* does not come down to the date of the Marquis's execution.

T.

Monastic Orders (3rd S. i. 409.) — The habit of the Carthusians is entirely white, when worn in doors, but a black cloak and hood are worn over it when they appear abroad. The Cordeliers are the same as the Observantins, or Friars of the regular observance of the Rule of St. Francis, as distinguished from the Conventual Friars, who live in communities, and have the Rule somewhat mitigated. The habit of the Cordeliers is brown, and confined round the waist with a cord, having knots in it at intervals, and hanging down on the right side. The habit of the Benedictine Monks is black.

H. W. S. inquires if the Carthusians and Cordeliers are offshoots from any other order. The Carthusians are an original order, founded by St. Bruno in 1084, but they follow in great measure the Rule of St. Francis. The Cordeliers, as above stated, are Franciscans.

F. C. H.

The Benedictine dress was black: hence they were called Black Monks in distinction to the Cistercians, who were known as White Monks.

The Carthusians were a branch of the Benedictines; their habit was white with a black cloak. The Cordeliers or Franciscans were called Grey Friars from their dress, in distinction to the Dominicans, who, for a similar cause, were known as Black Friars, and Carmelites as White Friars. They had their own special rule.

Mackenzie E. C. Walcott, M.A., F.S.A.

St. Catherine's Hills (3rd S. i. 409.) — Mr. Lisle Bowles derived the name of Catherine Hills

from Cateran, which he said meant an armed man. The two St. Catherine's Hills in Hants known to me, one at Winchester, the other at Christchurch, were so-called from chapels dedicated to that saint. The foundations of that at Winchester, which was destroyed by Cardinal Wolsey, were laid bare, I think, by the Archæological Association; the marks of the other, near Christchurch, are still upon the brow of the hill, and the site is strongly delineated by the smoothness of the green sward, while all the ground about it is covered with gorse and heather. Some singular clay knobs marked with a cross, and fragments of Purbeck marble, limestone, and other building materials,not found within several miles, can easily be dug up upon the spot. I hope shortly to hear that a perfect examination has been made of the site.

The idea of building these chapels on prominent hills, doubtless arose from the old legend of St. Catherine being carried by angels to her grave on Mount Sinai.

Mackenzie E. C. Walcott, M.A., F.S.A.

When I was a boy I remember hearing from an ancient dame in Aberdeen many curious stories about a St. Catherine's Hill, which had to undergo the process of levelling, in consequence of the formation of a new street, Union Street, and its approaches. Adelphi Court now leads to the site of the Hill, which was popularly considered, according to my venerable informant, as haunted by the fairy-folk, and the scene of many wonderful revels, to her accounts of which I listened with undoubting faith. Are the St. Catherine Hills in England associated with similar traditions of fairy-lore? J. Macray.

Oxford.

Gossamer (3rd S. i. 403.) — In German folk lore these curious films have very numerous denominations: Sommer-Fäden, Marien-Fäden, Mariengarn, &c. The common people of the Catholic faith consider them as threads of the garments of the Virgin in which she was buried, and which fell from her on her ascension. The reason for their being called *sommer-* or *summer-fäden* is from the idea that flying with them the summer flies away. From the time when they generally appear (the 21st September, St. Matthias the Apostle's day), they are also called in Bavaria *mättäichen-sommer*, which again is frequently turned into *Marien-sommer*. For this period we have a very beautiful piece of poetry in *Sagen der Baierischen Lande*, by Schöppner, N° 1127, *Dei Liab Frua-Summa*, in the dialect of the Altmühl Thal, beginning —

"Wann koa Bloama mehr blüaht,
Und koa Grasel schiusst mehr,
Wann da Wind voar eahms Laubat
Treibt rauschat daher."

"When no flower more blossoms,
When the grass grows no more,
When the wind drives the leaves
In its fury before."

In these numerous attributions to heavenly patronage no doubt one may have been *Herrgott-summer*, from which the deduction may be right in the corruption of *gossamer*, by the elision of the first syllable. William Bell, Phil. Dr.

Anonymous Tract (3rd S. i. 368.)—This tract is assigned to Boyle in the *Bodleian Catalogue* on the authority of a contemporary MS. entry on the title-page of the library copy, which gives his name as that of the author. W. D. Macray.

Christmas Day under the Commonwealth (3rd S. i. 246.)—Some pretty specimens of the littleness and bigotry of the Puritans will be found in the *Records of Broad-mead Chapel, Bristol*, printed some years since by the Hanserd Knollys Society. Amongst other instances, I remember the laudations bestowed upon a certain Mrs. Kelly, "the Bristol Deborah," who "*would* keep open her shop on the time they called Christmas Day; and sit sewing in her shop, as a witness for God in the midst of the city, in the face of the sun, and in the sight of all men!"

"How rich, how poor, how abject, how august,
How complicate, how wonderful is man!"

Douglas Allport.

Epsom.

Stithe: Stithy (3rd S. i. 410.)—In Sheffield, we have many "smithies," and more "stithies": the latter word undoubtedly, and everywhere, meaning "anvil," as Ray explains it—the former a smith's shop. The "stythe," or choke-damp of the northern pitmen, is the "smithen" of our forgemen: a term applied to the carbonic-acid gas arising from their fires under certain circumstances, or to other stifling effluvia of a similar nature. I have not met with other instances in print where the "stithy" was confounded with "the smithy." D.

Pageant (3rd S. i. ——.) — A correspondent of "N. & Q." puts me to the blush by directly applying to me for a Dutch derivation of the word *pageant*. After some research I have come to the conclusion, that we both must make *amende honorable* to your learned and friendly medium of intercommunication, and inquire whether *pageant*, in its original meaning of *triumphal car*, may in some probability, represent the Anglicised form of our Dutch *wagen*, from whence your *waggon?* It is useless to remind you, that in the public shows of our rhetoricians, as still in some outlandish processions, a monster-vehicle constituted the principal *pageant*.

John H. van Lennep.

Zeyst, near Utrecht.

P.S. Will you allow me to correct a slip of the

pen in my explanation of "Whip up Smouchy or Pont" (3rd S. i. 239)? In the ninth line of the second column I wrote *submit*, and meant *surmise*. On p. 86, col. 2, l. 24, from beneath, your reader changed my *farded* into *faded*. It may seem of no consequence, but my words are the expression of my thoughts.

Pope Joan (1st S. iii. 265, 306, 395, 463; vi. 483; 2nd S. xi. 187, 252; xii. 349.)—Two years after the publication of the latest of the Notes in the 1st Series of "N. & Q." above referred to, which is the last one that has a direct reference to the subject, namely, in 1854, a work was published in New York, in two volumes small 8vo, called "*A Refutation of Milner's End of Controversy*, in a series of letters addressed to the most Rev. Francis Patrick Kenrick, Roman Catholic Archbishop of Baltimore, by John H. Hopkins, D.D., LL.D. (Protestant) Bishop of Vermont." Letter xxvi., vol. ii. pp. 13—23, is devoted to the examination of the evidence on which is founded the history of Pope Joan; which, the Bishop says, "it has become fashionable to call a fable ever since the Protestant Blondel, and the critic and philosopher Bayle, published their refutation." The learned Bishop then critically examines the evidence, and comes to this conclusion: —

"On the whole, therefore, I have no hesitation in declaring, that the evidence is decisive in favour of its truth, Messrs. Bayle, Blondel, and Bower to the contrary notwithstanding. And I am very confident that any candid mind, accustomed to the weighing of evidence, will concur in the result, and consider the proof amply sufficient to establish any fact in history."

That the good — for he is good as well as learned — Bishop has himself a "candid mind, accustomed to the weighing of evidence," especially of evidence of the description in question, will be readily admitted by every one who knows him and his published writings, particularly his *The Church of Rome, in her Primitive Purity, compared with the Church of Rome at the Present Day* (1837); and his *History of the Confessional* (1850).

Cooke's *Dialogue*, referred to by Mr. Harrington in 1st S. iii. 306, though very prolix, is really valuable for the great number of authorities cited in support of the respective allegations of the two imaginary antagonists. It will be found, reprinted from the edition of 1625, in vol. iv. of *The Harleian Miscellany*, 8vo, edition of 1809, pp. 9—109.* Eric.

Ville Marie, Canada.

"Ranæ Canoræ" (2nd S. xii. 503; 3rd S. i. 434.)—I can assert with some authority and confidence, that the late Mr. Gilbert Wakefield never wrote a piece bearing the above title; and I am quite sure he was incapable of perverting learning or wit by publishing anything of a profane or indecent character. R. W.

Ghost Stories (3rd S. i. 427.)—I took the point in Booty's case, "N. & Q." 1 S. iii. 170. One so obvious must, I think, have been taken before. H. B. C.

U. U. Club.

White Quakers (2nd S. xi. 362; 3rd S. i. 389.)—In reply to Mr. Lloyd's Queries, I send the following particulars. In 1835-6, Joshua Jacob and his wife took a leading part in the Dublin Quakers' monthly meeting, and endeavoured to revive many of the obsolete customs of the early Quakers. They succeeded in adding to the *Book of Discipline* several stringent rules; but eventually, the "leadings and guidings," the "willings and runnings," of this worthy pair proved too much for the digestion of the Society, so they separated themselves from it. Joshua then published a series of tracts, which he had the assurance to entitle *The Truth as it is in Jesus*, in which he attempted to prove that the White Quakers, and they only, were the true followers of George Fox. There could be no difficulty, I should imagine, in substantiating the fact that they attempted to go about naked. I have a pretty distinct remembrance of reading accounts in the Irish papers of their having been brought to the police offices for this offence; and if so, the police records would furnish full particulars. They left Clondalkin some years ago, and I believe still hold together somewhere in the neighbourhood of Rathmines, or Rathfarnham, in the outskirts of Dublin.

Let me refer Mr. Lloyd to a most remarkable and interesting book—the only book that has ever appeared which unveils Quakerism, and enables us to know it as it really is — *Quakerism; or, The Story of my Life*, Dublin, 1851. As the respected author has since given her name in full in another work on the same subject, I may mention that this valuable work was written by Mrs. Thomas Grier, formerly Miss Strangman of Waterford, who for forty years was a member of the Society of Friends. The last chapter treats of the White Quakers. Eirionnach.

Horses frightened at the Sight of a Camel (2nd S. viii. 354, 406.) — Since my Query in the above, I have noted a couple of instances recorded in the *Hexapla* on Lev. xi. 4, and which may not be out of place to detail in "N. & Q."

"The Camell hath naturall enmity with the Horse, as Cyrus (Herod, lib. i.) vsed this stratagem against the Babylonians who excelled in horseemanship; for the Camell, both with his sight and strong smell terrifieth the horse. . . . . This naturall enmity betweene the Camell and the horse, is observed by Aristotle (*De Histor.*,

[* In inserting this communication, we wish it to be distinctly understood, that we do so on account of the bibliographical information it contains; and not for the purpose of reviving the controversy. — Ed. "N. & Q."]

lib. vi. cap. 18.), that the Camell alwayes and *altogether is an Adversary to the Horse.*"

But, as the old saying runs, one fact is worth a thousand arguments; I enclose a cutting from the *Huddersfield Chronicle* of April 19, 1862, which is not only a fact, but an illustration of

"HORSES FRIGHTENED BY CAMELS.—On Wednesday, Sanger's travelling circus and menagerie left Scarborough for Malton. The caravans passed safely through the village of Snainton, but not without considerably ruffling the tempers of two horses which were yoked to a corn drill. A short distance behind was a group of camels belonging to the circus; but the horses refused to meet them, and, wheeling round, set off with the drill at full speed. It was afterwards found impossible to calm the fears of the horses, or make them face the camels. Unfortunately, the driver of the horses, Thomas Stubbs, was knocked down and run over, and is greatly injured by the drill, besides receiving a broken leg."

GEORGE LLOYD.

Thurstonland.

SIR FRANCIS DRAKE (3rd S. i. 409.)—An account of the ceremony of his knightage will be found in Camden, pp. 354—360; Stowe, p. 687; Harris, vol. i. p. 19. JAMES GILBERT.

2, Devonshire Grove, Old Kent Road.

Miscellaneous.

NOTES ON BOOKS, ETC.

We may well be pardoned if, on this week of sight-seeing, we dedicate this portion of our journal to a few Notes not upon Books, but upon those matters to which during the last few days public attention has been more immediately directed. First among these, in importance as in interest, stands—

THE INTERNATIONAL EXHIBITION. Of the permanent success of this great work, Wednesday last gave undeniable evidence. On the day of the most crowded Derby that has ever been known, upwards of 50,000 visitors presented themselves at the Exhibition; and those who watched these masses most narrowly, had the gratification of finding that the impression which the sight of the varied objects of beauty and utility there collected produced upon them, was one of thorough and hearty satisfaction. Perhaps there has been no incident connected with the Exhibition, which has touched the public sympathy more deeply, than Her Majesty's large purchase of tickets, to be distributed among the men employed in its construction, in order that those who gave their energies to the work might see the result of their labours.

The ART TREASURES COLLECTION, which has been for some months past accumulating at the SOUTH KENSINGTON MUSEUM, next deserves our notice. The Collection, entirely contributed on loan, includes goldsmiths' work, jewels, carvings in ivory, decorative furniture, bronzes, porcelain and pottery, glass, enamels, ancient illuminations, bookbindings, embroidered vestments, miniatures, &c. Following the example of Her Majesty the Queen, who has contributed without reserve many of the choicest Art Treasures of the Crown, almost all collectors of importance in Great Britain have lent their aid, and will have their collections represented by the most valued specimens. It may indeed safely be said, that so rich a gathering has never before been brought together in one building. All admirers of art, and lovers of antiquarian study, will be delighted with this unparalleled display.

THE ARCHÆOLOGICAL INSTITUTE has also opened a special Exhibition of peculiar interest, illustrating the Arts of Enamel and Niello, not only in Europe during the Middle Ages, but in countries of the East; but more especially the varieties of the Art of Enamel, hitherto very imperfectly known during the so-called Celtic and the Roman period, and in comparison with these, specimens of the Enamels produced at Limoges, in Germany, and in Italy. Specimens of Niello—relics of extreme rarity—from the earliest period to the times of Finiguerra, and the origin of Calcography, add to the interest and value of this Exhibition.

THE SOCIAL SCIENCE ASSOCIATION.—The sixth Session of this Association, commencing with a special Service at Westminster Abbey on Thursday, is to be signalised by a Soirée on Saturday evening in the Palace of Westminster, which has been granted for that purpose by the First Commissioner of Public Works. Guildhall, Exeter Hall, and the College of Physicians, will all be open for the meetings and for the reception of the members.

We have much pleasure in announcing that the Master of the Rolls, with his characteristic liberality, has just issued a new order, by which literary students visiting the Record Office (with which the State Paper Office is now combined), in Rolls Buildings, Chancery Lane, may henceforth consult any State Papers in his keeping, down to the death of King George II. Hitherto it was required, in order to see any state document dated subsequently to the Revolution of 1688, to obtain a special license from the Home Secretary. These increased facilities for making historical researches, under this new rule, will be duly appreciated, no doubt, by our literary friends.

BOOKS AND ODD VOLUMES

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MILL'S SERMON ON THE TEMPTATION OF OUR LORD.
S. P. G. MONTHLY RECORD. Vol. for 1852.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to MESSRS. BELL & DALDY, Publishers of "NOTES AND QUERIES," 186, Fleet Street, E.C.

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GILPIN'S LAKES OF ENGLAND.

Wanted by *Thos. Millard*, 70, Newgate Street, City.

Notices to Correspondents.

Notes on Books, *including those on* The Leadbeater Papers; The Italian Sculpture Collection at South Kensington; Thrupp's Anglo-Saxon Home; *and* Burn's History of Parish Registers, *in our next.*

ELIOT MONTAUBAN. *We have a letter for this correspondent. Where shall it be sent?*

J. FOSTER (Sunderland) *will see that the Queries were too purely personal.*

ZETA. Esther, *by the Rev. C. B. Greatrex, is a poem of four cantos. Brailsford's* Poems, *and* The Chessboard of Life, *by Quis, are not in the British Museum.*

ERRATUM.—3rd S. i. p. 434, col. i. line 21, *for* "Earl of Bellamore" *read* "Earl of Bellamont."

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LONDON SATURDAY, JUNE 14, 1862.

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Notes.

THE REGISTERS OF THE STATIONERS' COMPANY.

(*Continued from* p. 403.)

1 October [1593]. — Jo. Wolf. Entred for his copie, &c. *A Letter from D. Harvie to J. Wolf.* vj^{d}.

[This was Dr. Gabriel Harvey's "New Letter of notable Contents," which was addressed by him to Wolf, the printer. As it was reprinted in T. Park's *Archaica*, vol ii., with tolerable accuracy, it is not necessary to say more of it here, than that it bears date only fourteen days before the above entry.]

Stephan Peele. Entred for his copie a ballad of *Betwixt Life and Death, the true have with you into the cuntrey* . . . . . vj^{d}.

[As Stephen Peele was, in all probability, the father of the celebrated poet George Peele, (who was born in London, and not, as Wood conjectured, in Devonshire), we may mention that Stephen Peele was admitted freeman of the Stationers' Company on Nov. 13, 1570; and that on Feb. 17, 1595, he "made a presentment" of William James as his apprentice, for which he paid the usual fee of 2*s.* 6*d.* He was himself a ballad-writer, and has left several favourable specimens of his talents in this department, especially a laudation of the dames of London, for their beauty and good manners: it was not published by himself, but by Henry Kirkham. He was, however, the publisher of Bishop Bale's *God's Promises*, in 1577, and carried on business in Rood Lane. One of his earliest productions was in the very year when he became free of the Stationers' Company; it was on the execution of John Felton, for hanging the Pope's Bull on the palace gate of the Bishop of London, but this was not published by himself. The most curious performance on this event was by Thomas Knell, the famous actor, which came out, not as a broadside such as S. Peele had put forth, but as a tract. Only a single copy of it is known, and that is now being reprinted.]

2 die Octobris. — Rich. Jones. Entred for his copie, &c. a ballad intituled *A sorrowfull songe of London's lamentation for the losse of the terme*, &c. vj^{d}.

[In consequence of the prevalence of the Plague, to which we have already adverted.]

8 die Octobris.—John Jackson and his parteners. Entred for theire copie, &c. a booke intituled *The Phœnix neste, &c.* Compiled by R. S. vj^{d}.

[The names of Jackson's "partners" no where appear, the imprint to this excellent miscellaneous collection of poems, with the date of 1593, assigning it only to Jackson. The entry affords us no clue to the appropriation of the initials R.S., but we think that Robert Southwell, though subsequently a priest, has the best title to them. The reprint in *Heliconia*, vol. ii., was made with singular carelessness, and in one poem only, six or seven stanzas are omitted in different places, to say nothing of minor delinquencies.]

ix° Oct. — Abell Jeffes. Entred for his copie, &c. a ballad entytuled *A Christmas Caroll* . vj^{d}.

viij° die Octobris. — Abell Jeffes. Entred for his copie, &c. an enterlude entituled the *Chronicle of Kinge Edward the firste, surnamed Longshankes, with his Retourne out of the holye lande, with the lyfe of Leublen Rebell in wales, with the sinkinge of Queene Elinor* . . . . . vj^{d}.

[Of course Geo. Peele's historical drama, the title of which may be seen at large in Dyce's *Peele's Works*, vol. i. and in the last edit. of Dodsley's *Old Plays*, vol. xi.: from the latter the text of the former was in the main taken. The play was unquestionably very corruptly printed by Abel Jeffes in 1593, and it was so far not improved in 1599, when it came out for the second time, that all the old blunders were repeated, and new ones introduced. The Clerk seems here to have transposed the dates, for he has made the 9th Oct. precede the 8th Oct.]

xj° die Octobris. — John Danter. Entred for his copie a ballad intituled *Lancashier's lamentation for the deathe of the noble Erle of Derbie* vj^{d}.

[This was Henry Stanley, whose death Sir Harris Nicolas places erroneously in 1592, whereas we here see that it did not occur until Oct. 1593: Camden also includes it in his obituary of 1593 (Kennett, ii. 574.)]

xij° die Octobr.—Willyam Ponsonbye. Entred for his copie, &c. *Historie de Georges Castriot, surnommé Scanderbeg, Roy d'Albanie, contenant ses illustres faicts d'armes, et memorables victories a l'encontre des Turcs pour la foy de JesusChrist: le tout en douze livres. Par Jaques Delavardin.* vj^{d}.

[There was probably no intention to republish this work in French, but by the entry of the original to secure a right to the translation. It did not come out until 1596, folio, when it followed very much the French title,

and professed to be "newly translated out of French into English by Z. I. gentleman." Who Z. I. may have represented has not been ascertained; but at the bottom of the title-page we read, "London, Imprinted for William Ponsonby, 1596." The typography was the work of Richard Field, who had succeeded to Vautrollier's business. The most remarkable circumstance about the book, of more than 500 folio pages, is, that it was introduced by a Sonnet signed Ed. Spenser: 1596, it will be remembered, was the date when Spenser issued the second edition of his *Faery Queene*, and we may feel assured that Ponsonby had resorted to our great romantic poet for this letter of recommendation. We need hardly say that Ponsonby was the Stationer who put forth both impressions of Spenser's work. There are two other commendatory sonnets to the *Life of Scanderbeg* by R. C. and C. C.]

xiiij die Octobr. — Thoms Man. Entred for his copie, &c. a booke entituled, *A motive to good woorkes, or rather to true christianitie* . . . vj[d].

[By the famous Philip Stubbes, the author of *The Anatomy of Abuses*, 1583, &c. It relates his observations during a journey in England, and we have never seen any other copy than that before us. The title is a long one, and the imprint is, "London: Printed for Thomas Man, dwelling in Pater Noster rowe, at the signe of the Talbot. 1593," 8vo. Lowndes gives it the date of 1592, but he clearly never saw the book, and does not mention the sale of a single copy of it. The dedication to the Lord Mayor is "8 of November, 1593," nearly a month after the date of the preceding entry. We shall reprint it in due course.]

xix° die Octobris. — John Daunter. Entred for his copie, &c. Twoo ballades, the one entituled *the Lover's lamentation, &c.*, and thother the *Mayden's wittye answere to the same* . . . . . vj[d].

Symon Waterson. Entred for his copie, &c. a booke intituled the *Tragedye of Cleopatra* . vj[d].

[Samuel Daniel's second production, his *Delia* of 1592 being his first, with the exception of a poor prose translation in 1587. *The Tragedye of Cleopatra* was obviously not intended for the stage, being constructed, not upon the romantic model, like Shakespeare's drama on the same subject, but upon the classical model: it deservedly had, however, great success in the closet, and was frequently reprinted.]

20 Oct.—Willm. Hoskins. Entred for his copie, &c. *A Lamentable songe on the death of the lord Gray, who deceased in Northpt shire the* 16 *of Octob.* . . . . . vj[d].

[This memorandum ascertains the precise day of the decease of Arthur Lord Grey of Wilton, Spenser's patron. We shall presently have to record the insertion of another registration of a poem on the death of the same famous nobleman.]

22 die Octobr.—Jo. Wolff. Entred for his copie, &c. a booke of *Procris and Cephalus*, divided into foure partes . . . . . vj[d].

[This is doubtless the poem on Procris and Cephalus, which Nash in 1596 imputed to Anthony Chute, who, it also appears, was then dead: it does not now exist, but the same author's *Beauty Dishonoured*, on the story of Jane Shore and Edward IV. is extant: it was written in rivalry of Churchyard. Chute has also some rhimes and a Sonnet against Nash in G. Harvey's *Pierce's Supererrogation*, 1593.]

Tho. Creede. Entred for his copie, &c. *An epitaph uppon the death of the righte honorable Henrie, Erle of Derbie* . . . . . vj[d].

[A poem on the same event, we have seen, was registered by John Danter on the 11th of this month.]

23 die Octobris. — John Daunter. Entred for his copie, &c. an *Enterlude of the lyfe and deathe of Jack Strawe* . . . . . vj[d].

[Printed in 1593, but with the date of 1594 at the end of the play; which is most imperfect and incomplete in every respect, and is divided into only four acts.]

24 die Octobr. — Thomas Creede. Entred for his copie, &c. *A memoriall or epitaphe of the life and death of Sr William Rowe, knighte, late Lorde Maior of the Cittie of London* . . . . . vj[d].

[He was not the Lord Mayor of the year, for he was named Cuthbert Buckle, and was not knighted. No such piece has come down to us.]

25 die Octobris. — Thomas Creede. Entred for his copie, &c. *A memoriall of the life and deathe of the right honorable and renowned warrior, the valiant lorde Graye of Wilton, deceased* . . vj[d].

[See the *Life of Spenser*, pub. by Bell & Daldy, 1862, p. civ, where this entry is quoted. The words "by E. Spenser" are interlined in the Register, and were afterwards struck out: there is little doubt, therefore, that this "memorial" was not by the author of *The Faery Queene.*]

29 die Octobris. — Thomas Creede. Entred for his copie, &c. a ballad intituled *A heavenly proclamation sent from God, declaringe his greate love towardes London, and his mercye to all them that truly repent* . . . . . vj[d].

[A sort of supplication in consequence of the continuance of the ravages of the Plague in 1593.]

Ultimo die Octobris.—Thomas Creede. Entred for his copye &c. a ballad intituled *The Cuntreyman's sorrowe to see the tearme kept in St. Albans* . . . . . vj[d].

[This was reprinted in 1602-3, as in some degree applicable to that period. See also the entry on Oct. 2, 1593.]

14 Novembris. — Thomas Creede. Entred for his copie, &c. a booke intituled *Arisbas Euphues, or Cupides Jorney to Hell* . . . . . vj[d].

[If this tract ever appeared it has now totally disappeared. It was probably some imitation of the style and subjects of Greene and Nash. Creede must have been uncommonly busy with popular productions at this period, since all the late entries, but one, were made by or for him.]

xvj die Novembr. — Cuthbert Burbye. Entred for his copie &c. *The seconde Reporte of Doctor Faustus, with the ende of Wagner's Life* . . vj[d].

[Mr. Thoms, in his *Early English Prose Romances*, i. 305, correctly states that the earliest known impression of this "second report" bears date in 1594; and he adds that it was "not a translation, though the chief materials were derived from the German" work of 1593. It was printed by Abel Jeffes for Cuthbert Burby, or Burbadge, for he was in fact the brother of Richard Burbadge, the great Shakespearian actor.]

xxj die Novembr. — John Daunter. Entred for his copie, &c. theis three Ballads ensuinge, viz.

The first, entytuled the *Thisselkeper's wealthe.*

The second, entituled *Youthfull delyte.*

The third, *The honnour of the tilthe xvij° Novembris* 1593 . . . . . xviij^{d}.

[The 17th Nov. was the accession day of Queen Elizabeth, on which a tilting match was commonly held at the Court, whether at Whitehall or Greenwich: these displays were often celebrated by the poets of the day.]

J. PAYNE COLLIER.

FRITWELL ANTIQUITIES.

In making a professional survey for rating purposes of the parish of Fritwell, an Oxfordshire parish on the Northamptonshire border, I "found, and made a note of" the following particulars: — In the north-eastern part of the parish the Earl of Effingham possesses three fields, known as "London-ford-fields," wherein and near which I was able to trace vestiges of a pitched ford in the rivulet dividing the two counties, and of a road on both sides of it, being, according to tradition, the way by which agricultural produce was transmitted to London, on packhorses and in heavy vehicles, before turnpike roads existed. This must have been the outlet from Banbury and Brackley neighbourhood to the metropolis, and the name survives, though the use has been abandoned nearly two centuries.

The rector of the adjoining parish of Souldern has an estate (appurtenant to his rectory) in Fritwell of rather more than 120 acres. This may be because Souldern was once accounted the mother church of Fritwell. This much, however, is matter of history. There was anciently a hide of land at Fritwell, called Souldern Hide, the tithes of which were claimed by the rector of Souldern. Hereupon the impropriate owners of Fritwell (the canons of St. Frideswide in Oxford) appealed to Pope Gregory IX., who delegated the trial to two Priors, and to the Dean of Northampton. These delegates decided in favour of the canons; but the controversy was tried three several times, and eventually the decision was in favour of the Rector of Souldern, who was however to pay a fee-farm rent of two shillings to the canons. This was in February, 1236, and it led to the excommunication (by sentence of the Pope) of Stephen, parson of Fritwell, whose submission after two years was testified by the Prior of Brackley, and the Rector of Aynho. Upon the inclosure by Act of Parliament of Fritwell in 1808, the then vicar, Dr. Linton, advanced a claim to vicarial tithes on the estate of the Rector of Souldern, which the three commissioners expressly disallowed, finding the rector's estate at Fritwell, immediately before the enclosure, to consist of "four yard-lands, glebe-lands, with rights of common appurtenant, and three bushels of wheat yearly out of the lands of William Fermor, Esq."

Fragments of a rood-loft taken down in 1830 are incorporated into some of the unsightly pews and wainscotting in Fritwell church.

WILLIAM WING.

Steeple Aston.

A NEW VERSION OF AN OLD SCOTS BALLAD.

The other day I purchased a copy of Jamieson's *Popular Ballads and Songs* (2 vols. Edinburgh, 1806), at the sale of the Library of the Allens of Errol in the Carse of Gowrie; and on examining the book, I found a new but somewhat imperfect version of the old Scottish ballad of "Lizie Lindsay," written, in a female hand, on a sheet of letter paper, which was folded and inserted in the second volume at the place where the ballad of the same name begins. At the end of the MS. is a marking —

"From recit^{n},
Sept^{r} 1828."

Perhaps this fragment, taken apparently from recitation, may be worth preservation in the pages of "N. & Q." It differs from any of the versions hitherto published.

"LEEZIE LINDSAY.

"'Will you go to the Highlands wi' me, Leezie?
Will you go to the Highlands wi' me?
Will you go to the Highlands wi' me, Leezie?
And you shall have curds and green whey.

"Then up spoke Leezie's mother —
A gallant old lady was she, —
'If you talk so to my daughter,
High hanged I'll gar you be!'

"And then she changed her coaties,
And then she changed them to green;
And then she changed her coaties,
Young Donald to gang wi'.

"But the roads grew broad and broad,
And the mountains grew high and high,
Which caused many a tear
To fall from Leezie's eye.

"But the roads grew broad and broad,
And the mountains grew high and high,
Till they came to the Glens of Glen Koustie,
And out there came an old Die.

"'You're welcome here, Sir Donald,
And your fair ladie.'
. . . . . .
. . . . . .

"'Oh! call not me Sir Donald,
But call me Donald, your son;
And I will call you mother,
Till this long night be done.'

"These words were spoken in Gaelic,
And Leezie did not them ken;
These words were spoken in Gaelic,
And then plain English began.

"'Oh! make her a supper, mother,
Oh! make her a supper wi' me—
Oh! make her a supper, mother,
Of curds and green whey.'

"'You must get up, Leezie Lindsay,
. . . . . .
You must get up, Leezie Lindsay;
For it is far in the day.'

"And then they went out together,
And a braw new bigging saw she,
And out cam' Lord Macdonald,
And his gay companie.

"'You're welcome here, Leezie Lindsay,
The flower of a' your kin!
And you shall be Lady Macdonald,
Since you have got Donald, my son.'"

R. S. Fittis.

Perth.

Minor Notes.

Sacrilege.—The occupation of the Fairfax Court House, alternately by the Federal and Confederate forces in Virginia, has caused the almost entire dismantlement of the Episcopal Church at that place, so renowned for its antiquity; and the soldiers of both armies, when encamped there, spent much of their time in converting pieces of the wood-work of the sacred edifice into souvenirs for themselves and friends. Many of these took the shape of smoking-pipes, and we have seen some of very neat shape and finish. The church at Fairfax Court House was built by Lord Fairfax, and the pulpit and altar were constructed in England. In this church, and at this altar, George Washington was married. The altar has nearly all been cut away, and it is mostly from the material composing it that the pipes are made by the souvenir seekers.—*Weekly Missouri Republican*, Nov. 8, 1861. J. Y.

A Witch in the Nineteenth Century.—The following cutting may be worth preserving in "N. & Q."—

"A Bewitched Woman.—The *Morayshire Advertiser* is responsible for the following horrible story:—'A farmer's wife in Kellas grew seriously ill the other day, and her imagination having struck her that she was bewitched, the sister of the far-famed Willox was consequently sent for, who came upwards of forty miles to visit the unfortunate woman. She, being a believer in this superstitious idea, administered the following cure:—A large male cat was caught, and a fire kindled in the kail yard. The cat was then tied by the hind legs, and hung over the fire, and in this way burned to death!'"

N. H. R.

Paracleptics.—Victor Hugo, in his *Misérables*, has favoured us with an ancient charm against larceners, grand or petty, which was put in operation by Madame de Genlis for the safeguard of her library against book-lifters and borrowers. With what effect, the distinguished romancist saith not; but, as "N. & Q.'s" Folk Lore abundantly certifies us, Faith being the sole condition in such matters, and understanding wholly superfluous, the original Latin may be conspicuously ticketed in every shop and bazaar throughout the Queen's dominions, unencumbered with a vernacular version, for the dehortation of easy consciences, or the paralyzation of slippery fingers:—

"Imparibus meritis pendent tria corpora ramis;
Dismas, et Gesmas, media est Divina Potestas;
Alta petit Dismas, infelix infima Gesmas.
Nos et res nostras conservet Summa Potestas!—
Hos versus dicas, ne tu furto tua perdas."

E. L. S.

Parish Registers.—The following notes respecting the deficiency of registers in the parishes of *Pishull*, co. Oxon, and *Arundel*, co. Sussex, in the handwriting of F. S. Townsend, Esq., Windsor Herald, may be worthy of preservation in a page of "N. & Q." for the benefit of future inquirers. Mr. Townsend has evidently been searching for entries respecting the family of Jerningham, for one of whom he had found the inscription there given, which supplied the defect of the burial register.

"*Pishull Church*, Co. Oxon, 2 Nov. 1807. On a flat Stone in the Chancel:—

✠
Here lyeth the Body of
Of
John Jerningham, Esq.,
Eldest Son of
Sir George Jerningham, Bart.
Of Cossey Hall, in the County of Norfolk.
He died at Stonor, June ye 30th, 1757,
Aged 22 Years.
R. I. P.

"The Church was robbed some Years ago and the books and papers burned by the Thieves in a neighbours field. The Register was produced to me, but it contains nothing before 1784."

"*Arundel.*—There is no Register of Burials from 13 Feb. 1738 to 9 Jan. 1764.

"Mr. Groom, the present Vicar, began to keep Regr Feb. 1780—he observed the Want of the Book at his first coming, and enquired for it, but could not recover it."

J. R.

Queries.

CHARLES LAMBE.

Charles Lambe, B.A., of Christ Church, Oxford, 6th May, 1701, was incorporated in that degree at Cambridge; where he commenced M.A., in 1709, as a member of King's College. He was sometime curate of Enfield, and afterwards incumbent of St. Catharine Cree in London, and lecturer of Allhallows. At his outset in life, a zealous Tory, he appears ultimately to have adopted opposite opinions.

The following list of his publications is probably incomplete: —

1. "Thanksgiving Sermon on 1 Chron. xvi. 8. Lond. 4to. 1706."

2. "A Vindication of Dr. Henry Sacheverell from the False, Scandalous, and Malicious Aspersions cast upon him in a late infamous Pamphlet, intituled 'The Modern Fanatick.' Lond. 8vo. 1710." (This Vindication has been attributed to Dr. William King; but it seems erroneously, as Lambe subsequently expressed his contrition for certain passages in it.)

3. "The True Faith of a Christian in a short Abridgment of Bishop Pearson's 'Exposition of the Apostles' Creed.' Lond. 8vo. 1713."

4. "The Popish Plot a fair Caution to Protestants not to engage in a Popish Rebellion: a Sermon on Ps. cxxiv. 6. Lond. 8vo. 1715."

5. "The Pretences for the present Rebellion considered; a Fast Sermon, 6 Oct. 1715, on Prov. xxiv. 21. Lond. 8vo. 1715."

6. "A Thanksgiving Sermon on Ps. cxviii. 6. for the Suppression of the late Rebellion. Lond. 8vo. 1716."

7. "The Possibility of leaving the Tories and speaking the Truth afterwards. Lond. 8vo. 1716."

8. "An Assize Sermon on Coloss. iii. 15. Lond. 8vo. 1716."

9. "Stedfastness to the Protestant Religion recommended in a Sermon on 1 Cor. xv. 58. Lond. 8vo. 1717."

10. "Ten Sermons on several Occasions. Lond. 8vo. 1717."

11. "An Account of the Charity School of St. Catharine Cree Church. Lond. 4to. 1718."

We shall be glad of any additional particulars, and are especially anxious to obtain the date of his death. C. H. & Thompson Cooper.

Cambridge.

BEARE'S POLITICAL BALLADS AND BROWNE'S COUNTRY PARSON'S ADVICE.

On the 19th October, 7 William III., one John Beare of Buckland tout Saints, in the county of Devon, Esq., published various ballads of a political nature, for which he was prosecuted. I am anxious to know where I may find printed copies of these ballads, and if any correspondent of "N. & Q." can assist me I shall feel indebted.

The following is a list of these productions: —

"The Belgick Boar, to the tune of Chevy Chase," containing the following passage: —

"God prosper long our noble king, our hopes and wishes all;
A fatall landing late there did in Devonshire befall.
To drive our Sovereigne from his Throne Prince Nassau took his way;
The babe may rue that's lately born his landing at Torbay," &c.

A ballad, without title, containing the following passage: —

"But in the street what objects we meet
Of tradesmen who beg for reliefe,
Whilst the Dutch at Whitehall from the English take all,
By command of P. O. the proud theife," &c.

A ballad entitled "The Three Williams," containing the following passage: —

"William the First, surnam'd the Conquerour
(A Norman theife and son of a damn'd w——e),
Rob'd the English of their rights,
And left them slaves and poor," &c.

A ballad entitled "The History of W.," containing the following passage: —

"A Protestant muse, yet a lover of kings,
(Of true ones I mean, not Dutchified things,)
On th' age grown a little satyricall sings," &c.

A ballad, without title, commencing thus: —

"Whilst William Van Nassaw, with Benting Bourdachan," &c.

A ballad entitled "A Satyr against Rebellion," containing the following passage: —

"Happy the time when men rejoyc'd to pay
All just obedience to the Royal sway,
When trueth and justice rul'd their hearts alone,
And no Dutch Boar had yet defil'd the Throne," &c.

Beare at the same time published two other seditious libels not in the form of ballads. The first one appears to be entitled "England's Crisis, or the World well mended;" the other is without title, and has the following passage: —

"A young pragmaticall fellow just come from the university, very brisk and bigg, with his Barbara Celarent and his catagoricall and hipotheticall syllogisms," &c.

If I recollect rightly, Wilkins, in his *Political Ballads of the Seventeenth and Eighteenth Centuries*, prints one of the before-mentioned productions.*

Again, where shall I find a printed copy of "The Country Parson's honest Advice to that judicious Lawyer and worthy Minister of State, my Lord Keeper," for publishing which Joseph Browne was prosecuted in the fifth year of Queen Anne's reign? William Henry Hart, F.S.A.

Folkestone House, Roupell Park, Streatham.

WHO WAS SARA HOLMES?

On July 12, 1824, appeared the following advertisement in the *Morning Chronicle*. —

"Heir at law of Sara Holmes, afterwards of Sara Monson.—The said Sara Holmes was married to her first husband, Mr. John Holmes, in Nov. 1684, by whom she

[* *The Belgic Boar* is printed by Wilkins, vol. ii. p. 44. This curious collection of political poems is, we fear, not so well known as it deserves to be.—*The Country Parson's Honest Advice* is in the British Museum (Press mark, Poetical Broadsides, C. 20, f. p. 223.) In the same volume (p. 179) is *The Lawyer's Answer to the Country Parson's Good Advice to my Lord Keeper*, fol. 1706. Consult also, *A Letter to the Rt. Hon. Mr. Secretary Harley*, by Dr. Browne, occasion'd from his late Commitment to Newgate, together with his Interpretation of that paper, call'd *The Country Parson's Advice*, laid to his Charge. Lond. 4to, 1706.—Ed. "N. & Q."]

had one child only, who survived to the age of maturity, and was baptized William in 1689. The said Mr. John Holmes died in 1700, when his widow married Mr. Philip Monson, by whom she had one son named Philip Monson.

"She survived her second husband, who died in 1730, at which time she was about 65 years of age, and lived in St. Margaret's, Westminster; where she died, or where buried, is not known.

"Her eldest son, Mr. William Holmes, practised as a surgeon in or near London, and is supposed afterwards to have gone to Ireland.

"If any one can prove his descent from the said Sara Holmes through her son William Holmes, or in case his issue hath become extinct, through her son Philip Monson, upon giving such information, by letter, addressed to Y. Z., to be left at Mr. Abrahams, Law Stationers, Middle Temple Lane, will be put into possession of a landed estate of £4000 per annum. All communications must be post paid."

It is believed that at the time this advertisement produced no results; and of course after thirty-eight years greater difficulties exist in tracing, not only the object of that inquiry, but who was the inquirer, and the grounds and extent of his information. What can be ascertained is as follows.

Mr. Abrahams is still living, but no record has been kept that would identify Y. Z. He, however, has kindly assisted with a surmise that, as at that period he had business transactions with a solicitor of the name of Holmes, the advertisement might have proceeded from him. The Mr. Holmes of that time is dead, but his nephew, Mr. Richard Holmes, on being applied to, courteously replies, that —

"While he is unable to trace the name of Sara Holmes in his pedigree, there are several families of the name of Holmes, in Sussex;" also, "that his uncle and father did formerly employ Mr. Abrahams, a law stationer, and that *he has no doubt his uncle, Mr. William Holmes, inserted the advertisement, but with what object he cannot say.*"

The unsatisfactoriness of this opinion arises, not merely from the failure of any clue in this quarter, but because, if the late Mr. W. Holmes be the originator of the advertisement, it lessens the hope of a discovery elsewhere.

Still one chance exists now which did not in 1824 — *we can invoke Notes and Queries to the rescue.* It is just possible, among its numerous readers, that some may possess the knowledge of that which would be the key to the mystery, namely, *who was Sara Holmes?* The wording of the paragraph shows that the advertiser knew this; and, moreover, the dates referred to imply that his authority was derived from registers.

I will merely add the one item that I can supply to the subject in question. Philip Monson was the scion of a younger and very distant branch of our family. The son by Sara Holmes also married, but it is believed all issue has been long extinct. In the printed pedigree that accompanied the Camoys' Peerage case, Philip Monson, the elder, is said to die *s. p.*, which was certainly not the case; and it is difficult to understand on what evidence it was assumed, or the assumption admitted. MONSON.

Chart Lodge, Sevenoaks.

BAIL BRIGG. — At the conclusion of the article headed "Bunker's Hill," at pp. 437–8, of "N. & Q." for May 31, MR. D'AVENEY excites my curiosity by his reference to a singular superstition at Bail Brigg, which, though a diligent student of folk lore, is quite new to me. I do not even know who Sir Thomas Balyn was, and shall feel much obliged to your contributor if he will take the trouble of relating the tradition in the pages of "N. & Q.;" or, if this is too much to ask, if he will refer me to his sources of information, though I much fear that these may not be accessible to me. M. F.

"CHRISTMAS AND THE NEW YEAR," a Masque, in four acts. Printed by E. Lees, Worcester, 1827. Who is the author? R. INGLIS.

CRYPTOGRAPHY. — The following paragraph appeared in the *Journal of the Society of Arts* for November 21, 1856, and I should be glad to learn whether the inventor's challenge met with any response, and whether the cypher be really as secure as he appears to imagine.

"*A new Cypher.*

"The Secretary has received the following specimen of a cypher invented by Mr. N. G. Wilkins, of 27, St. Peter's Road, Mile End, who desires the opinion of those versed in such matters as to its merits: —

"280B, 112A, 25Y.

"The inventor states that the above is a short dissertation (about 100 words) on the subject of the cypher; that it was written in about ten minutes, and with the aid of the key may be translated in about six minutes, though he considers it impossible to decypher it without such assistance."

DELTA.

HIS GRACE, THE KING'S GRACE. — What is the meaning, or in what sense is the word *Grace* applied to kings, dukes, and archbishops? What is the term *Baron* as applied to the Barons of the Exchequer? INVESTIGATOR.

ITINERARIES OF EDWARD I. AND II., ETC. — The Rev. Joseph Hunter, in a note to his *Essay on the Death of Eleanor of Castile, Consort of Edward I.* (*Archæologia*, xxix. 169), states that "a complete Itinerary of this reign was made for the late Record Commission." I also learn that a similar Itinerary of the reign of Edward II. has been compiled, but I do not find either of these in any of the Record publications presented to our town library, which, however, do not comprise the whole of the series.

Where are these Itineraries to be found? I shall also feel obliged for early information whether any other royal Itineraries have been pub-

ished in addition to that of the reign of King John in vol. I. of the *Rotuli Litterarum Patentium*, and the *Iter Carolinum*, in the *Harleian Miscellany*. An Itinerary of the reign of Henry III. was, I believe, prepared for the 2nd vol. of the *Rot. Litt. Pat.*, but which was not issued by the Record Commissioners. I seek for information respecting royal visits to this town.

WILLIAM KELLY.

Leicester.

"LACHRYMÆ HIBERNICÆ," &c.—Who was the author of an octavo pamphlet, entitled *Lachrymæ Hibernicæ; or, the Grievances of the Peasantry of Ireland, especially in the Western Counties*, and published in Dublin in the year 1822? He was "a resident native," as would appear from the title-page.

ABHBA.

LOFTUS, NICHOLAS, created Viscount Loftus, married, 1st, in 1708, Anne, daughter of William Ponsonby, created Viscount Duncannon. When did she die? Viscount Loftus married, 2ndly, the widow of Arthur Viscount Loftus of Elye.

Y. S. M.

MACBETH: MALCOLM CANMORE. — Some time has elapsed since I endeavoured to call the attention of some of your contributors, better qualified for the investigation than I am, to the injustice with which the reputation of this unhappy monarch has been treated, but I am not aware of any answer to my statement — that Duncan was never assassinated *under* trust; that, on the contrary, he was wounded severely during an inroad into Moray, the territory of Macbeth, who held it as marmor or sub-king; and that he died of the injury sustained at Elgin — then the capital of the Moray sub-monarchy — from whence his body was transmitted to I-Colm-Kill by his conqueror, and interred in the royal cemetery.

Shall I be able to elicit an answer to another inquiry — Who was Malcolm Can-more? That he was son of Duncan is apparently undeniable, but who was his mother? If Macbeth married Gruoch, the widow of Duncan — a fact which seems established — Malcolm would have been his step-son, a remarkable circumstance truly.

Winton removes the difficulty. He positively asserts that Malcolm was the natural son of Duncan by the daughter of the miller of Forteviot, whom the "venerable" monarch had picked up while hunting. Illegitimacy was thought no impediment in those days, as Malcolm's contemporary, William "Bastardus," indicates; and, backed with a good Northumbrian army, why should the aspirant to a diadem not make his claim effectual? Surely, as the son of Duncan, he had a better right to a crown than the Norman invader had, who could put forth no relationship of the kind to the Confessor.

This also explains the absence of the two children by Gruoch from the pages of history until the death of Malcolm, when Donaldbain reappears on the stage, and sets aside for a short time the claims of the children of his brother illegitimate.

Winton is very particular in his account of the naughty lady. He tells us that she would have risen to a high position at court under the wing of her powerful protector—that she married subsequently, and got a grant of lands which were inherited by her survivors, and were known in his (Winton's) time. It will not be forgotten that this usually trustworthy writer had in his possession and keeping various ancient muniments, one of which still exists, and was printed by Mr. Tindal Bruce for the Bannatyne Club. In this interesting record are several entries of grants by "Macabeta Rex" and "Gruoch Regina Scotorum" to the Culdees.

J. M.

MERRION GRAVEYARD, NEAR DUBLIN.—Can any one of your Irish correspondents tell me to what religious house the old graveyard of Merrion belonged? "I remember," writes an antiquarian friend, whose name stands very high indeed in matters of the kind, "once happening on it, but I forget the authority . . . I would suspect St. Mary's Abbey."

ABHBA.

OWTHERQUEDAUNCE. — I should feel greatly obliged by an explanation of the word *owtherquedaunce*, which occurs in an "Answer to the Demaundes of the Rebelles in Yorkeshire," *temp.* Hen. VIII., 1536: —

"And though owtherquedaunce of som, may chaunce, wyll not let them to knowlege it so, yet I trust and doubt not, but the most parte of our lovyng subjects," &c. — *State Papers Hen. VIII.*, i. 507.

"Quedaunce," I think, is wickedness.

VEDETTE.

PITT. — There appeared a pamphlet, printed at "Edinburgh, by John Ballantyne & Co. for John Ballantyne & Co., Hanover Street, and Longman, Hurst, Rees, & Orme, London," in 1819, 8vo, consisting of forty pages (exclusive of title and advertisement), and entitled —

"A Vindication of the Character of the late Right Hon. William Pitt, from the Calumnies against him contained in the Fifth Article of the 'Edinburgh Review.'"

It is written with great spirit. The author, however, conceals his name. Could Sir Walter Scott, the patron of the Ballantynes, have anything to do with it?

J. M.

RATHLIN. — Will some correspondent oblige me with a reference to any volume containing a good description of the past and present state of the Isle of Rathlin, within the province of Ulster, Ireland?

INQUIRER.

RIVAULX ABBEY; LORDS DE ROS.—Some eight years ago, Frederick Mackenzie, so long known as the best architectural draughtsman and painter we

have ever had, was showing me some exquisite outline drawings of Rivaulx Abbey which he had made thirty years before. At the time he made his drawings, the ruins were in a very neglected state — choked with weeds and brambles; but Mr. Duncombe, the then proprietor, upon *seeing the drawings*, was so struck with the beauty of the treasure he possessed, that he set to work, — fenced round the ruins to keep cattle from straying amongst them, cleared away the brushwood, &c.; and being advised to do so by Mackenzie, began trenching in front of the high altar, and shortly came upon three thirteenth century stone coffins. Upon being opened, these coffins disclosed the remains of three figures, each with *red* hair and beard. Now it is known that Rivaulx Abbey was founded by the Lords de Ros; so far the Note. The Query is, Did this family take their name from the colour of the hair? Barbarossa is a case in point. HENRY DUESBURY.

WALLENSTEIN. — Most historical readers have perused Colonel Mitchell's fascinating *Life of the Duke of Friedland*, which is defective, nevertheless, in two essentials — an index and a list of references. Recently the following work, in small quarto, came under my notice, as to which I should like some information, *Alberti Fridlandi, perduellionis Chaos, sive ingrati Animi Chaos.* Cum Licentiâ Superiorum. Anno M.DCXXXIV.

It has neither the printer's name nor place of publication, if it ever was published, and it consists of eighty pages. The leaves are not numbered. J. M.

"YANKEE DOODLE BORROWS CASH."—Some years ago there appeared a clever parody of "Yankee Doodle," of which I only recollect these lines: —

> "Yankee Doodle borrows cash,
> Yankee Doodle spends it,
> And then he snaps his fingers at
> The jolly flat that lends it."

I should be glad if any of the readers of "N. & Q." would refer me to where the remainder may be met with? A. DAVISON.

Dublin.

Queries with Answers.

BEN WILSON, THE CARICATURIST. — Who was this gentleman? In a political pamphlet published in 1770, in which George Grenville is charged with associating with men who have libelled in verse and prose, and *hung him up in effigy in half the coffee-houses in London*, we are told in a foot-note explanatory of this latter charge —

"See the *Funeral of Miss Amy Stamp*, a print engraved by Ben Wilson, an intimate friend of the Marquis of R——'s" (Rockingham).

A friend, learned in caricatures, to whom I have applied for information on this subject, writes: —

"I have four different engravings evidently from the same original, but very slightly varied. The title of each is *The Repeal, or the Funeral of Miss Amy Stamp.* There is not on any of them any reference to engraver or publisher. But I have attached 'Explanation of the Repeal, a Print,' which says it is to be had at the print-shops at the Royal Exchange, and all others."

B. W. C.

[Benjamin Wilson was a native of Leeds in Yorkshire, and was patronised by Dr. Beardmore, master of the Charter-house. By his natural genius he acquired considerable abilities as a portrait painter, and endeavoured to introduce a better style of relief, and of the chiaroscuro into his pictures. Wilson had a taste for the drama, and performed some characters at the private theatre instituted in Pimlico by the late Duke of York and Sir Francis Blake Delaval, under the management of Foote. He had also a considerable knowledge of natural philosophy, which procured him admission into the Royal Society. About 1773 he was appointed master-painter to the Board of Ordnance, and died at his house in Great Russell Street on June 6, 1788. The satirical print of *The Repeal* was intended to ridicule the politicians who supported the cause of the Americans in the affair of the Stamp Act, and contains the portraits of the leading men of the ministerial party. His other etchings are—An Old Man's Head, with a hat and feather, and a ruff, in imitation of Rembrandt. A small landscape, lengthways, in imitation of the same master. His own portrait, in a wig, with very little drapery. There are several mezzotintos after his pictures, as Garrick in Hamlet; the same performer in Lear, and a portrait of Sir George Saville. He likewise made some drawings after pictures of the old masters, for the late Alderman John Boydell. *Vide* Pilkington and Bryan's *Dictionaries*, Hobbes's *Picture Collector's Manual*, p. 495, and *Gent. Mag.* vol. lviii. pt. II. p. 656.]

SOUL-FOOD. — What is the derivation of this word, pronounced "soul-food," but I fancy, is spelt *seawl* or *sowl*, and means any kind of food except corn? G. V. S.

[The term seems properly to have signified any food that satiates, or satisfies the appetite; and it has accordingly been derived from the old French *saoul* now *soûl.* Saoul, or soûl, has been traced to the Latin *satullus*; and between them lies the Rom. *sadol*: "El ventre del felo non er ja sadols:" (The knave's belly will never be satisfied.) The French have also the verb *soûler*, formerly *saouler*, to satiate. "SOOL, anything eaten with bread. *North.* Anything used to flavour bread, such as butter, cheese, &c., is called *sowl* in Pembrokeshire." (*Halliwell.*) The transition to this meaning is probably due to the prevalent opinion, that bread *alone* is not satisfying.]

WORKS ON COVETOUSNESS. — A quarter of a century ago great excitement was caused by the publication of a Prize Essay, entitled *Mammon.* In the advertisement it is stated that many competing essays were considered by the judges to be of very great merit, and they hoped that some of them would be published. Were any, in fact, so published, and, if so, under what titles or descriptions? R. P.

[In addition to Dr. Harris's Prize Essay, *Mammon*; *or*

Covetousness the Sin of the Christian Church, 12mo, 1836, there appeared about the same time the following works on the same subject: — *On Covetousness*, by Richard Treffry, jun. 18mo, 1836. *Covetousness, its Prevalence, Evils, and Cure*, by Esther Copley, 12mo, 1836. *Christian Liberality in the Distribution of Property*, by J. G. Pike, 18mo, 1836. *Inquiry into Covetousness*, by James Glassford, 8vo.]

GREEK PLAYS. — At the time Dr. Parr was master of the school at Stanmore, he had two of the plays of Sophocles acted by his pupils, in 1775 and 1776. This was the first occasion of Greek plays being acted in England. I believe there is some account of these performances in *Memoirs of the Rev. T. Maurice* (Part I. p. 63, &c.) Does Mr. Maurice give the names of the performers?

ZETA.

[Mr. Maurice has only given some notices of his translation of the *Œdipus Tyrannus* of Sophocles, acted before a vast body of assembled literati, but without the names of the performers. This tragedy was subsequently published by him, and entitled *A Free Translation of the Œdipus Tyrannus of Sophocles, the noblest production of the Greek Dramatic Muse*, 8vo, 1822. In the Advertisement he says, "The important intelligence of its not having been acted before for '2440 years,' could not possibly come before *me*, because I happened myself to be one of the conspicuous actors in this very drama, when it was performed at Stanmore, in the original Greek, before Dr. Samuel Johnson, and a great body of British and Foreign literati, in the year 1776.]

BIBLIOGRAPHICAL. — 1. The date of entry of Meres's *Palladis Tamia* at Stationers' Hall?

2. In the *original quarto* of *Love's Labours Lost*, is (*a*) the word *exit* opposite Beronne or Boyet in Act II. —

Ber. " . . . . Sir, adieu.
Boy. Farewell to me, Sir, and welcome to you?"

And (*b*) is Armatho spelt as in the First Folio, *Armathro*, in Costard's remarks at end of Act IV. Sc. 1?

3. What is the nature of the contents of the pages of Holinshed's 2nd vol. that were cancelled in Elizabeth's time, and republished in 1703? and to whose reigns do they belong?

BENJ. EASY.

[1. Meres's *Palladis Tamia* was first published in 1598, small 8vo, 174 leaves. The date of its entry at Stationers' Hall we have not discovered.

2. In the quarto edition of *Loues Labours lost*, 1631 (*a*), *Exit* is opposite Boyet. (*b*) In Costard's remarks *Armathor* is the spelling.

3. The Castrations of Holinshed were republished in 1728 (not 1703) by Dr. Drake, in a thin folio black-letter volume. In the *second* volume there are only four sheets suppressed, and those in the Annales of Scotland, and are chiefly some of the additions made by Fr. Thin. The first is from p. 421 to 424 inclusive; the second, from p. 433 to 436; and the third and fourth together, from p. 443 to 450. The passages relate to the violent contention which subsisted in the years 1577, &c., between the two opposite parties in Scotland, and Queen Elizabeth's interference by her various ambassadors — points which she did not care to have made public. For a notice of the castrations in vol. iii., see *Biog. Britan.* ed. 1750-7, iv. 2625.]

Replies.

THE OLD COUNTESS OF DESMOND.
(3rd S. i. 377.)

I beg to thank the MARQUESS OF KILDARE for his correction of the date of the record relative to "Gyles ny Cormyk, wife to Sir Thomas of Desmond," which I was misled to suppose to be 20 Hen. VIII. instead of 20 Hen. VII. This certainly invalidates considerably my argument for a large reduction of the assumed longevity of his second wife, the Old Countess of Desmond, in reference to her becoming a mother. But still that argument retains some of its force, and the probability of her being nearly of her husband's age, or within ten years of it, is not restored. In 20 Hen. VII. (1505) he was fifty-one. As after her marriage at some period after that date, — now unknown, but it may be ten, fifteen, or twenty years, — she gave birth to Katherine, subsequently the wife of Philip Barry Oge, it is at least probable that, instead being only ten years younger than her husband, which was all that her reputed longevity made her, she was considerably more.

The pictures called portraits of the Old Countess of Desmond are evidently very numerous. Besides others formerly seen and mentioned, as noticed by the writer of the article in the *Dublin Review*, the following are now preserved in known localities: —

1. At Windsor Castle.
2. At Chatsworth.
3. At Knole.
4. At Burghley.
5. At Bedgebury.
6. At Newnham Padox.

In Ireland: —

7. At Muckross Abbey.
8. At Ballynruderry.
9. At Dromana.

In Scotland: —

10. At Dupplin Castle.
11. At Newbattle Abbey.

And probably others.

No. 1. is certainly a picture by Rembrandt, and a portrait of his mother; and it is certainly the original of most of the rest, possibly of all.

By the kindness of the Duke of Devonshire, his picture (No. 2) has been brought to the house of the National Portrait Gallery, and is ascertained to be derived from the preceding, as Horace Walpole pronounced it to be.

All the four next I believe will prove to be of the like character, or otherwise imaginary.

The picture (No. 7) belonging to Mr. Herbert at Muckross Abbey, is that which is accompanied by a long inscription of the assumed history of the Countess, and photographed as the frontispiece to the late Mr. Archdeacon Rowan's Essay

on her history. I believe both picture and inscription to have been fabricated, at the time when these pictures were admired and multiplied. It would, however, be a satisfaction to have it critically examined by some competent judges.

The Knight of Kerry has already had the kindness to bring his picture (No. 8) to the National Portrait Gallery. It is excellent as a work of art, and has the signature of *G. Douw*, but is clearly derived from the Windsor picture, though with some varieties of treatment and of costume. This is more obvious upon examination of the picture than was observable in the mezzo-tint engraving by Grogan. That Gerard Douw should have copied a picture of his master Rembrandt, with variations of his own, is an occurrence quite in due course.

Lord Stuart de Decies proposes to bring his picture from Dromana to London, and I look for it with some curiosity, as I do not gather, from the accounts of the Quarterly Reviewer and Sir Bernard Burke, whether it resembles those already noticed or no.

The Earl of Kinnoull's picture (No. 10.) is certainly derived from that at Windsor, as is shown by the engraving in Pennant's *Tour in Scotland*.

Of the Marquess of Lothian's picture at Newbattle Abbey I know nothing, and I mention it now for the first time, having found it as an item in a catalogue of that collection written in 1798.

Lord Inchiquin has two small pictures of an Earl and Countess of Desmond, and he proposes to bring them to London: but it has not been ascertained to which Earl and Countess they belong.

Should any further information arise upon this long-debated subject, I will not fail to report it.

JOHN GOUGH NICHOLS.

NAMES OF PLANTS.

(3rd S. i. 347.)

The dock has its name from A.-S. *docce;* the yarrow from A.-S. *gearwe*. Avens would corrupt from *adventus*, but why it should have been so called seems doubtful. The O. Fr. *les avens*, signifies the "fête of the advent." The name charlock, or carlock, is in some countries also called *cadlock, garlock*, and *warlock;* and in Saxon is written *cerlice*. Again, *cerlice* might corrupt from *gearlic*, yearly, annual; but the latter appellation would be equally applicable to any annual. If, however, the Saxon had a corresponding word to the Brit. *garw*, "rough," the name might mean rough-ish (*gar-lic*). Indeed, in Yorkshire, the charlock is called also *runsh;* a name which may have been given to it on account of its hirsute stem, from the provincial word *runish*, "rough." The wake-robin has many other names — as cuckoo-pint or pintle, priest's-pintle, calf's-foot, rampe, and starch-wort. Lords-and-ladies is one of its most common appellations; and in Worcestershire it is called bloody-men's-fingers. According to Miller (*Gard. Dict.*), it has its first name from its acrimony; its second and third from the form of the spadix; and calf's-foot from the Dutch, *kalfsvoet*. The French have a variety of names for this plant: among others, *pied-de-veau* and *goult-commun*. Its classical name *arum* (in Ger. *Aron*, Gr. Ἄρον,) is said to be from ἀρὰ, bane, detriment. Bailey derives tares from "the Low S. *teeren*, Ger. *zehren*, to consume; because they consume the corn." Rumex (Plin., in Gr. λάθυδον) is derived by some from *rumpo*, or *rupo;* or, according to Vossius, from *rumo*, to suck. Prunella, or brunella, is said to be from the Ger. *die braune*, "a disorder in the jaws and throat," which the self-heal is supposed to cure. The plant called "gold-of-pleasure," derives its classical name *Myāgrum* (Plin. Μύαγρος, *Dioscor.*), from μυῖα, a fly; ἀγρεύω, to catch. Varro derives "vicia," *à vinciendo*, "because it has its tendrils like the vine, by which it binds other plants;" but Vossius thinks it rather from the Greek; because, *teste Galen*, the Asiatic Greeks call it βίκιον. Miller says the *Vicia sativa* is so called, because it has been long cultivated under the names of tares and vetches (Provin. fitches) for the seeds; which are an excellent food for pigeons, and also for green food of horses, kine, and sheep, particularly for soiling horses.

R. S. CHARNOCK.

DUNFORD, DUMFORD, OR DUREFORD.

(3rd S. i. 278.)

It was not worth troubling you merely to say that the doubt which I meant to have expressed in my former letter was between Dunford and Dumford, and that Durnford was an error, either of mine or of the printer. Your correspondent J. G. N. has raised a new question, by his conjecture that Dunford was a lapidary's error, and that the name should have been Dureford, from the abbey situated not far from Harting and the other estates of John Caryll. This is plausible but not conclusive. Did your correspondent remember that Harting and the other estates, and the abbey itself, are all situated in the Hundred of Dumpford, or Demetford? If this be one of the original hundreds into which the county was divided, is it not more probable that the little abbey, always a poor place, took its name from its situation, and was popularly called the "Abbey of Demetford"? The county around is studded with names of like derivation. As to the variations in the spelling and to the corruption of names, your correspondent is much better informed than I am; but in illustration of this special question, I will observe that in a deed I have seen, a reference is

therein made to certain legal proceedings in the time of Henry II., and that the Hundred is there called "Demetforde"; and in a subsequent quotation from or reference to proceedings in the time of Edward I., it is called "Dempforde"; while in the document itself, dated 1632, it is written both Dempforde and Dumpforde. In a deed of 1605, referring to lands which I believe belonged formerly to the abbey, they are described as situate in Dumptford; in another, of 1609, as lands in Durford; and, 1632, I find mention of "Durford Bridge" and "Durford Warren." In the Ordnance Map there is marked upon what appears to be the site of the abbey, "Dumford Farm," and "Dumford Park Farm" adjoining.

I shall now refer to a document to show what may have been the opinion of the titular lord himself, for it was made in his life-time, and for his own use. It is a "Table of Customary fees belonging to the Steward, Bailiff, &c., of Rogate Court, as agreed upon oath." This formal document, on parchment, signed by the jurors, is headed "Dumford"; and the abbey, be it remembered, was situated in the manor of Rogate.

D.

ARMS OF THE KINGDOM OF LEON.

(3rd S. i. 407.)

The uncertainty as to the proper tincture of the lion in the arms of Leon, noted by Hisp., has doubtless arisen from the vagueness attending the use of the word *purpureus*, or *molochinus*, in the Latin blazon of those arms. There can, I think, be little doubt that *gules* is the proper colour, both from the fact that purpure was formerly not admitted as an heraldic tincture (see on this point *L'Art du Blason justifié*, par le Père Menestrier, Lyon, 1661); and because the balance of authorities, as well Spanish as foreign, is decidedly in favour of gules.

The only work of authority that I know of, in which purpure is given as the tincture, is Chifflet's *Insignia Gentilitia equitum ordinis Velleris Aurei* (Le Blason des Armoiries des Chevaliers de la Toison d'Or), Antwerp, 1632. There in the Latin blason of the arms of Ferdinand, King of Sicily, the words "leo molochinus," and in the French, "lyon de pourpre," are used. (Vredius, in *Sigilla Comitum Flandriæ*, also uses the word "molochinus" in blasoning the arms of the Spanish family of Manoel; but see below.)

Favyn, *Théatre d'Honneur et de Chevalerie*, tome ii. p. 1159 (Paris, 1620), gives the arms of Leon thus: "Le Lyon rempant de Gueules, ou de Sable"; whence Guillim, perhaps (*Display of Heraldry*, p. 381,) "Luna, a lion rampand Saturn,"—which is certainly incorrect. The following are a few of the Spanish authorities for gules:—

Argote de Molina, in his book, *De la Nobleza del Andaluzia*, liv. i. cap. 42, speaks of "el Leon *roxo* rampante" as being the arms of Leon; and p. 190, in describing the arms of Manoel, says: "Usò por armas del leon *roxo* en campo de plata de las armas Reales," &c.

Rodrigo Mendez Silva, in *La Poblaçion general de España*, gives to the town of Leon for arms: "En Escudo plata leon *rojo*."

Ambrosio Salazar gives the arms of the Girons, who bear Castile and Leon tierced in mantle with their own arms, thus: "Traën por armas un castillo rojo campo de oro, y un leon rampante *rojo* campo de plata," &c. (See Henninges *Theatrum Genealogicum*, tom. iv. fol. 34; and *L'Art du Blason justifié*, pp. 58, 59.)

Menestrier, *Méthode du Blason*, p. 206, figures the lion *gules*; and Ashmole, *History of the Order of the Garter* (8vo edit.), p. 517, gives the second quarter of the arms of Ferdinand, King of Castile and Leon, as "Arg. a lyon ramp. *gules*, crowned or."

Goussancourt, *Martyrologe des Chevaliers de Malte* (Paris, 1643), tome i. p. 3, blasons Leon, "d'argent au lion de *gueules*." So also the German heralds, Triers, *Einleitung zu der Wapen-Kunst* (Leipzig, 1744), pp. 28, 324, 520: "In silbernem Felde ein *rother* gecrönter Löwe." In Siebmacher's *Wappenbuch* (Nürnberg, 1734), in every plate in which the arms of Leon appear, the lion is marked *roth* (vol. i. pl. 2. 4.; vol. v. die Hoch-Meister Teütschen Ordens, pl. 29; vol. vi. Röm. Kayserlicher Wappen, plate 1, 3; Wappen der Ertz-Hertzoge zu Oesterreich, pl. 5.)

John Woodward.

New Shoreham.

SIR JOHN BALDWIN.

(3rd S. i. 426.)

As H. C. F. is evidently not in possession of the book, I send the following fuller account of Sir John Baldwin, extracted from Foss's *Judges of England*, vol. v. p. 134:—

"John Baldwin was the son of William Baldwin and Agnes, the daughter of William Dormer, Esq., of Wycombe, in Buckinghamshire, the ancestor of Lord Dormer. At the Inner Temple, where he studied the law, he attained so high a reputation that he received the uncommon distinction of being thrice appointed reader, in autumn 1516, in Lent 1524, and in autumn 1531. The last occasion was on account of his having been called upon to take the degree of the coif; which he accordingly assumed in the following November, when he was immediately constituted one of the King's serjeants. In 1530, he held the office of treasurer of his inn.

"He probably practised in the Court of Chancery, as he was one of the persons assigned, in June, 1529, to aid Cardinal Wolsey in hearing causes there. He and Serjeant Willoughby were knighted in 1534; being the first

serjeants, as is noticed in Spelman's MS. Reports, who ever submitted to receive that honour. In 1535 he was elevated to the chief justiceship of the Common Pleas. The precise date of his patent is not known; but as the last fine levied before his predecessor, Sir Robert Norwich, was in February, and the first before him in April, it must have been granted between those dates. Within a few weeks he was called upon to act as a commissioner on the trials of Sir Thomas More and Bishop Fisher, in which, however, he does not appear to have taken any active part. He continued Chief Justice for ten years; resigning between Trinity Term, 1545, the date of the last fine levied before him, and November 6, when his place was supplied by Sir Edward Montagu.* His death occurred in December 22.

"Notwithstanding his early promise, he does not seem to have been much esteemed as a judge. He differed frequently from his brethren, and was certainly thought little of by Chief Justice Dyer, who on one occasion says in his Reports: 'But Baldwin was of a contrary opinion, though neither I, nor anyone else, I believe, understood his refutation.'

"He possessed the manor of Aylesbury, in Bucks; and in the last year of his life he obtained some valuable grants from the King of the farms of several manors in that county and in Oxfordshire, which had been either forfeited by the attainder of their former possessors, or seized on the dissolution of the monasteries.† All his property, for want of male heirs, was divided amongst his daughters: one of whom, Catherine, was married to Robert Pakington, M.P. for London (assassinated in the streets in 1536), who was the ancestor of the baronets of that name, of Aylesbury, whose title became extinct in 1830." ‡

Wotton, in his *Baronetage*, I see, makes William Dormer's daughter the *wife* of Sir John Baldwin; but that she was his *mother* appears in the lineage of Lord Dormer, as given in Brydges's *Collins's Peerage*, vol. vii. p. 67; and is confirmed by William Dormer's will in Nicolas's *Testamenta Vetusta*, vol. ii. p. 474. E. G.

BLUE AND BUFF.

(3rd S. i. 425.)

Your correspondent L. will find that blue and buff have been party colours in England from a period long antecedent to the forty-five. Blue was the colour of the Puritans, when or by whom first chosen is, I believe, unknown. It is probable that the English Puritans had it from their Scottish brethren. Blue had been for ages the symbol of truth, that alone might induce the members of a body, suffering for conscience' sake, to adopt it as their badge. Perhaps a stronger reason is to be found in the symbolical use made of this colour in the Jewish law: —

"Speake vnto the children of Israel, and bid them they make them fringes vpon the borders of their garments throwout their generations, and put vpon the fringes of the borders a ribband of blue silke. And ye shall have the fringes, that when ye looke upon them ye may remember all the commandments of the lord and do them." *

I am not aware that any of the banners used in the great Civil War are still preserved, but it is probable that the *Bluidy Banner* of Drumclog was a reproduction of those used in the earlier struggle. This relic has recently been discovered sketched, and described by James Drummond, Esq., R.S.A.: —

"It is of Blue silk, here and there a little faded, but having been treasured as a precious heir-loom, is in very good preservation. On it is inscribed in Hebrew characters, gilded, 'Jehova nissi' (the Lord is my banner.) The silk has given way where some of these letters are painted, and what letters remain are so tender that they will hardly bear touching. The next line is painted in white, 'For Christ and His Truth'; and then comes the line from which the banner derives its name—

'No Quarters To Ye Active Enimes of Ye Covenant.'

This seems to have been painted in some light colour first, and afterwards repainted in a dull faded-looking red, in fact, quite a 'bluidy colour.'" †

Buff or orange-tawny was the colour of Robert Devereux, third Earl of Essex, the first General of the parlimentary army.

Whitelock writes, under the date of Aug. 22, 1642: —

"The Earl of Essex's colours was a deep yellow, others setting up another colour were held malignants, and ill-affected to the Parliament's cause." ‡

The orange-tawny scarfs of the parliamentary general became memorable, from the accident which happened to the troop under the command of Sir Faithful Fortescue at the battle of Edge Hill, 23rd Oct. 1642.

It would seem that Sir Faithful Fortescue had come out of Ireland a short time before the breaking out of actual war, for the purpose of hastening supplies for the campaign in that country, and that when in England, the troop of which he was appointed colonel was drafted into the army which was destined to act against the king. There is no reason to suppose that Fortescue's feelings were on the side of the Parliament: it is impossible, however, to justify his desertion of their army in the moment of battle. The Cavalier Historian tells the story thus: —

"For as the right wing of the King's Horse advanced to charge, the left wing which was the gross of the enemy's horse, Sir Faithful Fortescue . . . . . with his whole troop advanced from the gross of their horse, and discharging all their pistols on the ground, within little more than carbine shot of his own body, presented himself and his troop to Prince Rupert; and immediately, with his highness, charged the enemy . . . . . which had not so good fortune as they deserved; for by the negligence of not throwing away their orange tawny

* Dugdale's *Orig.*, 47, 137, 163, 164, 170; *State Trials*, i. 387, 398.

† 9 *Rep. Pub. Rec.*, App. II. 162.

‡ Wotton's *Baronet.*, i. 388.

* Numbers xv. 38. Geneva Version.

† *Memorials and Letters illustrative of the Life and Times of John Graham of Claverhouse*, vol. i. p. xliv.

‡ Whitelock's *Memorials of English Affairs*, edit. 1732, p. 62; or vol. i. p. 180, of the Oxford reprint of 1853.

scarfs, which they all wore as the Earl of Essex's colours, and being immediately engaged in the charge, many of them, not fewer than seventeen or eighteen, were suddenly killed by those to whom they joined themselves." *

K. P. D. E.

Whalebone and Sun (3rd S. i. 250, 419, &c.)—Dr. Bell has, in my opinion, "disposed" of this question much more satisfactorily than any previous correspondent. At Brockley, near Lewisham, there stands a little rural house of entertainment, the proper sign of which I never heard, though it was usually known by the name of "Brockley Church," — I presume from its being so much frequented on the Sunday by our pent-up Londoners. From a tree overshadowing the right wing of the building, there hung very lately the huge blade-bone of a whale, which was likely enough to have obtained for the house the name of "The Whalebone," in addition to its proper or original designation; about which the neighbours even were not agreed.

The jaw-bones of the whale, disposed in the manner described by your correspondent, formed not unfrequently the entrance-arch to our suburban tea-gardens; and were very likely, in a rural district, to eclipse the older glories even of a flaming sun on the broad grin, as he is usually figured on our country sign-boards.

Douglas Allport.

Nevison, the Freebooter (3rd S. i. 428.)—A work entitled, *A General History of the Lives and Adventures of the most famous Highwaymen, Murderers, Street Robbers, &c.*, by Captain Charles Johnson, published 1734, folio, gives a long account of William Nevison, the highwayman, and states that he was born at Pomfret about the year 1639, of "well-reputed, honest and reasonably estated parents;" that at the age of thirteen he took to thieving, and in after years was so notorious, that a reward was offered for his capture. After shooting dead one of two brothers, named Fletcher, who tried to waylay him, he was taken by Capt. Hardcastle, lodged in York Gaol, and in a week, tried and executed, at the age of forty-five.

Louisa Julia Norman.

Catamaran (3rd S. i. p. 403.)—Allow me to remind Mr. Keightley that the surf-boats used at Madras are not catamaran, but massoulah. T.

French Tragic Exaggeration (3rd S. i. 371.)—The first example is not from a tragedy, but a comedy—*Les Visionnaires*, by Desmarests de St. Sorlin:—

"'A table je redoute un breuvage de charmes;
Ou qu'un d'eux ne me donne à boire de ses larmes.
Je crains que quelqu'amant n'ait, avant son trépas,
Ordonné que son cœur servit à me repas.
Souvent sur ce penser en mangeant je frissonne;
Croyant qu'on le déguise, et qu'on me l'assaisonne:
Pour mettre dans mon sein par ce trait décevant,
Au moins après la mort ce qu'il ne pût vivant."

Act I. Sc. 6.

This comedy is generally called the *chef d'œuvre* of its author, who had the literary misfortunes of being patronised by Richelieu, and satirised by Boileau. I have ventured to say a good word for him (2nd S. xi. 373), which I am not disposed to qualify; although M. H. Rigault (*Hist. de la Querelle des Anciens et des Modernes*, c. vii.) says:—

"Son poème chrétien de *Marie-Magdalene* est encore-plus ignoré aujourd'hui qu'il n'a été célèbre au xvii. siècle, et sans Boileau qui connaîtrait *Clovis?* Sa comédie des *Visionnaires*, agréable et spirituelle (Molière n'etait pas venu) a été trop vantée par Pelisson, qui la declarait inimitable."

When Molière came, he thought sufficiently well of the *Visionnaires* to transfer, with slight alteration, four lines from it to *Les Femmes Savantes*; see Geruzez, *H. de la Littérature Française*, tom. i. p. 143. *Les Visionnaires*, when produced at the Hôtel de Bourgogne, in 1637, had a prodigious success; when revived in 1715, it was not borne till the end. It is well worth reading; and the description which Phalante gives of his visionary country house, shows that Desmarests could have designed a mansion, a palace and gardens, worthy the age of Louis XIV.

I believe editions vary. That from which I quote is La Haye, 1714.

I cannot find any old French play named *Porsenna*. The *Dictionnaire des Théatres*, Paris, 1763, a very accurate work, does not mention such. Perhaps the second example may also be from a comedy.

H. B. C.

U. U. Club.

Phrases (3rd S. i. 348.)—"*The sad shepherd of Segrais.*"—I remember two lines ascribed to Segrais, but not where they are to be found:—

"Ce beau berger, portant partout son triste ennui,
Ne se plaisait qu'aux lieux aussi tristes que lui."

"*To dance Burnaby*":

. . . "Cavum conversa cuspide montem,
Impulit in latus; et venti velut agmine facto,
Qua data porta, ruunt, et terras turbine perflant."

Æn. i. 81.

Rendered by Cotton, in *Virgil Travestie*:

"'Bounce,' cries the porthole; out they fly,
And make the world dance Barnaby."

Fitzhopkins.

Garrick Club.

Tilney Family (3rd S. i. 329.)—In answer to Sigma-Tau's inquiry respecting the knightly family of Tilney, it may be observed, that the race of sixteen knights began and ended in a Sir Frederick. Of the first of the line, the companion in arms of Cœur-de-Lion, the quaint Fuller thus speaks:—

* Clarendon's *History of the Rebellion*, vol. i. 8vo, 1843, pp. 308, 309.

"Sir Frederick Tilney had his chief residence at Bostone in this county. He was a man of mighty stature and strength above the proportion of ordinary persons. He attended King Richard I., anno Domini, 1190, to the siege of Acon, in the Holy Land, where his achievements were such that he struck terror into the infidels. Returning home in safety, he lived and died at Terrington, nigh Tilney, in Norfolk, where the measure of his incredible stature was for many years preserved. Sixteen knights flourished from him successively in the male line, till at last their heir-general being married to the Duke of Norfolk put a period to the lustre of that ancient family."—*Worthies, Lincolnshire.*

This heiress was Elizabeth, widow of Lord Berners, and daughter and sole heir of Sir Frederick Tilney the last of his heroic line, whose father, Sir Philip Tilney, was present at the Field of the Cloth of Gold. Elizabeth Tilney became the first wife of Thomas Howard, the gallant Earl of Surrey, who commanded the English forces at the famous Field of Flodden, and, for his eminent services there, restored to the Dukedom of Norfolk, which had been forfeited by the attainder of his father, Shakspeare's "Jockey of Norfolk," for his adherence to the cause of Richard III. From this marriage spring all the peerage houses of Norfolk, Suffolk, Carlisle, and Howards of Corby Castle. It is probable that an account of some of the Tilneys may be found in Blomefield, or other county historians, which I have not at hand to refer to. G. R. F.

OBITUARY OF OFFICERS (3rd S. i. 372, 420.) — CHESSBOROUGH is right; George Morrison *was* a general. His being, at the time of his death, the oldest staff-officer in the service, is made clear, past question, by the annual Army Lists. General Morrison had shared in much hard duty and action before receiving the commission of quarter-master-general. At Court he was a constant attendant, and sometimes travelled abroad with the Prince of Wales, Duke of York, and the King. He was with the Duke of York on his last foreign tour, and brought home the remains of H. R. H. from Monaco, where he died, 1767. At that time the general had a family of six children; one of them, Henrietta Jane, his eldest daughter, was married to George Arnold, Esq., gentleman of the Privy Chamber, of Ashby Legers, Northamptonshire, and Mirables, Isle of Wight. She died 17th Sept., 1849, at Mirables, aged 92. Her father, the general, must have died even at a more venerable age. He entered the train of artillery Oct. 1, 1722, as a gunner, and dying in November, 1799, was on full pay for more than seventy-seven years. Could the date of his birth be ascertained, he would probably be entitled to a place among centenarians.

Of the descendants of Lieut.-General John Archer I know nothing, but shall be glad of any information concerning these two generals, and of the other officers named in my query (3rd S. i. 372) which it may be in the power of your correspondents to offer: dates and places of decease particularly. M. S. R.

Brompton Barracks.

INSECURE ENVELOPES (3rd S. i. 415.) — Mopsus being able to penetrate the secret of letters may possibly refer to an augur of that name in the *Argonauticon* of Valerius Flaccus, lib. I. v. 207, who sees all passing in the depths of the sea: —

"Ecce sacer, totusque dei, per litora, Mopsus
Immanis visu —
Heu, quænam aspicio! nostris modo conscius ausis
Æquoreos vocat ecce Deos Neptunus, et ingens
Concilium."

WILLIAM BELL, Phil. Dr.

POSTAGE STAMPS (3rd S. i. 149, 278, &c.)—The plate engraved with Mulready's design for the covers of envelopes, described by MR. PHILLIPS, is now in the Museum at South Kensington (near the door of a passage leading to the officers' rooms); and I would suggest that a few hundred impressions should be taken from it and sold to the stamp collectors, for the benefit of the Chancellor of the Exechequer. DELTA.

MUSÆ ETONENSES: CHARLES ANGUISH, ROBERT ANSTEY, SIR JOHN BAYLEY, JOHN SIMONS (3rd S. i. 372, 394.) — We have received from a kind friend information which we believe enables us to identify four of the writers about whom we inquired.

Charles Anguish, son of Thomas Anguish, Esq., Accountant-General of the Court of Chancery; born in St. George's, Bloomsbury, 15th March, 1769; nominated for King's College 31st July, 1786; an officer in the army; died at the Cape of Good Hope 25th May, 1797.

Robert Anstey, son of Christopher Anstey, Esq.; born at Trumpington 30th March, 1760; nominated to King's College 28th July, 1777, and 27th July, 1778; admitted a pensioner of St. John's College, Cambridge, 7th July, 1779; took no degree; described as of Canons Leigh House, Devonshire, in 1796; died at Bath 12th April, 1818. It will be seen that LORD LYTTELTON's conjecture respecting him is perfectly correct.

John Bayley, son of John Bayley, of Elton, Huntingdonshire, and . . . . . Kennet; born at Elton 4th August, 1763; nominated for King's College 29th July, 1782; Serjeant at Law, 1799; Justice of King's Bench and a Knight, 1808; Baron of the Exchequer, 1830–1834; created a Baronet 1834; died 10th Oct., 1841. Nothing is said as to his education in the memoir of this eminent judge in *Gent. Mag.*, N. S. xvi. 652. In *Georgian Era*, ii. 548, it is stated that he was of St. John's College, Cambridge, where he graduated with distinction, and obtained a fellowship. This is incorrect. His name cannot be found in the College Register of Admissions, nor was he a

member of any other college in Cambridge; or, at any rate, he was never matriculated.

John Simons, born at Eton 17th Sept., 1755; nominated for King's College 25th July, 1774; admitted a pensioner of Queen's College, Cambridge, 4th July, 1775; rector of Paul's Cray, Kent, 1782; LL.B. 1783; died 8th August, 1836.* Author of

"A Letter to a highly-respected Friend, on the Subject of certain Errors of the Antinomian Kind, which have lately sprung up in the West of England, and are now making an alarming Progress throughout the Kingdom." Lond. 8vo, 1818.

C. H. & Thompson Cooper.

Cambridge.

Unburied Ambassadors (2nd S. xii. 53, 424.)—The editorial note to the *Gent. Mag.* for 1784, pt. i. p. 405, runs to this effect,—"Much has been said about the Spanish ambassadors in one of the chapels of Westminster Abbey, who are said to have been kept above ground for debt, but this story also we have no doubt may be classed among the vulgar errors." It is certain, however, that one ambassador was kept unburied from 1691 to 1708, the date of the *New View*, in which Hutton mentions that "in a feretory in the Duke of Richmond's little chapel, by his tomb, lieth visibly a coffin, covered with red leather, and unburied, wherein are the corps of Don Pedro de Ronquillo Conde de Grenado, Del Con. Sexo de Estado, &c., ambassador extraordinary from Spain to King James II. and to King William and Queen Mary, ob. 1691," (ii. 514). It is not improbable that there was some difficulty raised about the burial service by the friends of the departed ambassador.

Mackenzie E. C. Walcott, M.A., F.S.A.

Burning as a legal Punishment in Ireland (3rd S. i. 426.)—In Gilbert's *History of the City of Dublin*, vol. i. p. 94, are the following particulars:—

"A woman known as 'Darkey Kelly,' who kept an infamous establishment in this [Copper] Alley, was tried for a capital offence about 1764, sentenced to death, and publicly burned in Stephen's Green. Her sister, Maria Llewellin, was condemned to be hanged in 1788, for her complicity in the affair of the Neals with Lord Carhampton."

Abhba.

Relative Value of Money (3rd S. i. 395.)—I did not reply to Mr. Merryweather and to H. C. C., because I regarded their statements as irrelevant, as they and I were speaking of different parts of England. I thought everyone was aware that in those times, owing to want of roads, &c., the different parts of England were like different countries; and an article, especially of food, might be twice, thrice, or more times the price in one place that it was in another. Even within the present century, there were places in England noted for cheap living. What I said of prices applied only to London and its vicinity, with a radius of, say from thirty to fifty miles; and I still think I was not far from the truth.

Mr. Hodgkin is then in error when he says that the question of "the price of ordinary horses seems settled by the replies of your correspondents"; for they and I were speaking of quite different things. *They* spoke in general of ordinary farm-horses in remoter parts of the country, which were at that time a poor feeble breed, *I* of good roadsters; not those to which Harrison alludes, but ordinary serviceable horses, of which the prices ranged from 20*l.* to 100*l.*

Not having access to Sir G. Evelyn's paper, I cannot speak positively about it; but the results seem to me very strange, and I suspect that he jumbled together all parts of England. I really wonder that Mr. Hodgkin did not see at once the absurdity of setting down Shakspeare's supposed expenditure at 3,800*l.* a-year of our present money. A man, with only a wife and daughter, without horses and carriages, or a retinue of servants, or any of the other present means of wasting money, and living in a remote country town at the rate of nearly 4,000*l.* a-year! Surely the vicar of Stratford and his informants must have been fools; they to tell and he to believe such an impossibility. In fine, till better informed, I must remain in the belief that in London and its vicinity, money in Shakspeare's time was *not* of double its present value.

Thos. Keightley.

Deaf and Dumb Literature (3rd S. i. 427.)—Knight's *English Cyclopædia*, Art. "Deaf and Dumb," by Mr. Charles Baker, of the Yorkshire Institution for the Deaf and Dumb, contains the information asked for by A. M. Z. J. S.

Sir Isaac Newton (2nd S. xii. 399.)—If your correspondent C. S. Greaves will refer to Burke's *Peerage*, title "Rossmore," he will find that a title is not always limited to a person of the blood of the original grantee. General Robert Cuninghame was created in 1796 *Baron Rossmore*, with remainder in default of issue male to the issue male of the sisters of his wife, under which limitation the title is now enjoyed by a member of the Westenra family, a total stranger in blood to the family of the first nobleman. Y. S. M.

Superstition.—I fear the remarks on superstition in 3rd S. i. 243, 390, exemplify the tendency to make etymology a camel for every burden, whether heavy or light. As I take it, superstition is rightly so named from its characteristic, viz., the realisation to an undue degree, in the superstitious man's mind, of the constant pressure of unseen

[* For an Account of the Services at the Funeral of the Rev. John Simons, and the Sermon preached on the occasion by the Rev. Thomas Bagnall Baker, M.A., see *The Pulpit*, xxviii. 381.—Ed.]

agents, and, as fear of the unseen generally predominated, of unseen agents for evil, always *superstantes*, or impending or hovering over and influencing him in particular. Hence, in its very nature, it implied fear and trist.

So accurate and concise a writer as Tacitus did not use his words without due care and choice, and when he applied the term "superstitio" *to a wholly new religion*, I apprehend that he did so of full purpose, as one who judged according to the lax notions of the educated of his time, of those doctrines of the ever-presence of the Deity, and of Christ, and of the princes of the powers of the air, and of the indwelling of the Holy Spirit, which were sure to be preached in so depraved a city.

Hence, δεισιδαιμονία, taken in *malam partem*, would be a good Greek equivalent for *superstitio*. St. Paul, however, as others in your columns have remarked, doubtless used it in a general sense. "To you, Athenians, who, above others, are fearers of supernal influences, I, who from similar fear and reverence go about preaching, address myself." Without committing himself he took a common ground of departure, and the whole opening, including the allusion to the unknown God, in which he addresses himself to the two characteristics of the Athenians, their superstition and their love of news, is probably as masterly an exordium as can be found, and succeeded in procuring a prolonged attention to the little Jew speaking from Mars' Hill.

It is known that to be unmarried or childless was, and among Easterns still is, a great reproach. The reasons were partly natural feelings, but chiefly, I suspect, social and political, and to these — but probably not till a later period — religion lent her aid. Cicero, therefore, had a better foundation than usual on which to support his conjectural etymology of superstition. But I wholly deny that this etymology is historical, or gives the real origin of the word, or is anything but a conjecture, and the proof is, that *superstitio* is never used in this sense by any Latin author. I likened etymology just now to a camel, but ancient etymology would be more fitly represented by the scholastic "chimera bombinans in vacuo." Like Eirionnach, I cotton to facts, but many so called are but empty suits, or if they have any entity, it is that of a lady à-la-mode, something very different from what appears.

Benj. Easy.

Tithes of Servants and Women (3rd S. i. 231.) I do not observe that any one has answered the query of the Rev. Charles Yonge Crawley, which appeared in one of your numbers several weeks since, respecting certain money payments made at the beginning of the seventeenth century, by certain domestic servants who received the holy communion at Trinity, to the minister of the church of the "Holie Trinitie" in Gloucester, as a sort of tithe.

On referring to authorities on the subject of tithes, it will be found that payments of this sort are predial, personal, and mixed. Personal tithes being those which are paid from the industry of the parishioners. These, says Jacob, *Law Dict.* under "Tithes," are "the tenth part of a man's clear gains in trade, &c., only paid when due by custom, though but seldom in England, and are payable where the party dwells, hears service," &c.

The minister of "Holie Trinitie," Gloucester, a church which was pulled down at the Restoration, having been but scantily, if at all, endowed otherwise, was evidently supported by payment of personal tithes. Mr. Crawley seems surprised at the small amount of wages paid to domestic servants at that period, estimating them by the amount of tithe paid. The profits and emoluments of that day may be calculated by another entry in the same MS. from which your correspondent quotes.

"Rec^{d} of William Sandie, lodging at William Joaneses, a journeyman shoemaker, for his handes (which I take to mean his handywork, industry) this year, 1625, ij^{d}."

A tithe pig in the same MS. is valued, in 1629, at xij^{d}.

This answer will also apply to the query of your correspondent, Meletes (3rd S. i. 311).

The "Decima de Mulier" was doubtless a personal tithe receivable when there was any titheable industry, which it appears there was not in the case referred to by Meletes, as the women appear to have been "franc" (free).

It may not be uninteresting to your readers to add to the "moneys for offerings, personall tythes, and houses, due to Rich^{d} Marwood, Vicar of the Holie Trinitie in Gloucester,"—

"Rec^{d} of Edward Smithe, Phisition, lodging at John Freames, for practice and his offerings this year, 1624."

It is much to be regretted that the amount is omitted, as it would afford an interesting evidence of the value of a medical man's practice in those days. Samuel Lysons.

Hempstead Court, near Gloucester.

Devis the Painter (3rd S. i. 209, 416.) — As your correspondent T. W. D. asks for an account of some of the works executed by Mr. Devis, I would remark, in the first place, that if Edwards, in his *Anecdotes of Painters born in England*, (1808), be correct, the name of the portrait-painter was *Arthur* Devis, not *Anthony* or *Antony* Devis *, p. 122.

Antony is said to have been the brother of

* Arthur died July 24, 1787, aged about 79 years. It may be worth while to re-examine the grave stone in the burial-ground of St. George-the-Martyr, which is referred to by your correspondent, and give the inscription.

Arthur, and for some years in "considerable reputation as a landscape-painter and drawing-master." Edwards continues, "He had been residing at Lamb's Conduit Street, but had long retired to Alberry, near Guildford, where he was still living." We may conclude from this statement that Antony was not a painter of portraits in oil.

As a Lancashire man, Arthur Devis met with employment from my own and other families in that county. With the portraits of the family of Mr. Peploe Birch (a gentleman referred to by T. W. D.) I was familiar, and I possess three others of members of my own family, viz. a gentleman and two ladies; they measure alike 19½ inches by 13½ inches, and are beautifully painted. That of one of the ladies met with very warm approval from my late friend Sir M. A. Shee.

I always understood that the painter of these portraits was the father of the late Mr. Devis, the artist, who resided sometimes in the East Indies, and of Miss Devis, whose seminary for young ladies was in high repute half a century ago.

Edwards mentions that Arthur was a pupil of Peter Tileman's; that he "painted in a variety of ways, mostly in small whole lengths, and conversation pieces;" that "he lived long in Great Queen Street, Lincoln's Inn Fields, where he supported the character of a respectable artist." (P. 123.)

It might have been well if some modern artists, instead of covering many feet of canvass, had confined themselves to the modest dimensions of Devis's pictures. These can claim admission into houses of very limited extent, from which pictures of the size of life are frequently excluded.

J. H. Markland.

Families of Field and Delafeld (3rd S. i. 427.) — There appear to have been two families in England of the names of Atte Feld and De la Feld or Felde. In the *Rotuli Hundredorum*, the names of both appear in the same page, 781, *temp.* Edward I.: "Linot atte Feld — Ric^d ate Feld. Willūs de la Feld — Rog^rus de la Felde."

Whether one or both of these dropped the article and assumed simply the name of Feld or Field it may be difficult to say, but in the *Inquisitiones post mortem* we find, "Richd Felde Parson of St. Michael's Cornhill, 1392; Joh'es Felde, 17 Edw. IV. 1478." The families of Herefordshire and Gloucestershire, adjoining counties, were probably identical.

Wm. de la Felde was summoned, according to the Parliamentary writs, from Hereford, for military service against the Scots, 1301. Robert de la Felde was certified one of the Lords of Hardwicke in Gloucestershire, 1316, which estate continued in the family of Field for many generations, and is still called Field Court, now the property of John Curtis Hayward, Esq.

The estate called Field Place at Paganhill, otherwise Pakenhill, in the parish of Stroud (not Parkenhall), according to Sir Robert Atkyns, had been for many generations in the family of Field. Thomas Field ob. 1510, and was buried at Stroud Church, where his monumental effigy existed in Atkyns's time. It has since disappeared.

Fosbrooke, *Hist. Gloucestershire*, says: —

"The Fields were a family of repute long seated here. —— Feld of Pagenhull or of Strode had issue Thomas of Paganhill, &c."

This estate became the property of Phelps of Dursley, descended from the nephew of the last Thomas Field, Esq.

My late friend John de la Field Phelps received his name from his connection with the former possessors of the property. The arms of the Fields of Paganhill parish of Stroud were, Or, a fesse sable between an eagle displayed sable, and a stag's head sable. Robert de la Felde died seised at the Field in the parish of Hardwicke, near Queddesley, of a capital messuage, 132 acres, &c., leaving Robert son and heir. (*Esc.* 9 Ed. II. No. 16.) The families of Hardwicke and Stroud were probably identical; while the Atte Feldes seem to have been of Surrey, Norfolk, Sussex, and Wilts. Samuel Lysons.

Hempsted Court, near Gloucester.

John Hutchinson (3rd S. i. 188.) — As the more learned correspondents of "N. & Q." have not yet furnished an answer to the inquiries of Nosnihctuh touching the descendants of the philosopher of Spennithorne and the arms they are entitled to bear, I may perhaps remind your readers of a want that is yet unsatisfied, by suggesting that the heraldic pomps and vanities which fall to the share of this branch of the widely-extended family of Hutchinson may be those described by Berry, *Encyclopædia Heraldica*, under the head "Hutchinson (Yorkshire or Essex), per pale gu. and az. a lion rampant az. betw. eight cross crosslets or."

In 1660-1 Christ's College, Cambridge, numbered among its students one Simon Hutchinson who came somewhere from the neighbourhood of the northern Richmond, but I am not aware that he was connected by any degree of cousinship with the (at one time) illustrious John, who did not come into being until fifteen years later.

St. Swithin.

Canadian Seigneurs (3rd S. i. 358, 415.) — I have no doubt that Spal is quite correct in supposing that the Canadian Seigneurs were never entitled to coronets. Even in England, coronets were not worn by barons till they were assigned to them by Charles II. after his restoration.

Clio.

Cutting off with a Shilling (3rd S. i. 331.) That a legacy of twelve pence was frequently left

as a mark of kindly remembrance is shown by the following extract from the will of W. Bagshaw, "the Apostle of the Peak," dated 15th Oct., 1701. (See *The Reliquary*, April, 1862.) After giving to "every sister-in-law I have, a practical book worth 4*s.* or 5*s.* apiece," he continues, "Item, I give to every one to whom I am uncle 12*d.* a-piece." T. NORTH.

Southfields, Leicester.

ROKEBY FAMILY (3rd S. i. 409.)—Allow me to inform A LORD OF THE MANOR, that there is no connexion in blood between the present Lord Rokeby, and the ancient and knightly family of that name, seated from the Conquest on the northern border of Yorkshire, in a domain famous for its picturesque scenery, and so charmingly described by Sir Walter Scott in his poem of *Rokeby*. This domain was held by the old family, many of whom were highly distinguished as warriors, churchmen, and lawyers, until Sir Thomas Rokeby, Knight, in 1610, sold the estate to William Robinson, merchant, of London and also of Brignall, near Rokeby. He died in 1643, leaving a son Thomas, whose eldest son, William Robinson of Rokeby, was grandfather of the Right Rev. Richard Robinson, Archbishop of Armagh 1765; created, 26th Feb. 1777, Baron Rokeby of Armagh, with remainder, on failure of issue male of his body, to his kinsman Matthew Robinson, and the heirs male of his body. At the Archbishop's death, 1794, without issue, the barony devolved on the son of the above-named Matthew, of the same name; but he dying unmarried, was succeeded by his nephew, Morris Robinson; who, leaving no issue, was succeeded in 1829 by his brother, Matthew Robinson, as fourth Lord Rokeby, who had taken in 1776 the name and arms of Montagu; it may be presumed from the marriage of his aunt, Elizabeth Robinson, with Edward Montagu (grandson of the first Earl of Sandwich), and whose heir he probably became, as they died without surviving issue. The title of Rokeby is, therefore, the only connection between its holder and the old feudal lords of that place. This estate was sold by one of the Robinson family, in the last century, to Mr. Morritt; to whose son, "in token of sincere friendship," the great Northern Minstrel dedicated *Rokeby*.

G. R. F.

TOADS IN ROCKS (3rd S. i. 389.)—There is much reason to doubt that toads have ever been found alive in the heart of blocks of stone, hermetically closed. They may have sometimes crept in through chinks and crannies, and have continued alive for a comparatively long period; but the many stories told of their discovery in the solid and undisturbed strata of our earth will not bear examination. To a geologist, the thing is simply impossible: the toad belonging to one age, and the rock to another, separated from it by millions of years. The toads, for example, of our secondary periods—the *labyrinthodons* of the Crystal Palace restorations—were vastly unlike those of our own degenerate days; and experiments have shown that, so far from being able to sustain life for ages, this reptile dies, slowly indeed, but surely, in a few months, if immured in the manner referred to by your correspondent; who may find the subject very fairly discussed in White's *Natural History of Selborne*, edited by Capt. Thomas Brown, Edinburgh, 1833, note to Letter XXII. p. 55. DOUGLAS ALLPORT.

CHURCH USED BY CHURCHMEN AND ROMAN CATHOLICS (3rd S. i. 427.)—The church alluded to is that of Titchborne, near Arlesford, Hants. Whether or not the arrangement still exists I am unaware, but I know it was a source of strife and much unchristian feeling a few years ago.

S. H. H.

PLURALITY OF BENEFICES (3rd S. i. 428.)—A *Clergy List* was published in 1822, perhaps before. It contained an Alphabetical List of the Clergy, and also a list of their Livings. I had occasion some time since to consult it for a "Wright," I believe the Christian name began with "J." I found the party inquired after had about six livings, ranging from Bucks to Brecon. On referring to the List of Livings, it was quite clear the names of all the "Wrights" whose Christian name commenced with the same letter, were in the Alphabetical List treated as one incumbent. Before the Penny Post I do not see how inquiries could be made. J. H. L.

In 1822, Messrs. Rivingtons published the second edition, corrected, of *The Clerical Guide, or Ecclesiastical Directory*. The Rev. William Williams's preferments stand as follows:—

"Medbourne cum Holt. R. Mouseley, C.
Nether Avon V. Flyford Flavel, R.
Bishton, C. Eglwysnewdd, C.
Cadoxton near Neath, V. Caerwys, R.
Kegidock, R. Kelligarn, R.
Llangoven, C. Llantillio Cressney V. cum Penrhos; Mager, V. cum Redwick, C.
Nandee, C. Pendoylonn, V.
Pen y Clawd, C. Rouslench, R.
Trallong, C. Trawsfyndd, R.
Llanadhaiarn, R. Llannor, V. cum Denio, C."

I believe he died in 1825.

LOUISA JULIA NORMAN.

MONK FAMILY (3rd S. i. 427.)—George, the General and Admiral, was born at Potheridge, in Devon, the county histories of which, with the genealogical works of Mr. Burke and Mr. Walford, will supply BLANCHE with the information sought for.

JAMES GILBERT.

Tory (3rd S. i. 437.)—Dr. Lingard says, "This celebrated party name (1653) is derived from 'toruighim,' to pursue for the sake of plunder." See O'Conner, *Bib. Stowensis*, ii. 460.

James Gilbert.

Age of Newspapers (3rd S. i. 287, 351, 435). With regard to the date of the *Nottingham Journal*, the following particulars, kindly given me by Mr. Job Bradshaw, will perhaps be interesting. He says that the Journal was first published by the title of *The Nottingham and Leicester Journal* in 1757. He believes that the *Post* commenced in 1710, and this, together with the *Courant*, became merged in the Journal in 1769. This, therefore, shows that the Journal, *properly so called*, did not commence till 1757.

G. W. M.

The *Nottingham Weekly Courant*, of which the present *Nottingham Journal* is the representative, appeared first on Monday, November 27, 1710. The second number gives the Queen's Speech, copied from Dyer's *Letter* of Nov. 28.

S. F. Creswell.

The Castle, Tonbridge, Kent.

I was aware of the correct date of the *Oxford Gazette*, and detected the error of my pen when I saw it in type.

I adhere to my date of the *Morning Chronicle* (1769). Woodfall, its then printer, is my authority.

So I do to the date of 1715 for Felix Farley's *Bristol Journal*, not 1735.

I must doubt the "advertisement" about the *Caledonian Mercury*, unless supported by distinct evidence. I believe my dates in both instances to be correct. Mr. Mitchell's *Directory*, for commercial purposes, is a very useful work, but I am not disposed to think that he lays claim to its being a final authority on questions of date.

James Gilbert.

"Luke's Iron Crown and Damiens' Bed of Steel" (3rd S. i. 364, 419.)—If Goldsmith was inaccurate in saying "bed of steel," at least he may have had some excuse for his inaccuracy. I have before me the *Pièces Originales et Procédures du Procès fait à Robert-François Damiens.* Paris, 1757. These fill a quarto volume of 610 pages.

On page 399 begins the examination of Damiens by the "Question ordinaire et extraordinaire." He is said to have been "saisi et lié par l'Exécuteur de la haute Justice," and to have been "assis sur la sellette." What is the "sellette"? Richelet, in his *Dictionnaire* (1732), says:—

"Ce mot se dit en parlant de criminels. C'est une espèce de petit banc où l'on fait asseoir en presence de ses juges une personne accusée, pour l'interroger avant que de la juger tout-à-fait."

This is not a *bed*. But Goldsmith might have thought that the license of a poet entitled him to describe it as one; especially as we read at p. 405 that at the end of the "Question extraordinaire," "Damiens a été *detaché*." Now it would not be easy to keep a person in a sitting posture under such terrible circumstances on a bench (banc) unless he was bound flat upon it. It would very likely be covered with iron. Further, the account of the completion of the sentence in the Place de Grève, obviously implies, though it does not express, that Damiens must have been laid down flat upon something.

"Au même instant le dit condamné a été tenaillé aux mammelles, bras, cuisses, et gras de jambes, and sur les dits endroits a été jetté du plomb fondu, de l'huile bouillante, de la poix-résine brulante, de la cire et du souffre fondus ensemble."

These tortures could only have been applied to a person laid down. The bed might reasonably have been of "steel."

It is impossible to read the history of the sufferings of any human being without strong feelings of pity and regret. But Dr. Bell, speaking with commiseration of the painful death of John of Leyden does not mention, what ought never to be forgotten, that this impostor had exceeded in sacrilege, blasphemy, and violence any of his contemporaries. Among other pleasantries, he had beheaded in the market-place one of a crew of women, whom he called his wives, because she had complained of famine.

D. P.

Stuart's Lodge, Malvern Wells.

Ancient Seals (3rd S. i. 368.)—It is probable that Nos. 10 and 11 in Hermentrude's collection of impressions of seals are of a similar character to a brass matrix in my possession. It was purchased by my father, about fifteen years ago, from a man who had found it among some rubbish which once formed part of the outbuildings attached to the Manor House at Messingham, in this county. The design is two heads looking at each other separated by a branch of six leaves. Legend, "Love me and dye."

Edward Peacock.

Bottesford Manor, Brigg.

Observations on the Lord's Prayer (3rd S. i. 409.)—The author of *Observations on the Lord's Prayer*, Dublin, 1816, *in the Form of a Letter from a Father to his Son*, was the late Wm. Tighe, Esq. of Woodstock Mistioge, co. Kilkenny. His sons are Right Hon. Wm. Tighe, of Woodstock, and Daniel Tighe, Esq., of Rosanna, co. Wicklow. The late Mr. Tighe was author of *The Plants*, a poem in four cantos, "The Rose, the Oak, the Vine, and the Palm." His brother, Mr. H. Tighe, was married to Miss Blackford, better known as Mrs. Henry Tighe, authoress of *Psyche*.

H. H.

Archbishop's Mitre with a Ducal Coronet (2nd S. viii. 248; ix. 67.)—Pegge, in his *Assemblage*

of Coins fabricated by Authority of the Archbishops of Canterbury, p. 7, acknowledges the addition of a ducal coronet to the Primate's mitre to be a "practice lately introduced."

MACKENZIE E. C. WALCOTT, M.A., F.S.A.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Anglo-Saxon Home. A History of the Domestic Institutions and Customs of England, from the Fifth to the Eleventh Century. By John Thrupp. (Longman & Co.)

Taking as the basis of his work *The Laws and Institutes of England*, published by the Record Commission, and Kemble's invaluable *Codex Diplomaticus Anglo-Saxonum*, and working out the ideas which they suggest by the fragments of Anglo-Saxon poetry which have survived to the present time, and the narratives of the old Chroniclers; and with the aid of occasional illustrations from the laws, &c., of the Angles, Saxons, Jutes, and Frisians — Mr. Thrupp traces in this very instructive and amusing volume the life of the Anglo-Saxon from the cradle to the grave. In doing so, he considers the Anglo-Saxon in every rank and station; and shows, clearly, that the social state of England, from the middle of the fifth to nearly the end of the eleventh century, was one of marked though irregular progress: and we think few of his readers will deny the justice of his statement, "that the social history of Anglo-Saxon England exhibits a state of moral and domestic improvement; and that this advance may be mainly traced to the influence of the Christian religion, and of Roman laws and literature, and to the adventurous self-reliant spirit of the Anglo-Saxon race."

Registrum Ecclesiæ Parochialis. The History of Parish Registers in England, also of the Registers of Scotland, Ireland, the East and West Indies, the Dissenters', and the Episcopal Chapels in and about London. With Observations on Bishops' Transcripts, &c. Second Edition. By John Southernden Burn, Esq (J. Russell Smith.)

This History of what are to the great mass of the people by far the most valuable of our Records, has long been out of print. During the thirty years which have elapsed since the first edition was published, Mr. Burn has collected much new and important information connected with the subject, such as the "*Livre des Anglois*," List of Chapels ante 1754; New Law of Fees for Searches; The Aquavity Man; Saltpetre Man, &c. But not the least important result of the publication will, we trust, be its drawing attention to the fact shown by a Parliamentary Return, that the transmission of transcripts to the Bishops is still neglected, and that many of the Diocesan Registries are not secure from fire. The state of the Parish Registers generally is one calling loudly for legislative interference; and besides giving to antiquaries and historical students much useful information, Mr. Burn will have done the state good service if, by this publication, he recalls attention to this important subject.

South Kensington Museum. Italian Sculpture of the Middle Ages and Period of the Revival of Art. A Descriptive Catalogue of the Works forming the above Section of the Museum, with additional Illustrative Notices. By J. C. Robinson, F.S.A. (Chapman & Hall.)

Mr. Robinson, the accomplished Superintendent of the Art Collections of the South Kensington Museum, has, by the publication of this handsome and instructive volume, done much both to make these beautiful collections better known and more instructive; and also to foster among us an increased taste for, and a juster appreciation of, the beauties of Mediæval Art. The purchase of the Gherardini collection of original models by great Italian artists in 1854, may be considered the foundation of the sculpture series described in the work before us. Additional specimens were gradually obtained and grouped around this original nucleus, until it obtained its present state of comparative completeness by the purchase of a large selection from the Gigli and Campana collections in 1859–60. These various objects are here carefully and critically described; the description of the more striking among them being illustrated by engravings. Mr. Robinson pleads, and we believe justly, the meagreness of our present stock of knowledge with respect to the history of this branch of art as an excuse for any shortcomings which may be found in his Catalogue. And when he adds his hope of amending it hereafter, he adds a hope which will be shared by all who know how much the Art Collections at South Kensington owe to his zeal and his intelligence.

The Invasion of Britain by Julius Cæsar; with Replies to the Remarks of the Astronomer Royal, and of the late Camden Professor of Ancient History at Oxford. By Thomas Lewin, M.A. Second Edition. (Longman.)

If the appearance in so short a time of a second edition of the able Essay in which Mr. Lewin advocates Romney Marsh as the site on which Cæsar landed, be not a proof of the interest felt in this historical question, such proof will surely be found in the fact that the Society of Antiquaries, at the suggestion of Earl Stanhope, their President, having applied to the Admiralty for their assistance in ascertaining the set of the tide, at the precise time of Cæsar's arrival, on which the whole controversy indeed may be said to turn, the Admiralty have with great liberality given directions for the necessary inquiries, and we may therefore presume that this curious point in our national history will shortly be satisfactorily decided.

BOOKS RECEIVED.—

Kangaroo Land. By the Rev. A. Polehampton. (Bentley.)

A warning narrative of one who seems to have failed in his endeavours to obtain a living in Kangaroo Land, albeit he was everything by turns, and nothing long.

Catalogue of the Antiquities of Gold in the Museum of the Royal Irish Academy. By W. R Wilde, V.P.R.I.A. *Illustrated with ninety Wood Engravings.* (Hodges & Smith.)

This is, we believe, by far the most complete Collection of Irish Gold Ornaments in existence. It is described by Mr. Wilde with the same accuracy and care which distinguish the two former parts of his valuable *Catalogue of Antiquities* in the Museum of the Royal Irish Academy.

Notices to Correspondents.

ETONIAN. Eikon Basilike, *which first appeared in* 1648, *is not a scarce book; neither is James Howel's* Familiar Letters. *A new edition of the latter is, we believe, in preparation.*

REFERENCES. *We have once more to request our correspondents who reply to Queries, to add to their kindness, by precise references to the* volume *and page on which the Queries replied to may be found. The trouble is very little to the writer, who has the page open before him, but its omission costs much time and trouble to us, in getting the article ready for the printer.*

WM. GURNEY. *For the derivation of London, see* "N. & Q." 1st S. iv. 437, 505.

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Notes.

MODERN ASTROLOGY.

It would be an acquisition to our knowledge if some one competent to the task would collect materials for a history of the men who, within the present century, have made a profession of judicial astrology. Their pursuits are such as to exclude them from public notice, but the men themselves have exerted a very powerful influence over the uneducated mind of the country. Several occurrences lately have drawn attention to the practices of itinerant fortune-tellers, many of whom still procure a livelihood. The astrologer, however, or, as he is denominated in some districts of England — I speak more particularly of Yorkshire — "a planet ruler," and sometimes "a wise man," is of a higher order. He does not itinerate, is generally a man of some education, possessed of a good deal of fragmentary knowledge, and a smattering of science. He very often conceals his real profession by practising as a "Water Doctor," or as a "Bone Setter," and some I have known possessed a large amount of skill in the treatment of ordinary diseases.

The more lucrative part of their business was that which they carried on in a secret way. They were consulted in all cases of difficulty by a class of superstitious people, and an implicit faith was placed in their statements and predictions. The vulgar are ever loth to seek out natural causes for any of the calamities of life, but try to discover occult springs for all common events. The "wise man" was sought in all cases of accident, disaster, or loss. He was consulted as to the probabilities of the return, and safety of the distant and the absent; of the chances of the recovery of the sick, and of the destiny of some beloved friend or relative. The consultation with these men would often have a sinister aim: to discover by the stars whether an obnoxious husband would survive, or whether the affections of a courted or inconstant lover could be secured. Very often long-continued diseases and inveterate maladies were ascribed to an "ill-wish," and the planet-ruler was sought to discover who was the ill-wisher, and what charm would remove the spell. It is needless to say that the practices of these astrologers were productive, in a large number of cases, of much disturbance among neighbours and relatives, and great mischief to all concerned, except the man who profited by the credulity of his dupes.

It may be interesting to give from time to time a few Notes from my own personal recollections of this class of charlatans. Some of them no doubt were believers in the imposture, but the greater number were arrant cheats; and I believe the latter were the most harmless. In Leeds and its neighbourhood there were several "wise men," with whose doings I became acquainted some thirty-five years ago; in fact, I had some personal knowledge of one or two of them. I am not aware that any local history speaks of them, and their reputation seems to have passed away.

Among the number was a man known by no other name than that of "Witch Pickles." He was avowedly an Astrological Doctor, and *ruled the planets* for those who sought him for that purpose. He dwelt in a retired house on the road from Leeds to York, about a mile from the "Shoulder of Mutton" public-house, at the top of Marsh Lane. His celebrity extended for above fifty miles, and I have known instances of persons coming from the Yorkshire Wolds to consult him. I remember the man and the house very well, and the awe in which both were held by boys, and even older persons, who had belief in his powers. Little was known of his habits, and I believe he had few visitors but those who sought his professional assistance. Those who sought him gave no doubt exaggerated descriptions of his sayings and doings. I never heard that he committed anything to writing. He was particular in inquiring into all the circumstances of any case on which he was consulted before he pronounced. He then, as he termed it, proceeded to *draw a figure* in order to discover the conjunction of the planets, and then entered upon the explanation of what the stars predicted. Strange things were told of him, such as that he performed incanta-

tions at midnight on certain days in the year when particular planets were in the ascendant; and that on such occasions strange sights and sounds would be seen and heard by persons passing the house. These were the embellishments of vulgar rumour. The man was quiet and inoffensive in his demeanour, and, I should think, was fully sensible of the necessity of a life of seclusion. From communications I had with some of those who consulted him, I believe that he practised a few tricks to awe his visitors — such as lighting a candle or fire without visible agency, and others far more ingenious than the modern table-rapping. So many and so extraordinary were the statements made about "Pickles," that it will be difficult to procure reliable information. I had left Leeds before he disappeared, but there will no doubt be many living who can supply facts in relation to him.

He was only one among a number who derived a large profit from this kind of occupation. He was in many respects one of the more respectable of the class, as I never heard of his descending to the vile tricks of others of the profession — tricks practised upon weak and credulous women and girls, which will not bear description. T. B.

FOLK LORE.

CUSTOMS AT CHRISTMAS. — From inquiries I have made since I wrote you last on this subject, I have no doubt that the custom of seeking a male person with black or dark hair, to enter a house the first on the morning of Christmas Day, and also New Year's Day, is associated with the tradition that Judas had red hair. There are several other matters of superstitious observance which, although rigidly adhered to even to this day, cannot be explained. One is, that no light must be allowed to pass out of the house during Christmas; that is, from Christmas Day to New Year's Day inclusive. I remember cases of serious inconvenience occurring when I was a youth. This was in the days of the old tinder-box, before lucifer matches were introduced. Whatever might be the emergency, a neighbour could not without great difficulty procure a light from another. In the neighbourhood where I was brought up, in the West Riding of Yorkshire, these customs still prevail; but are giving way before the advance of education. It would be curious to discover the origin of this singular superstition. T. B.

SINGULAR CUSTOM AT GRANTHAM. — I have just met with the account of a singular custom at Grantham, which I forward with this Note. It is from a local paper. Perhaps some of your numerous readers can give some further information as to the origin of this singular practice, and by whom the land was originally given? —

"A STRANGE CUSTOM AT GRANTHAM. — On Friday evening week Mr. W. E. Lawrence let by auction the piece of land termed the 'White Bread Meadow,' containing about five roods, and situate in the Meadow Drove in Bourn North Fen. On this occasion Samuel Nixon was the highest bidder, at 5*l.* 15*s.* A novel custom exists in connection with the management and administration of this charity. On the evening of the letting, which takes place annually, the auctioneer proceeds to the Queen's Bridge, in the Eastgate, where the company meet him, and the auction commences: a boy who is called a 'runner,' is sent about fifty yards down the Eastgate, and returns to the starting point; if during his 'run' any further bid is made, another boy is started, and so on; but if the 'runner' returns before any advance is made upon the previous bid, the auction is declared to be at an end. The parishioners of the Eastgate appoint two stewards, who on the day of the letting purchase between 4*l.* and 5*l.* worth of penny and twopenny loaves, and distribute them in quantities of from a pennyworth to fivepennyworth at each house in what is considered the Eastgate ward. Until this year it has been the custom to leave the bread at those houses only which were said to be old houses; this year a portion was left at every house in the Eastgate district. At the close of the auction the company proceed to one of the Eastgate inns to 'take a leetle refreshment.' Bread and cheese, and onions, and ale, in abundance, and of excellent quality, is brought in, and ample justice is done thereto by the company; who by this time have become rather numerous, and each one on good terms with himself, if not with everyone else. Then follows the business of the evening: the stewards receive the rent, pay the expenses incurred, and then favour the meeting with the following 'state of affairs,' namely, balance in hand from last year, 1*s.* 5*d.*; this year's rent, 5*l.* 15*s.*; total, 5*l.* 16*s.* 5*d.* On the other side there was — paid for bread, 4*l.* 5*s.*; the two stewards 2*s.*½6*d.* each; auctioneer, 5*s.*; crier, 1*s.*; bottle of gin, 2*s.* 6*d.* (to stimulate the bidding at the auction); and 17*s.* 6*d.* for cheese, onions, and ale, to balance the account. This left 5*d.* in hand, which it was suggested should be spent in tobacco; to this, however, the stewards objected, being in favour of retaining this balance in hand until the next letting."

R. F. WHEELER.

Whitby, North Shields.

FOLK LORE. — I have recently heard the following scraps of folk lore, which are new to me, and I believe will also be new to the pages of "N. & Q.:" —

1. When it is a good apple year, it is a great year for twins.

2. If the twins are of opposite sexes, the one is sure to die when young.

3. You should always kill leeches that have been applied for any inflammatory complaint, because the inflammation dies with the leech.

4. If, in a row of beans, one should come up white (instead of green), there will be a death in the family within the year. CUTHBERT BEDE.

THE HYNDFORD PAPERS.

Accidentally looking over a fragment of *The Scotsman* newspaper for October last, I found the following "Query for Antiquaries" addressed to

the Editor, which may very appropriately be inserted in "N. & Q.": —

"Sir, — In the *Topographical Dictionary of Scotland*, under the article 'Carmichael, a Parish in the Upper Ward of Lanarkshire,' it is stated that John, third Earl of Hyndford, born 1701, died 1767, left in his library 'twenty-three manuscript volumes of his political life in his own handwriting.' It is also stated that on his death his estates and property, including, I presume, his library, passed into the hands of his heir, Sir John Carmichael Anstruther, of Elie, Baronet. The Earl of Hyndford was a man of mark in his day. He was sent as Ambassador to the Court of Russia, and on his return to Scotland took an active part in the social and political improvement of the country.

"Can any of your antiquarian readers give us an account of these volumes? If they are still in existence, it seems to me a pity that they are not exhumed from their hiding place, and made to form a published contribution to the history of Scotland.—I am, &c.,

"Monkbarns."

There is some inaccuracy in this assumption, although in the essential portion of it the writer is correct enough. There certainly was a collection of papers, formerly in the possession of the Hyndford family, which had carefully been preserved, and half-bound in volumes. These consisted almost entirely, so far as I can remember, of original drafts of letters by the Earl, and answers by correspondents, during his foreign embassies. They were, sometime after the extinction of the title, exposed for sale in the late Mr. C. Tait's Sale Room, with the very curious and valuable family library which belonged to the noble Earl; but which formed no portion whatever of the Elie library — a separate collection, which, as personal property, was disposed of by auction by Mrs. Anstruther and her husband. The lady was sister of Sir Wyndham Anstruther, who succeeded, on the untimely death of his nephew (Sir John Anstruther), in 1831, to the landed estates, while Mrs. Anstruther took the moveable property. Elie has now passed entirely from the Anstruther family.

The Hyndford papers were of interest and value. Endeavours were used to induce the Faculty of Advocates to become purchasers, but without effect: want of funds being the excuse. The collection brought a small sum, and it is believed went to England. This is but one amongst many instances, where the injudicious expenditure of funds prevented the purchase of manuscripts and scarce volumes, which were generally transferred from this kingdom to the sister country.

The Elie library was, for condition and value, perhaps the finest ever brought to the hammer in Scotland. It had been collected during nearly two centuries by the ancient family of Anstruther, and many a work was preserved there which money now could hardly procure. One instance may be given: the 1616 edition of Barbour's *Bruce*, printed by Andro Hart, in black-letter. It is, at least so says Professor Innes in his curious and interesting introduction to the Spalding edition of Barbour, the only perfect copy known: the one at Oxford being imperfect. There was also in the same library, the 1620 edition of Blind Harry's *Wallace*, a book of great rarity; but of which there is a copy in the Faculty Library, purchased at a time when the members knew how to make a proper use of their funds. The Hyndford library was almost as valuable.

Mr. T. Nisbet, who succeeded Mr. Tait, has the books, and probably Catalogues of his predecessor: so that the purchaser's name, and price of the Hyndford MSS., might be procured without much difficulty from that gentleman. J. M.

AMBROSE RANDOLPH.

Of this gentleman, who was one of the sons of Thomas Randolph, LL.D., the famous diplomatist, a brief notice is prefixed to the *Private Correspondence of Lady Jane Cornwallis*, published by Lord Braybrooke, 1842, I am enabled to add the following particulars: —

He was living at Ongar, in Essex, in 1610.

His wife Dorothè, to whom he was married in or about 1612, was daughter of Sir Thomas Wilson, keeper of the State Papers. In 1618, mention is made of a sister Elizabeth; yet, about 1622, Sir Thomas Wilson terms Randolph's wife his only child.

On 25th July, 1614, he and his father-in-law were constituted keepers of the State Papers. Levinus Munck, who had previously been joint keeper with Wilson, having surrendered his patent.

In the same year, Mr. Randolph presented to the rectory of Gunton, in Norfolk.

On 24th August, 1615, his father-in-law wrote to him, advising him to apply for the office of Keeper of the Exchequer Records, then vacant by the death of Arthur Agarde. It does not appear whether he succeeded in obtaining this appointment. Lord Braybrooke says, that in 1627 he was appointed to a place in the Exchequer, the duties of which are not specified.

About 1622, Sir Thomas Wilson requested the honour of knighthood for his son-in-law.

On 26th May, 1623, Ambrose Randolph and his brother Robert purchased of Edward Coppinger of Kirklington, Nottinghamshire, houses and lands in Fishtoft, Frieston, and Boston, co. Lincoln; which they resold to Francis Empson, 16th Feb., 1626–7.

Dorothè Randolph was second cousin to Lady Jane Cornwallis; Dorothè's father, Thomas Wilson, having married at St. Clement's Danes 19th July, 1593, Margaret, daughter of Henry Meautys, brother of Hercules Meautys, who was the father of Lady Jane.

The relations between Ambrose Randolph and Sir Thomas Wilson, who appears to have been in deeply embarrassed circumstances, were not always of an amicable character.

These facts are derived from Blomefield's *Norfolk*, viii. 123; Green's *Cal. Dom. State Papers*, Jas. I.; and Bruce's *Cal. Dom. State Papers*, Car. I.

I embrace this opportunity of bearing my humble testimony to the immense utility of the Calendars of State Papers. The present communication relates to an individual of little note; it may, however, serve to direct attention to the especial value of these Calendars as sources of biographical illustration.

In one of his letters Sir Thomas Wilson terms Thomas Randolph, the ambassador, Sir Thomas Randolph. Wood says also that he was knighted. The statement has been adopted by the writer of his Life in *Biographia Britannica*, and he is constantly referred to as Sir Thomas. It is certain, however, from his funeral certificate, that he was only an Esquire. Wood's assertion that he was knighted is the more remarkable, as it is clear that he had seen and used this certificate.

C. H. Cooper.

Cambridge.

Minor Notes.

Etymology of Parson.—In Marsh's *Lectures on the English Language*, recently edited by Dr. William Smith (Murray, 1862), there are some remarks on the extravagance of certain etymologists; in the course of which, the following passage occurs: —

"One can hardly believe Roger Ascham serious in deriving *war* from *warre* or *werre*, the old form of the comparative *worse*, because war is worse than peace; but even this derivation is only less absurd than Blackstone's of *parson* from *persona*, *persona ecclesiæ*, because the parson personates or represents the church" (p. 51).

The reason given by Blackstone for his etymology may be erroneous; but that the English word *parson* is derived from the Latin word *persona*, as used by mediæval writers, is certain and indisputable. A reference to the articles in Ducange's *Glossary* is sufficient to settle the question: —

"Personæ, clerici, qui beneficia ecclesiastica obtinent, quod, ut quidam putant, *magnam propter officium personam sustineant*; sed maxime ii, qui beneficiis, seu ecclesiis per vicarios deserviri curant, dum ipsi potiori redituum parte fruuntur."

"Persona sæpius pro Curio, parochus occurrit. Britanni etiamnum *personne*, Angli *parson* eâ notione dicunt."

"Personatus, jus, quo personam in ecclesiâ aliquâ quis constituere potest."

"Personator, idem quod persona."

"Personatus, personæ dignitas, seu beneficium ipsum."

"Personagium, idem quod personatus."

"Impersonare, in personatus possessionem mittere."

The word occurs in Chaucer in its original form: —

"A good man ther was of religioun,
That was a poure *persone* of a toun:
But rich he was of holy thought and werk."
Prol. 4680.

The word *persona*, or *parson*, seems to have properly signified the incumbent of the living, the holder of the benefice, as distinguished from the curate, in the modern sense of that word. L.

Turner the Painter.—Mackenzie, the architectural draftsman, was a pupil of the elder Repton, the architect of Romford, in which office also, was the late great painter Turner, as a clerk, respecting whom Mackenzie, shortly before he died, told me the following anecdote: —

The surveyors of those days had a set fashion in getting up their elevation,—light brick-coloured walls, blue roofs, and black windows, with the sash bars ruled in with flake white. Repton went from home for a few days, and left Turner to tint an elevation during his absence. Turner was by no means inclined to keep to the rule, but tinted the drawing according to his own notion, — the windows neutral tint, the high lights left, and an occasional blind or a curtain; the walls and roof anything but *en règle* as to smooth flat tints, with the blue of the roof a little darker at the top, and carefully "softened off." When Repton came back, he asked Turner what on earth he meant by making such a mess as that? — asked him if he did not know the rule for windows was black glass and white bars; and even light tints, not blotched about, for the walls and roof? Turner answered that he never saw a black window, and couldn't make one, whereupon Repton angrily desired him to alter the drawing, and do it properly; but Turner flatly refused, sticking to it that he never saw such a thing in nature, and *would not* do it, and so they quarrelled and parted. Query, in this case, Supposing Repton had acquiesced in the innovation, and Turner had got money enough to *live comfortably* by tinting architectural drawings, would he have ever done anything else? Would not the enjoyment of the certainty of mediocre comfort have kept him where he was, and deprived the world of the greatest landscape painter-poet that ever lived? Just as Clive might have been a trader's clerk all his life, but for the combination of circumstances which made him a great general and a peer of England.

I believe I can rely upon the accuracy of the facts in both these cases, and I should think there are plenty of persons living who can corroborate them, if thought necessary. Henry Duesbury.

The Phæacian Ships (*Odyssey*, viii. 555):—

"Εἰπὲ δέ μοι γαῖάν τε τεὴν, δῆμόν τε, πόλιν τε.
Ὄφρα σε τῇ πέμπωσι τιτυσκόμεναι φρεσὶ νῆες.
Οὐ γὰρ Φαιήκεσσι κυβερνητῆρες ἔασιν,
Οὐδέ τι πηδάλι' ἐστὶ, τά τ' ἄλλαι νῆες ἔχουσιν.
Ἀλλ' αὐταὶ ἴσασι νοήματα καὶ φρένας ἀνδρῶν·
Καὶ πάντων ἴσασι πόλιας καὶ πίονας ἀγροὺς
Ἀνθρώπων· καὶ λαῖτμα τάχισθ' ἁλὸς ἐκπερόωσιν,
Ἠέρι καί νεφέλῃ κεκαλυμμέναι· οὐδέ ποτέ σφιν
Οὔτε τι πημανθῆναι ἔπι δέος, οὐδ' ἀπολέσθαι."

The Phæacian vessels, as thus described, seem to bear a vague resemblance to steamers; at least to what steamers would appear to persons ignorant of their principle and construction. I have somewhere read that one of the Pharaohs of Egypt had steam vessels; if so, from these, or from the report of them, Homer may have taken his idea.

The Burmese, in our first war with them, took the little war steamer, "Nemesis," for an intelligent being, or rather monster, armed with superhuman power. W. D.

Analogy between Colours and Musical Sounds. — Have any works ever been published with a view to prove an analogy between colours and musical sounds? The two following facts are worthy of notice, and have led me to make these inquiries: — 1. The number of the colours in the solar spectrum (7) are identical with that of the notes of the major diatonic scale in music. 2. The proportion of the three primary colours in the solar ray coincides with the order of the notes which form the "common chord," viz., 3, 5, and 8.

The anecdote of the blind man who compared the colour scarlet to the sound of a trumpet, may, perhaps, throw some light on the subject.

Chromophone.

Of the Climate of England.—In this month's *Temple Bar Magazine* a writer "On Climates" informs us, the climate of Brighton and that of Torquay are well known to differ essentially. The climate of Bath is very different from that of Cheltenham; and Malvern, again, is different from both. All these, the writer adds, are quite distinct from Harrogate, and Harrogate is different from Scarborough, while both are unlike the lake districts of Cumberland and Westmoreland. The writer observes, it would be difficult at present to say exactly why these differences exist; but the fact is notorious, and the full bearing of such a fact is extremely important. May I ask any of your scientific readers to turn his attention to the notorious fact stated by the writer on climates in *Temple Bar Magazine*, and explain the differences, giving his reasons for the opinion he entertains? I agree with the writer, "the full bearing of such a fact is extremely important. Fra. Mewburn.

Larchfield, Darlington, May 19, 1862.

Queries.

Adjustment of the Eye to Distance. — In Dr. George Wilson's *Essay on Chemical Final Causes*, first published in *Edinburgh Essays*, 1856, p. 346, reprinted in the newly-issued volume entitled *Religio Chemici*, p. 159, it is said: —

"The Optician . . . . . pressed upon the attention of the physiologist that the living eye must possess the power of adjusting its focus to the vision of objects at different distances. And after some two centuries of unsuccessful endeavours . . . . . the physiologists of our own day have, within the last three years, justified the optician by solving the problem . . . . ."

Will any reader of "N. &. Q." favour me with a reference to the solution here spoken of? The date indicated must be about 1853. J. H.

Glasgow.

Anonymous. — Can you give any information regarding the authorship of the following anonymous works? — 1. *Morgan de la Faye*, a Drama. Lond. N. D., priv. printed. 2. *Barra, or, The Lord of the Isles*, a Drama. Reading, 1825. 3. *Dramatic Sketch descriptive of Lord Clifford's Return from London*, 1833, Exeter. 4. *Orfried*, a Drama. Canterbury, 1834. Zeta.

Board of Trade. — The *Mercurius Publicus* for Dec. 6, 1660, records that —

"It hath likewise pleased his Majesty by his Let. Patent, under the Great Seal of England, to establish a standing Council for trade and commerce, consisting of many of the most honourable Lords of his Majesties most honourable Privy Council and other his Lords, Knights, Gentlemen, and Citizens of known ability and approved integrity."

Is this the origin of the Board of Trade? Was the idea of this council new, or but a continuation of a similar body which had existed under the previous governments? Grime.

Convocation in Ireland. — I shall be obliged to any of your correspondents who can direct me to any authentic source of information respecting the proceedings of Irish convocations, from 1615 to 1711, besides those contained in the Church Histories of Ireland, such as Mant and King, or the works of Bramhall and Ussher.

Alfred T. Lee.

Ahoghill Rectory, Ballymena.

The Dogs of Thibet: Heroic Epistle. —

"Huge dogs of Thibet bark in yonder grove,
Here parrots prate, there cats make cruel love."

Heroic Epistle to Sir William Chambers (W. Mason?).

The above lines were brought to my recollection two years ago, when, in Kensington Gardens, I met with a person leading a huge mastiff; I was induced to inquire of what country this dog was a native. The answer was, "Of Thibet." I was further informed that the price of the animal was 50*l.*, and that he was about to be offered to

Prince Albert. What was the result of this offer I never heard. He was of a light brindled colour, like a lion.

I lately read, in the police reports, of a person being brought before a magistrate for attempting, as was alleged, to steal one of these Thibetian mastiffs. He was of the same light colour, was eight feet long, and, I suppose, tall in proportion: his price was 150*l*.

I have no description of Thibet at hand; but, on consulting Rees's *Encyclopædia*, I find that that country is "remarkable for a large breed of dogs."

Perhaps the two κυνες ἀργοι, that followed Telemachus (in the *Odyssey*), were of this light fawn or tawny colour.

According to Horace, the Molossian mastiffs (from Epirus) were in high repute among the Romans; but we have no information, that I am aware of, respecting their colour or size.

Xerxes, on his expedition to Greece, was accompanied by a number of Indian dogs, with their attendants. These dogs probably came from some northern district, perhaps from Thibet. Herodot. vii. 187. (Polyhymnia). W. D.

MADAME LOUISE DAURIAT. — It is stated in *The Athenæum* of April 11, 1835, that "Madame Louise Dauriat is giving lectures in Paris every Thursday Evening on the Social Rights of Women." Have the lectures of this lady ever been published? If not, where shall I find any contemporary account of them? EDWARD PEACOCK.

Bottesford Manor, Brigg.

"THE KING'S GIFT" RINGS. — Those of your readers who are curious in rings and ring-posies will be interested in the accompanying extract from an old newspaper now before me. Are any of these rings known to be in existence?

"We cannot forget the manner of disbanding Sir Anthony Ashley Cooper's Regiment at Salisbury; for after a pertinent speech by that worthy Gentleman the Major of the Regiment (better known heretofore by the name of Col. Brown, a gallant Commander, in his Majestie's Army), they joyfully welcomed his Majestie's Commissioners by shouts and acclamations; and understanding of His Majestie's goodness in bestowing freely a full week's pay over and above their just arrears, they broke out into another great shout, and then unanimously resolved with that week's pay to buy each man a ring, whose Posie should be, THE KING'S GIFT, as an Earnest and Memorandum to be ready on all occasions when His Majestie's service (and none but his) should call them." — *Mercurius Publicus*, November 29, 1660.

LUCY PEACOCK.

Bottesford Manor, Brigg.

LINES ON PITT. — Information is requested as to the source of certain lines on William Pitt, beginning —

"And thou, bright star of Europe's darkest hour,
Whose words were wisdom, and whose counsels power."

SCIOLIST.

JOHN MOTHERBY. — Who was John Motherby, to whose memory the German poet, Schenkendorf, dedicates some affecting lines, and who is described as being "Royal Counsellor, and a Captain in the Königsberg Militia?" J. MACRAY.

NOURSE AND PRINN MSS. — Where are the MSS. of Nourse, quoted by Fosbrooke in his *Gloucestershire*, to be found? Also, where are the Prinn MSS. quoted by the same authority? Who was the author of the *Genealogy of Jestyn ap Gwrgan*, and where can a copy be obtained?

SAMUEL LYSONS.

NUMEROUS EDITIONS OF BOOKS. — What is the largest number of editions any one work has passed through? It would be interesting to the general public to know how many copies are usually printed for a single edition, and if there is any rule by which the number of an edition is regulated by the publishers. A. T. L.

POEMS. — What is the name of the author and title of a small volume of poems published not very long ago, which opens with some verses on the sailing of the English fleet to the Baltic Sea at the commencement of the Crimean War? I subjoin the first stanza: —

"On the Baltic Sea the sun went down,
And reddened its sounding floor;
And the shadows came with a gathering frown
From the hills of the Swedish shore."

SCIOLIST.

POISONING WITH DIAMOND DUST. — I do not consider that I am guilty of any breach of delicacy, and certainly none of confidence, in placing the following on record. That portion of what I state in the latter part of the above sentence was not confided in confidence, nor was there any restraint placed on me in regard to it; and the other portion is of too world-wide reputation to clothe it with delicacy. Reading a few days ago, of poisoning on the Continent having been effected by "diamond dust," I turned to my note-book, knowing I had "Cuttlised" something on the point, and found the substance of the following. I was in London immediately after Palmer was hanged for the murder of Cook, and when hardly any other subject was spoken of. Amongst some friends, I met a surgeon and two students belonging to the University College; and they assured me, that it was well known amongst the profession at the time that Cook was not poisoned with *strychnine*, but with *diamond dust*. That experiments had been made with it, and that the symptoms were analogous, or nearly so, to strychnine; and that the chemical analysis proved the fact, and that the dust was mistaken for the other substance. This may raise a question of deep interest to the profession. Palmer never denied that Cook *was* poisoned; but, to the last, he

persisted in saying "he was not poisoned *with strychnine*." I think it worth recording.

S. Redmond.

Liverpool.

Private Act.—Britton, in his *Architectural Antiquities*, speaking of certain lands in Essex exchanged with Sir Bryan Tuke, refers in a note to "Private Acts, 35th Hen. VIII. ch. 9." Where can I see the Private Act in question, or an abstract of it?

Vedette.

Tetbury.—In the *Archæological Journal* of the Institute of Great Britain, No. 72, there is a paper upon the names of places in Gloucestershire. It is to be lamented that it is much too brief in compass, though well treated in its limited extent. I have been desirous to ascertain the etymology of Tetbury, a considerable town in that county, which seems enveloped in obscurity. The Rev. Alfred Lee, in his *History* of the place, thinks it is derived from Tedd-bury, which would signify "a fortress in an open plain." In the midland counties, and especially in Warwickshire, Ted and Tet seem to have been used indifferently,—*ex. gr.* as Ted for Edward, and Tet for Elizabeth, or more affectionately, Tetty — of which last Dr. Johnson always availed himself when speaking of his wife*; and with regard to Tetbury during the seventeenth and long in the eighteenth century, it seems to have been more frequently written and pronounced Tedbury. Of the local Tokens† circulated in the neighbourhood shortly after the Restoration (*temp.* Charles II.) four are stamped as being issued at Tedbury. Still as I think the origin of the name is problematical, I wish to submit it as a Query to your readers for elucidation.

Dubitans.

Chief-Baron Edward Willes: Judge Edward Willes.—I have so often experienced the benefit arising from inquiries circulated in your publication, that I venture to propose another, with a conviction that I shall receive all the information that is attainable. My present question is, whether Edward Willes, the Chief Baron of the *Irish* Exchequer, and Edward Willes, the *English* judge, were one and the same individual? And if not, who the former was? These are the facts.

Sir John Willes was Chief Justice of the Common Pleas from 1737 till his death in 1761; and was first Commissioner of the Great Seal from November 19, 1756, to June 30, 1757.

Sir Edward Willes, his son, was Solicitor-General from August 6, 1766, till January 27, 1768, when he was constituted a Judge of the King's Bench. He died in January, 1787.

Edward Willes was appointed Lord Chief Baron in Ireland by patent dated March 29, 1757 (while Sir John Willes was first Commissioner of the Great Seal in England); and resigned in 1766, with a pension of 1,000*l.* a-year.

Smyth, in his *Law Officers of Ireland*, says in a note to p. 144, that the latter afterwards became the Solicitor-General and the Judge of the King's Bench. But in the obituary of the *Gentleman's Magazine*, vol. xxxviii. p. 349. the death of "The Right Honourable Edward Willes, Esq., late Lord Chief Baron of the Exchequer in Ireland," is announced as taking place in July, 1768.

As one or the other of these statements is incorrect, I am puzzled on which to rely; especially as in the Willes pedigree, in Berry's *Collections*, the Chief Baron is not named, but only the Edward who was Judge of the King's Bench.

Some of your Warwickshire or Northamptonshire correspondents will perhaps help me.

Edward Foss.

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* See *Prayers* by Dr. Samuel Johnson, published by Rev. George Strahan, Vicar of Islington. Lond. 1806, page 41, *et passim*.

† *Collectanea Gloucestriensia*, by Mr. Phelps of Chavenage House, near Tetbury, p. 238—251.

Queries with Answers.

Rev. William Cole.—Can you inform me where the Rev. Wm. Cole, the eminent antiquary, was buried? He died at Milton near Cambridge, 16th Dec. 1782. If he has any monument or epitaph any where, a copy of it would be acceptable. Has anything like a catalogue of the contents of the ninety-two volumes of MSS., which he bequeathed to the British Museum ever been printed?

F. G.

[This celebrated literary antiquary was buried under the belfry of St. Clement's Church, in Cambridge. On the right hand of the entrance is his monument, with the following inscription: "In a tomb in the centre of this steeple (erected by him pursuant to his will, and with money left by him for that purpose) are deposited the remains of the Rev. William Cole, A.M., formerly of Clare Hall in this University; he was Vicar of Burnham, in the county of Buckingham; but resided chiefly at Milton, in the county of Cambridge, of which he was a magistrate, and Deputy-Lieutenant, for many years. He died on the 16th day of Dec. 1782, in the 68th year of his age." The front of the steeple bears his motto, Deum Cole. The epitaph prepared *by* himself *on* himself is in Addit. MS. 5808, p. 179, and is printed in Nichols's *Literary Anecdotes*, i. 668. There is no *printed* catalogue of Cole's voluminous collections, although their contents, for the most part, are entered in the *Index to the Additional Manuscripts preserved in the British Museum, and acquired in the Years* 1783-1835. Printed by order of the Trustees, 1849, fol. This indefatigable antiquary, however, bequeathed to the British Museum three folio volumes of manuscript Indexes to his collections, namely, 1. Including vols. I. to XIII. (Addit. MS. 5799.) 2. Including vols. XLI. to XLIX. (Addit. MS. 5800.) 3. A General Index to vols. I. to XLVI. (Addit. MS. 5801.) To the last volume he has prefixed the following note: "This is far from being a complete particular Index to my forty-six volumes of MS. collections. My old Index was got so numerous, and interlined, and double, that it was very

troublesome; so in a fit of the gout * in the summer of 1776, I set about making a new one, in a general manner, each volume being designed to be indexed in a particular manner, and many of them already completed; but there being several of my later volumes that were not put into the General Index, I run over them in a slight manner, which has swelled this General Index to all the volumes, to be a particular one to many of them."]

QUOTATION. — What author first notices this saying — "See how these Christians love one another?" A. W.

[We find the first mention of this saying in Tertullian, who notices it, not as employed by any particular author, but as a remark current among the heathen: "'See,' say they, 'how they love one another'; for they themselves [the heathen] hate one another." "Vide, inquiunt, ut invicem se diligant: ipsi enim invicem oderunt." (*Apol. adv. Gent.* c. 39.) Bingham (*Antiq.*, book xv. cap. vii. § 10) gives the saying paraphrastically, "See how *these Christians* love one another." This last is the form in which we now have the saying.]

DEBATES ON THE UNION IN 1800. — Does any report exist of the debates on this important measure in the English or Irish House of Commons? The 5th Article of the Act of Union, as prepared by the Irish Parliament, provided for the presence of the Irish bishops and proctors of the clergy in English convocation (Query, Canterbury or York, or both united?); but, in the English Parliament, on the motion of Mr. Pitt, this clause was omitted, on the ground that the sovereign could summon such a convocation when he pleased. Where can I find an account of this debate? ALFRED T. LEE.

[Consult for Ireland *The Journals of the House of Commons of the Kingdom of Ireland from the 18th May*, 1613, *to the 2nd August*, 1800, fol. Dublin, 1796-1800. For England see *The Parliamentary History of England*, vols. xxxiv. and xxxv. Lond. 8vo, 1819. The Speech of the Rt. Hon. William Pitt, Jan. 31, 1799, on offering to the House the Resolutions which he proposed as the basis of an Union between Great Britain and Ireland, was published as a pamphlet. See *The Catalogue of the London Institution*, i. 399-402, for the titles of Tracts for and against the Union, bound in seven volumes, 8vo.]

A. DOUGLAS. — Can any contributor to "N. & Q." tell me who was A. Douglas, who, being in Switzerland during the French war, obtained the special indulgence of the latter government to return to England through France, and who printed, in 1797, for private friends, *Notes* of this journey across the enemies' territory? J. O.

[Andrew Douglas, M.D., was born at Teviotdale, and received his medical education at Edinburgh. In 1756, he was appointed a surgeon in the navy, and afterwards settled at Deal, but eventually returned to Edinburgh, where he graduated Doctor of Medicine. He was admitted a licentiate of the College of Physicians 30th September, 1776, and then, settling in London, devoted himself to the practice of midwifery, and was for several years physician to the Charity for Delivering Poor Married Women at their own houses. Having acquired a considerable fortune by marriage, Dr. Douglas relinquished practice, and in 1792 visited the Continent. There he was detained, and it was not until 1796 that he obtained permission from the Directory to return home. In 1800 he removed to Ednam-house, Kelso, (one of the most elegant private mansions that Nisbet ever designed,) which he had recently purchased, and was on his way thence to London when he was taken seriously ill at Buxton, and died there 10th June, 1806, aged seventy. The first edition of his *Notes of a Journey from Berne to England through France*, 8vo, 1797, being incorrectly printed, he republished it with additions at Kelso in 1802. *Vide* Munk's *Roll of the College of Physicians*, ii. 261; *Gent. Mag.* July, 1806, p. 678, and the *Annual Register*, xlviii. 537.]

STANDARD IN CORNHILL. — C. A. H. being anxious to ascertain the exact position which "the Standard in Cornhill" (from which distances were measured) formerly occupied, would feel obliged if the Editor of "N. & Q." could give the necessary information.

55, Parliament Street.

[This water standard, with four spouts (hence called the *Carrefour, or Quatre-Voies*), stood at the east end of Cornhill, at its junction with Gracechurch Street, Bishopsgate Street, and Leadenhall Street. It was erected by Peter Morris, a German, and we believe was the earliest instance of raising water in England by means of an artificial forcier. The inquisitive Pepys, wishing to get a sight of the Russian ambassador, stationed himself at the Cornhill Standard. "After I had dined," he says, "I walked to the Conduit in the Quarrefowr, at the end of Gracious Street and Cornhill; and there, the spouts thereof running very near me upon all the people that were under it, I saw them pretty well go by. I could not see the Embassador in his coach; but his attendants in their habits and fur caps very handsome, comely men, and most of them with hawkes upon their fists to present to the King. But, Lord! to see the absurd nature of Englishmen that cannot forbear laughing and jeering at every thing that looks strange." The Cornhill Standard a few years after was impaired by the Great Fire, and finally removed in July, 1671.]

BARBADOES. — Can any reader of "N. & Q." oblige me with a list of the names of the passengers shipped in the "Virgin of Hampton" for Barbadoes in March 1640? And also the names of passengers for Barbadoes between the 21st Dec. 1638, and Jan. 31st, 1640? Such lists, according to the Calendar of State Papers (Colonial Series), are to be found in the State Paper Office, and are numbered 63. SPAL.

[The MS. contains three pages loosely written, but the persons named are all unimportant, of somewhat mean condition.]

[* An illustration of a passage in Shakspeare: — "The labour we delight in physics pain." — ED.]

Replies.

COSTER FESTIVAL AT HAARLEM.
(2nd S. xii. 417.)

I cannot find any history or programme of the Festival, but the third centenary jubilee of the invention of printing was celebrated at Haarlem, and the claims of Koster were strongly asserted. They are set forth in "*Het derde Jubeljahr der*

uitgevondene Boekdrukkonst, door Johan Christiaan Seiz, Franco-Germanum. Te Haarlem, 1740." 8vo, pp. 272. I do not know what "Franco-Germanum" means,—perhaps Alsatian. The book is well-written, and has six plates of statues and busts of Koster, medals struck to his honour, and the house in which he lived; all well engraved, and the medals beautifully. A catalogue of authors who have written upon the discovery of printing is prefixed, and reasons given for treating Koster's *Spiegel der Behoudenisse*, of which specimens are given, as the first printed book. On January 1, 1740, Peter Langendyk recited a copy of verses in the Council Chamber of the "Pellicaannisten." The historical element preponderates over the poetical, but a few lines may be quoted to show the belief of the people of Haarlem as to printing and their taste in poetry:

"Toen wierd, ô Haarlem! in uw vindingryke stadt
Door Laurens Koster, wiens geschlacht op't kussen zat,
De Kunst gevonden, waar door alle Kunsten leven.
Hy wandlende in den Hout door beukeboomen dreeven,
Snyd letters uit een schors, en of't de hemel gaf
Drukt hy die op papier met inkt at speelende af.
Da bracht er in den zin of 't mooglyk mocht gelukken,
Een schrift dat leesbar was op deeze wys te drukken.
De hemel zegende's maus yver wonderbaar,
Hy goot de letters nu, en voegde ze aan elkaâr,
En vind een drukpers uit. Toen zag het edel spaaren
Het eerste en wettig kind der nutte drukkunst baaren
Genaamd DE SPIEGEL DER BEHOUDENIS, een werk,
Dat 's vaders grooten naam verheft tot aan het zwerk."

Six medals bear the date 1740. They are described in the letter-press, and some are illustrated in verse by Peter Langendyk, who also contributes some introductory stanzas. In the body of the work the claims of Gutenberg, Faust, and Scheffer to the discovery of printing are discussed, and Koster's preferred. I believe such is not now the prevailing opinion. The eighth chapter gives an account of the introduction of printing in every country where it was known to have found its way.

I cannot find any other memorial of Peter Langendyk. Perhaps his fame did not extend much beyond Haarlem, but biographical dictionaries are very deficient in notices of Dutch writers. If any Dutchman has attempted to do justice to his countrymen generally in a work of that class, I shall be glad to be informed of it. Burman published a quarto on the distinguished men of Utrecht, and I believe the same has been done for other universities. Can any one tell me about the "Pellicans" of Haarlem. Were they a literary guild, like the Italian Arcadians and the German Peignitz-Schaeffers? H. B. C.

BRAOSE FAMILY.

(2nd S. iv. 454.)

Robert de Braose was the son of John de Braose, both of them judges (Foss ii. 47; Exc. e Rot. Finium, 42, &c., Hen. III.). Robert married two heiresses: one was the daughter of Paulinus Tayden, with whom he acquired Tayden, &c., in Essex, and Risington, &c., in the county of Gloucester; the other was Beatrice Evermue, with whom he had Runham, in Suffolk, and estates in Lincolnshire. He left surviving issue by neither, and their lands reverted to their respective families. By another wife he had a son and heir, John; who, in 4 Edw. I., succeeded his father in the family estates in Somerset; and whose only daughter and heiress married Robert Burnel, nephew of Robert Burnel, Bishop of Bath and Wells.

A few other points may be noticed in the history of the Braoses.

Genealogists say that William, the last Braose but one who was Lord of Bramber, married Maria, daughter of William Lord Ros of Hamlake: that she married, secondly, Thomas Brotherton, son of Edward I., Earl of Norfolk; and thirdly, Ralph de Cobham. Maria, relict of William de Braose, died in 19 Edw. II. (Esc., No. 90); and Maria, the Countess Marshal, in 36 Edw. III. (Esc., No. 9); so they were not one and the same. And there is no record that either was a daughter of a Ros of Hamlake. William de Braose, who was the son of John de Braose by Margaret Llewelyn, had a brother Richard; who married Alicia, relict of Richard Longespee, and daughter of William le Rufus, or *Rus*, by Agatha, daughter of Roger le Clere, by Matilda, sister of John de Fay, lord of Bromley. All these ladies were heiresses. The Inquisition, after the death of William le Rus (37 Hen. III., No. 49), states, that Alicia was his only daughter and heir. There is, however, reason to suppose that Maria, wife of William de Braose, was his daughter, but illegitimate. This would account for the name in the pedigrees, and the grants and interchange of estates intimate consanguinity. In 56 Hen. III. William de Braose granted by fine, to Richard de Braose and Alice his wife, the manor and advowson of Akenham, with those of Cleydon and Hemingstone (these had belonged to Le Rus); they granting to William, and Maria his wife, the manor of Bromley in Surrey, &c. (Blomefield's *Norfolk*). In 5 Edw. I., Richard de Braose proffered the service of one and a half knight's fee for Bromley, &c. (Palgrave's *Writs*). In 8 Edw. I., William de Braose and Maria his wife, in answer to a *quo warranto* respecting the manor of Bromley, produced a charter of King John to Ralph de Fay; and claimed as heirs (Abbr. Plac. Ro. 23). In 9 Edw. II., Maria was returned as possessed of the townships of Bromley, Surrey, Findon, &c., in Sussex (Palgrave's *Writs*). In 14 Edw. I., in reply to a *quo warranto*, Richard and Alicia claimed view of frankpledge, &c., in Akenham, Suffolk, &c., as exercised by their ancestors. The

family of Rus had Suffolk property in the reign of Stephen. By Maria, William de Braose had a daughter and three sons. One of the sons, named William (as was his eldest and half-brother), may have had for his second wife Maria, afterwards Countess of Norfolk, and who was probably a Wedon. William's first wife was Eleanor, daughter of Roger de Bavent, sister, and eventually heiress, of John de Bavent. By her he had a son Peter, who married Joan, daughter and heir of Sir John Wedon by the daughter and heir of Thomas and Ada Sandford. Peter had a son John; and John (of whose wife presently) a son of the same name. The latter, in 22 Edw. III., conveyed to Maria, Countess of Norfolk and Marshal of England, his manor of Boyton, Wilts (Harl. Charter, 83 D. 44). Maria died seized of Wedon-on-the-Hill. At her death, the King granted it to her son John de Cobham; and afterwards (Rot. Pat. 39 Edw. III. 1ma Pars. M. 6.) unto Peter de Braose. Maria was seized also of the following in Bucks, viz. Masworth, Saunderton, Wedon *juxta* Aylesbury, and Wingrave (Esc. 36 Edw. III., No. 9); and these, in 2 Edw. III., were held by Ralph de Wedon (Esc. 49, 2nd Nos.). They were at that time confiscated (Rot. Claus. m. 25); but were probably granted to Maria as a Wedon. These circumstances seem to warrant the supposition that Maria was a Wedon; perhaps daughter of Ralph and Elizabeth, and cousin of Peter de Braose's wife. Peter's son John appears to have married a daughter of John de Warrenne, Earl of Surrey, by his concubine Maud de Nerford. There is much circumstantial, though no positive evidence of this. The Earl, by license from the crown, granted to John divers estates; and the King made him grants of lands, that had been the Earl's (Rot. Pat., 8 Edw. III., No. 27; 14 Edw. III., No. 43; and Pt. 2, M. 32). In 8 Edw. III. (Rot. Chart., No. 8), the Earl and John de Braose had, jointly, a charter for a market and fairs, free warren, in Wanton, Surrey. By an Inquisition held here in 31 Edw. III., it was found that John de Braose, who died in 16 Edw. III., was not at his death in possession of Wanton; that Earl Warrenne had it for life; that at his death, it should come to John de Braose and his heirs; that after the Earl's death, Maria, Countess Marshal, had it four years, &c. Boyton, Wilts, that was granted to the Countess, had belonged to the Nerfords. Among the bequests in the Earl's will, we find: "Ieo devys a Monsire William de Friskeneye deus botels d'argent ove escuchounz des armes Monsire Iohan de Breouse" (*York Wills*, p. 43).

Any confirmation, correction, or refutation of the above particulars, will oblige F. L.

RABBIT.

(3rd S. 403.)

Mr. Keightley's derivation of this word from δασύπους will, I think, hardly find acceptance. In the first place there is only *one* letter common to both, and that letter, unfortunately, is a *vowel;* and, in the second place, although Mr. Keightley, from what he says under "Gossamer," seems to think that everybody could quote examples in which *t* and *d* have been exchanged for *r* and *l*, or *vice versâ*, I must say that I think such examples are very rare, and at the present moment I can remember one only, the far-famed one of δάκρυον and *lachryma*. I am inclined, therefore, to view any etymologies involving such changes with suspicion. I myself have investigated the etymology of the word *rabbit*, and although I cannot say that my investigations have led to a result satisfactory to myself, yet I think I can point out the right track.

Rabbit appears to be the same word as *rabbet* (also written *rabbit*), a *groove* or *channel*, by means of which two pieces of wood may be fitted together. Similarly, the Lat. *cuniculus* * means both *rabbit* and also *a subterranean passage*, *a cavity*, *canal*, or *mine*. Now one of the equivalents of *rabbet* in French is *râblure*, and closely allied to this is *râble*, which means the *back and loins* of certain quadrupeds, and is especially used of the *rabbit* and the *hare*. *Râble* and *rabbit* are, I think, therefore clearly connected (comp. the Fr. *rabouillère*, rabbit-hole, but what is the derivation of *râble?* Well, here our difficulties commence. It is derived by many from *rapulum*, dim. of *rapum* †, turnip, &c., Fr. *rave*, which is applied to several *roots*, whilst the Span. *rabo*, which is generally considered to be of the same origin, means *tail*, perhaps from the shape. The objection to this derivation is the circumflex on *râble*. I would, therefore, rather connect *râble* ‡ with the Mid.-Lat. *raspa* (dim.

* From this word, or from the same root, are derived the equivalents of *rabbit* in most of the Romanic and Teutonic languages. Thus we have in Ital. *coniglio*, Span. *conejo*, Port. *coelho*, Prov. *counil*, &c., Germ. *Kaninchen*, Dut. *Konijn*, Dan. and Swed. *Kanin*, our *coney*, &c. *Cuniculus* comes from the Gr. κόνικλος, also written κόνικλος and κούνικλος, and these may possibly be akin to κύων, κυνός, *dog*. The Mod. Gr. is κουνέλι or κουνίδι.

† In Mid.-Lat. *rapum* becomes *rapa* and *raba*, from the latter of which we might form the dim. *rabula* and so *rable* (without a circumflex), just as *table* comes from *tabula*. In old H. Germ. too *Raba* means *turnip*, and corresponds to the Mod. Germ. *Rübe* and (*Kohl*)*rabi*, and our *rape*. Has *rabbit* been derived from these words? Comp. the Fr. *rabette* (Bescherelle) *a sort of wild turnip*, or *rape*.

‡ In one of its meanings *râble* is thought to come from *rutabulum* (ruo) *an oven-rake* or *poker*, and this is possible, as among its equivalents in Prov. we find *riable*, *redable*, *radable*, *roable*, and in Ital. *riavolo*.

raspula) *, a *rasp*, *file*, (which the back-bone † of an animal somewhat resembles), Germ. *Raspel* ‡, Fr. *râpe*. Now the Germ. verb *raspen*, our *rasp*, is considered by many to be akin to the Lat. *radere*, sup. *rasum* (comp. *rastrum*, a *rake*), and *radere* means not only *to scrape*, but also *to graze*, *to glide swiftly past* anything. So again, in Mid.-Germ., *raspen* = the mod. Germ. *raffen*, *to snatch up*, whilst the low Germ. equivalent *rappen*, or *rapsen* (with the *sp* transposed), is interpreted § *geschwind reissen*, *eilig raffen*, and *rips-raps*, is said to mean *in aller Eile*, *raptim*. So too in this dialect *rap* means *quick*, *swift*, as also in Dut. Dan. and Swed. (rapp) ‖, whilst in Dan. *rappe sig* means *to make haste*, *hurry*. These words are evidently akin to the Lat. ¶ *rapere* and *rapidus* and there is therefore some reason for supposing that the *rabbit* may have derived its name from the swiftness of its course. At any rate, wherever the origin of the word is to be sought, I expect that its root is contained in the first three letters (rab), and that the second *b* belongs rather to the first *b* than to the *it*.

Rabbet is by some connected with the Fr. *rabot*, plane, but of this word the derivation is also doubtful, though I think (especially as in Prov. it is also spelled *ribot*), that it may be connected with the Germ. *reiben*, Old H. Germ. *riban*, to rub. F. CHANCE.

LOW SUNDAY.

(3rd S. i. 429.)

The usual explanations of the term *Low*, as applied to this Sunday, are very unsatisfactory. The service on this day in the old English Sarum Use was the same as on Easter Sunday; and the rubric expressly says, "Ad Missam omnia fiant sicut in die paschæ præter graduale," instead of which it directs a different one, with two Alleluias, and a different *sequence*, of which presently. The difference, however, is too slight to afford any ground for the assertion that the Sunday was called *Low* on this account. Besides, as the octave of Easter Day, it has always ranked as one of the highest Sundays. The second explanation, that the epithet *Low* alluded to the humility expected of the neophytes, is hardly worth a moment's attention, and would have been far more applicable to them on Easter Sunday, when they first appeared in the Church in their white garments. Nor can the third supposition be at all borne out. It is too vague and far-fetched to have fixed the name of this particular Sunday. Indeed it is directly at variance with the very words of the Gospel read on Low Sunday; for St. John says, "The disciples therefore were glad when they saw the Lord." So that this Sunday, least of all those after Easter, would justify the epithet of *Low*, in the sense of sorrow and depression. The short interval between Ascension Day and Whit Sunday, which, by the way, was ten days, instead of "less than a week," is wholly inapplicable to Low Sunday. It was, moreover, a period of lively joy and expectation; for the eleven, after our Lord's ascension, "went back to Jerusalem with great joy." (St. Luke xxiv. 52.)

Other attempts have been made to explain the epithet *Low*. One would derive it from the Greek, Λευκὸς, *white*, on the principle of its being called *Dominica in albis*; but why should English Catholics have accommodated a Greek name to this Sunday? The late Dr. Lingard suggested to me that the word *Low* might have come from a word used in the north of England for twilight, dawn of day, or day-break: but this appears a mere conjecture, and somewhat fanciful. I have long been satisfied that the origin of the term was very different.

It was usual to call certain Sundays after the first word of the Introit of the Mass. Thus, the fourth Sunday of Lent was, and still is called, *Lætare*, and the third of Advent, *Gaudete*. But as on Low Sunday the Introit was the same as on Easter Sunday, *Resurrexi et adhuc tecum sum*, it could not be distinguished by the first word of the Introit from Easter Sunday itself. In the Roman, French, and other Missals, the Introit for Low Sunday began with *Quasimodo geniti infantes*, *etc*, which accounts for Low Sunday being so generally called *Quasimodo*; but though the Sarum rite has a Mass also with this Introit, this Mass is appointed to be said during the week following only, but not on the Sunday itself. It was necessary, therefore, to distinguish this Sunday by a name adopted from some other leading portion of the office; and recourse was naturally had to the splendid sequence or prose which was used, and which distinguished Low Sunday so remarkably. It began thus: "*Laudes* Salvatori voce modulemus supplici." It is most probable that the Sunday acquired its name from the first word

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* *Raspula* would readily be contracted into *râple*; see note † on previous page.

† Comp. *spine*, from *spina*, prop. a *thorn*, and hence from the row of *spines*, or *spinous processes*, the *backbone*, *back*.

‡ In Hilpert's Germ. Dict. one of the meanings given to *Raspel* is RABBET-*file*.

§ Bremisch-niedersächs. Wörterb. Bremen, 1768.

‖ From this we have *Rapphöna*, Germ. *Rebhuhn* (also *Repphuhn*) lit. *rapid fowl*, but = *partridge*. In the Germ. form the *p* has become a *b*.

¶ From the same, or an allied, root, appears to come our *rob* and *ravish*, Germ. *rauben*, Dan. *röve*, whence (*Sö*)*röver* (Germ. *Seeräuber*) lit. *sea-robber*, i. e., *pirate*, *rover*, so that the primary meaning of *to rove* is *to rob*, and not *to roam*. Here again we see the connection between *to seize*, *gather up hastily*, *to snatch* (sometimes = *to steal*, as in body-*snatcher*), and *to move about with quickness*, *to course about*, *to rove*. So the Germ. *reissen* means *to rush* (comp. Reiss-aus nehmen), and *snatch*, *tear*; and we say, *to tear along*.

of this sequence, *Laudes*, and that *Low* Sunday is merely a corruption of *Laud* or *Lauds* Sunday. When I first met with this solution, it appeared to me so obvious and satisfactory, that I at once adopted it, and have long ceased to look for any other. F. C. H.

DURNFORD FAMILY.

(3rd S. i. 420.)

My information of this family only extends to its engineer members. "The great R. E. family of Durnford" was great in more senses than one—pre-eminently so in Chessborough's view of it, for between 1755 and 1856, no less than ten Durnfords are counted on the long roll of the corps of engineers — a fact sufficiently novel to be noted; more so, perhaps, as another instance of generation succeeding generation (direct and collateral) with such pertinacity, may not find a parallel in any regiment or corps in the army. The genealogical and other particulars subjoined are copied from notes in my possession. Chessborough, who has appealed to me, is welcome to them. As far as they go, he will find them accurate, being derived from family pedigrees and other manuscript papers both private and official, to which I have had access.

The first of the family that I have been able to trace is Thomas Durnford, baptized at Andover June 14, 1684; married Mary Lane, May 16, 1719; buried at Ringwood December 21, 1737; from whom came —

Elias Durnford, born at Ringwood, March 11, 1720; married Martha Gannaway, April 15, 1738. At Norwood, in Surrey, he resided, and was buried at Streatham in May, 1774.

Elias Durnford, their eldest son, born at Ringwood, June 13, 1739; entered the corps of Engineers in 1759, attaining the rank of Colonel in 1793. With distinction he served at the sieges of Belleisle and Havannah. Many years he was Lieut.-governor of West Florida, and commanded the little nondescript garrison of Mobile when besieged in 1781 by a crushing force under Don Galvez, to whom he was at length compelled to surrender himself and his force prisoners of war. In 1794 he was chief-engineer at the siege of Martinique; was also at the reduction of St. Lucia and Guadeloupe, and died at Tobago, June 21, 1794. He married Rebecca Walker of Lowestoft, August 25, 1769.

Elias Walker Durnford, a son of the preceding, received his commission in the Engineers Oct. 17, 1793. In the expedition to the West Indies under Sir Charles Grey, he served at the siege of Martinique, the captures of St. Lucia and Guadeloupe, and in the subsequent actions occasioned by the landing of the French under Victor Hugues, until taken prisoner in 1794, at Point à Pitre. A paper by him, entitled "Scenes in an Officer's early Life," describing the hard services in which he shared on that expedition, is in the *United Service Journal* for August, 1850, pp. 605—614. Speaking of his ancestors, he states that he has "traced them from 1590 in regular succession to the present time," 1850. This pedigree, unfortunately, if ever committed to writing, does not seem to be forthcoming. His subsequent services were passed in conducting engineering works at Chatham, Woolwich, Portsmouth, and in Ireland; then for many years he was chief engineer at Newfoundland, later at Quebec, and lastly at Portsmouth. Ultimately he was advanced to the rank of Lieut.-General, and died at Tunbridge Wells, March 8, 1850. I have no note of his marriage.

Elias Durnford, eldest son of the Lieut.-General, was commissioned into the corps in 1822, and died on his passage to Ceylon, Feb. 6, 1835.

Viney Durnford, sixth and youngest son of the Lieut.-General, entered the corps as Second-lieutenant in 1830, and died at Portsmouth, November 5, 1836.

With Viney ends one branch of the engineer Durnfords; another, springing from the same root, follows.

Andrew Durnford, third son of Elias and Martha Gannaway above, born in 1744 at Fordingbridge, Hants, in the "Hundred-windowed house," was commissioned into the Engineers, July 28, 1769, and was next year appointed Assistant-Commissary to superintend the demolition of the fortifications and canal of Dunkirk according to the terms of the treaty of 1763. He was selected for this office from his well-known talents as a draftsman and engineer, having been employed for some years at the Tower under Colonel Desmaretz. Quitting Dunkirk in 1774, he passed two years at the defences of Plymouth, and in 1776, sailing for America, served throughout the war, holding the staff post of Deputy-Assistant Quartermaster-General in Georgia and West Florida from May 26, 1780, to June 4, 1783. From 1785 to 1787, he was chief engineer of the works at Chatham. When he returned from America in 1783, he visited Bermuda, making, during his short stay, a survey and report of the islands. A few years after, Bermuda was ordered to be fortified, and Captain Andrew Durnford was chosen for the duty. He was the first British engineer sent to the station. On July 18, 1788, he sailed for his destination, and remained there till his death on Sept. 10, 1798, when he held the rank of Major. He married Jemima Margaret Isaacson, second daughter and co-heiress of Anthony Isaacson, Esq. She was born at Newcastle July 24, 1741, ob. August 29, 1798, and

buried in the Isaacson family vault at St. Anne's church, Soho.

Passing over an intermediate link (not in the Engineers), comes —

Edward William Durnford, grandson of Andrew and Jemima Margaret, his wife, now Colonel in the Engineers; then —

Anthony William Durnford, eldest son of the preceding, now Captain in the corps; and

Arthur George Durnford, youngest son of the Colonel, now a Lieutenant in the corps.

So ends this line. There yet remain two Durnfords to be accounted for.

Augustus Durnford bore no genealogical connection, that I can trace, to the above families. He is descended from Thomas Durnford, of Durnford, near Salisbury, whose son, the Rev. Thomas Durnford, rector of Rockbourn and Witchbury, Hants, married Susannah Stillingfleet (a descendant of Edward Stillingfleet, Bishop of Worcester), August 6, 1713; ob. July 18, 1741. From this union sprang a family of ten children, of whom Augustus, fourth son, was born at Westpark in 1735. He entered the corps of engineers in 1755, attained the rank of Captain Lieutenant, and after serving at Rochfort, Louisbourg, Quebec, and in the other actions which ended with the conquest of Canada, died in August, 1761, and was buried in Bramdean church.

Desmaretz Durnford received his first commission in the Engineers in December, 1770. No positive clue can, however, be traced of his ancestry. The eldest son of the rector of Rockbourn and Witchbury was Thomas. In the family pedigree he is stated to have had three sons and three daughters, the names being omitted, as also that of their mother. It is very likely that Desmaretz was a son of this Thomas, as the name of Desmaretz had come into the family by the marriage of Stillingfleet Durnford, second son of the rector, with Mary, daughter of Colonel John Peter Desmaretz, of the Engineers, who died Sept. 16, 1768. He may have been, although I have little encouragement for thinking so, a son of Stillingfleet Durnford. This Desmaretz Durnford had his share of severe service while in the corps. He was in the early part of the American War, and taken prisoner in the action at Bennington in 1777. In 1781 he was present in the naval fight in Porto Praya Bay, St. Jago, when the French squadron under Suffrein was defeated, and in some actions under General Meadows in India, where he died in 1782.

Of these military engineers I possess considerably more information than is here given. Chessborough being rather vague in his question, I have conceived it adequate, for present purposes, to confine myself to these salient features — enough, certainly, to identify every individual of the engineer Durnford families. Should Chessborough desire more, I shall be ready, if he write to me in his own name through the Editor of "N. & Q.," who has my address, to furnish him with as much of their history as, perhaps, he may wish to learn. At the same time, I shall be glad if he will disclose any facts of interest which he may have treasured among his notes, concerning the Durnford family. M. S. R.

Brompton Barracks.

LEGENDS ON SWORDS.

(2nd S. xi. 390.)

From a few sources within reach, I have gathered together sundry inscriptions figured, some on the blades, and some on the hilts of swords. These legends may be divided into four several classes: 1. Those which are solely of a religious character; 2. Those which commemorate or bear upon historical events and personages; 3. Those which are a medley of religious, patriotic, and chivalrous aspirations; 4. Those which, alluding to "Mars and Venus," "Love and Glory," may be termed posies and sentimental mottoes. Under the head of Class 1. I note the following: —

On a two-handed sword (in the Musée d'Artillerie at Paris) attributed to the time of Philip Augustus —

"INRI."

On the cross-guard of the sword which Francis I. used at Pavia, and which for a long time was at Madrid, but is now in the Musée d'Artillerie at Paris —

"IN BRACHIO SUO
FECIT POTENCIAM."

On the blade of the sword of St. Ferdinand (Ferd. III.) King of Spain, in the Armeria Réal at Madrid —

"DOMINUS MICHI ADIVTOR, ET NON TIMEBO
QUI FACIAT MICHI
OMO ET EGO DESPICIAM INIMICOS MEOS.
PREVALS ATVERSVS EOS.
MA(ria) VI(rg)O J.H.S. AUTEM TRA(n)SIT
P(er?) SINITE (e?)OS ABIRE SI ERGO ME
QUERITIS.
XPS
IHS VIRGO MAR. CSI MA . M
BEATA DU (tu?) DIGNARE ME LAVDARE TE."

On the pommel of another sword belonging to St. Ferdinand, which bears engraved on the blade his patroness, St. Justine of Seville —

"ICH' HALTE JESVS VND MARIA."

On the blade of a rapier by Juan Martinez of Toledo, in the collection of Wm. Meyrick, Esq., London —

"IN TE, DOMINE, SPERAVI."

And on the blade of a rapier by the same maker, in the possession of the writer of this Note —

"IN TE DOMINE SPERAVIT (*sic*)
NON CONFVNDAR IN ETERNVM.

Nos. 2441 and 2599 of the Bernal Sale Catalogue, are swords which bore —

"SOLI DEO GLORIA."

And hunting knives, No. 2636, of the same catalogue —

"AVE MARIA GRATIA PLENA DN̄S TE.
MEMENTO MEI, MATER DEI."

In the 2nd Class are ranged the following legends: —

On the pommel of the sword of Gonzalvo de Cordoba, preserved in the Armeria Réal at Madrid —

"GONSALVI	GONSALVVS
AGIDARI	AGIDARIVS TVR
VICTORIA	CAL . DEI . R.Q.C.D.
DE GALLIS	DICTATOR III.
AD CANNAS	PARTA ITALIÆ
	PACE JANVM
	CLAVSIT."

The blade of a sword, in the Madrid Armory, attributed to Bernardo del Carpio, bears the name of that hero legibly inscribed on the blade. The inscription, however, and most likely the sword, are of later date than the days of Del Carpio, and are consequently apocryphal.

On the blade of a sword, blessed by Pope Eugenius IV., and presented by his Holiness to John II., King of Castille, A.D. 1437 —

"EVGENIVS PAPA QVARTVS
PONTIFICATVS SVI ANNO SEXTO DECIMO."

On the blade of a coutel, traditionally reported to have belonged to Henry VIII., and commemorating the siege of Boulogne, A.D. 1513 —

"HENRICI OCTAVI LETARE, BOLONIA, DVCTV,
PVRPVREIS TVRRES CONSPICIENDA ROSIS.
JAM TRACTA JACENT MALE OLENTIA LILIA, PVLSVS
GALLVS, ET INVICTA REGNAT IN ARCE LEO:
SIC TIBI NEC VIRTVS DEERIT, NEC GRATIA FORMÆ,
CVM LEO TVTELA, CVM ROSA SIT DECORI."

Examples of Class No. 3: —

On the pommel of a sword attributed to Isabella la Catolica, in the Armeria Réal at Madrid.

N.B. It is curious to see here a combination of Latin and Spanish in one sentence —

"NVN(c) CAVEO, PAZ CO(n) MIGO.
DESEO SIENPRE ONERA."

On the blade of a sword which belonged to the Emperor Charles V. in the Armeria at Madrid, are engraved his devices of the double-headed eagle and the pillars of Hercules, with the inscription —

"NE PLVS VLTRA."

On the blade of a most magnificent specimen of armourer's work, also believed to have been one of Charles V.'s swords, at Madrid —

"PRO FIDE	PUGNA R(ρ)RO
ET PATRIA	PATRIA
PRO CHRISTO	PRO ARIS
ET PATRIA	ET FOCIS
INTER ARMA	NEC TEMERE
SILENT LEGES	NEC TIMIDE
SOLI DEO	FIDE, SED
GLORIA	CVI VIDE."

On the blade of a sword of the sixteenth century, in the collection of Wm. Meyrick, Esq. London (No. 2132 of the Bernal Sale Catalogue) is another instance of this often-repeated inscription —

"NO ME SAQVES SIN RASON,
NO ME EMBAINES SIN HONOR"

On a small sword, Bernal Sale Catalogue, No. 2448 —

"POR DIOS E MY REY. 1630."

On a broad-bladed sword, Bernal Sale Catalogue, No. 2591 —

"VIVE LE ROY. REGIMENT DE RENEPONT."

On a sword, No. 2594, same catalogue —

"PRO ARIS ET FOCIS. PRO CHRISTO ET PATRIA."

On a sword (Italian), No. 2621, same catalogue —

"PACE PORTO, GVERA CERCHO."

On the sword which belonged to James V. of Scotland, brought from Flodden, and now at Heralds' College —

"ESPOIR CONFORTE LE GVEVAL" [Qy. CHEVAL(ier).]

In the 4th Class I have placed the following: —

On the pommel of an Italian sword, seventeenth century, collection of Lord Londesborough —

"CHE SARA."

On a dress-sword, Bernal Sale Catalogue, No. 2588 —

"EN CHERCHANT L'HONNEVR, JE TROUVE LA MORT."

On a dress-sword, early in the eighteenth century, in the Cape Town Museum —

"JE VOLE OU LE DIEU MARS M'APPELLE,
MAIS JE GARDE MON CŒUR POUR MA BELLE."

For almost all the above examples, I am indebted to Jubinal's *Armeria Réal de Madrid*, Fairholt's *Miscellanea Graphica*, Bohn's Catalogue of the Bernal Sale, and a privately printed and illustrated Catalogue of the Collection of Wm. Meyrick, Esq. I would here add, that I am induced to contribute the foregoing mite of information in the hope that it may lead to further instalments, from the readers of "N. & Q.," respecting the very interesting subject I have touched upon.

SIGMA-TAU.

Cape Town, C. Good Hope.
April 15, 1862.

STANGATE HOLE.

(3rd S. i. 13, 155.)

In the *Post Office London Directory*, there are three places bearing the name of Stangate; the district so-called, Stangate Street, and Stangate

Mews, situate, as MR. FREEMAN states, near the site of Astley's Theatre. Stangate *Hole*, to which the inquiry more strictly refers, does not, I believe, at present exist; but was most probably some obscure dock or creek infested by mudlarks and *smugglers!* Not many years since a vessel engaged in this illicit traffic was overhauled as high as Battersea; and, within memory, these men had their well-known haunts in the lonelier parts of Lambeth parish, and with other bad characters kept the neighbourhood in a state of terror.

It may probably interest MR. FREEMAN and others of your readers to learn that the liberty he has taken in striking out the letter *d* from the name, is justified by high authority.

"Dr. Stukeley supposed that the original Atheling or Watling Street passed to the west of Westminster, crossing the Thames at *Stane-gate* or *Stangate*, and joining the present Kent Road near the end of Kent Street. This conjecture has been confirmed by the discovery of various Roman remains near the latter spot — a Roman vase, many fragments of pottery, and other antiquities were discovered in 1825, in digging the foundations of Trinity Church. This is supposed to have been very near to, if not identical with, the locality referred to by Defoe in his *Tour through Great Britain*, 1742. 'At the end of Kent Street,' he says, 'there was a very strong fortification of stone, the foundations of which were dug up in the year 1685; this ran 'cross a garden, about a quarter of a mile from the Stones End. In digging up of this foundation, there appeared two ancient pillars of a large gate, upon each of them had been placed heads with two faces curiously cut in stone, one of which was taken up, but the other lying in a quicksand from whence the springs flowed out pretty freely, was rendered more difficult to be taken up; and the curiosity of the people being not very great, they contented themselves with getting up one of the heads, which was placed over the gardener's door, where it remained for several years, until it was known to the learned Dr. Woodward, who purchased it, and kept it in his valuable collection of curiosities.'

"Now Montfaucon tells us 'there were several crossways in old Rome, called *jani*, where there stood a statue of Janus, usually with two, but sometimes with three or more faces,' according probably, to the number of roads diverging from these several points. It is therefore very likely that these heads on the gateway marked the junction of the *old* or British Watling Street with the nearer one made after London rose to greater eminence, and called Stone Street, which led to the Thames opposite Dwr-gate or Dowgate, and thence through the present Watling Street."

Lest I should be charged with plagiarism, allow me to state that I am here quoting from a lecture delivered by myself before the Walworth Institution in 1845; which, though printed only for the use of the members, and not published, may possibly have been seen by some of the numerous and widely-scattered readers of "N. & Q."

DOUGLAS ALLPORT.

EDMUND BURKE (3rd S. i. 221, 374, 429.) — J. R. T. has, by a refusal of my challenge to support his statements and opinions with his name, pronounced a practical judgment on his own character.

I address the following remarks to the public. Some of your readers may not be aware that a lecture on Edmund Burke was last week delivered in Dublin, by the Right Hon. Joseph Napier, Chancellor of the late administration under Lord Derby. Mr. Napier gives, with very severe but just comments, a complete answer to some long-forgotten libels lately dragged to light by certain anonymous writers in "N. & Q."; and he also gives an account, which confirms mine, of the means by which Edmund Burke was enabled to purchase Gregories. Mr. Napier's information is from an indisputable source — namely, an examination of the title-deeds and documents courteously placed at his disposal by the present owner of the estate. EDMUND HAVILAND-BURKE.

Lincoln's Inn.

[We certainly had not intended to insert this communication, in which, as it appears to us, MR. HAVILAND-BURKE substitutes vituperation for argument; but, as MR. BURKE, in complaining of the omission, states that the "letter contains a confirmation of his previous statement," we think it right to place such confirmation before our readers. *Edmund Burke; a Lecture*, by the Right Honble. Joseph Napier, LL.D., has the merit of doing justice to Burke's genius, and of producing new materials for his biography. But whether those new facts warrant the deductions which Mr. Napier draws from them is a question on which we suspect many will be at issue with Mr. Napier. — ED. "N. & Q."]

FALA HALL (3rd S. i. 448.) — I ought to have sooner communicated to "N. & Q." that, about three years ago, in consequence of inquiries made there regarding Fala Hall, and my own interest in a house alluded to by Nisbet in his *Heraldry*, I addressed inquiries on the subject to the Earl of Stair, a large proprietor in the district. Through his lordship's kind intervention, and the active assistance of Lord Dalrymple, I was able to identify the house as one still existing, with some slight changes which it had undergone, on sinking from the condition of a gentleman's house to that of a farmer's, and it yet bears the name of Fala Hall, being the property of the Earl of Stair. With some help from the people thereabouts, who have their traditions about the former condition of the house, we found the room which had once been adorned with the heraldic bearings of so many good Scotch families and where Nisbet had probably often been an honoured guest; but there was not a trace of those interesting decorations. It was a neat, and what would now be thought, a moderate sized room, at the end of a passage on the upper floor, and no way distinguished in appearance from hundreds of farmer's parlours in houses of the last century. I rather think the house has undergone some modifications of its exterior also. R. CHAMBERS.

Athenæum Club.

GHOST STORIES (3rd S. i. 427.)—Being engaged for many years past in collecting materials for a work upon superstition in general, ghost stories naturally form a section of it; and I have by no means overlooked the important point indicated by W. F., namely, the lapse of time between the death of the body and that of the appearance of the spiritual form or semblance to some person at a distance; but I find great difficulty in obtaining the dates with sufficient precision.

May I inquire *by what rule* W. F. has calculated the time of a ghost's journey from England to New York? Does he consider that it travels with the speed of light, of electricity, or of some other etherial essence? or, if the freed spirit travels upon "the wings of the wind," may not its progress be sometimes impeded by adverse currents? The subject is unquestionably a very interesting one, and I hope will awaken the curiosity, and stimulate the observation of many, as it would tend to clear up part of the mystery in which the subject of "Ghosts" is involved, apart from the main question "Can such things be?" M. F.

AD PERPENDICULUM, ETC. (3rd S. i. 449, 450.)—In answer to P. S. CAREY, I may state that the words *ad perpendiculum* simply mean "plumb," according to the *perpendiculum*, or plumbline. Scheller (*sub voce*), adds the following: "ad perpendiculum columnas exigere, Cic. Verr. i. 51, to examine by it (*sc.* the plumbline): thus also, ad perpendiculum esse, *ib.*, to be perpendicular."

With respect to the second and third questions, I should reply that not only at Rome, but anywhere else, it would be very difficult to find buildings of long standing that would bear the test of the plumbline. In many cases, particularly when the edifice is carried to a considerable height, or adorned with heavy cornices, a few months suffice to throw parts of it *visibly* out of the perpendicular. I have noticed this in the Free-Trade Hall, Manchester, the new Town Hall, Leeds, and St. George's Hall, Liverpool. Of course age would aggravate the defect. When Verres adopted the notable expedient of whitewashing its columns, the temple of Castor was just about fifty years old.

In the next paragraph, E. H. puts a query about the Athenian Misogynist. Of course, this means Euripides. I have not a complete edition of his plays by me, but I distinctly remember a passage very closely resembling the one quoted, in Hippolytus Coronifer. The story of the poet's two wives, of their shocking conduct, and of his consequent prejudice against *la torture charmante du mariage* is well known, though probably untrue. However, as a story, it is no worse on that account.

In reply to a Query lately put in "N. & Q." about the derivation of some common names of English flowers, I may, perhaps, be allowed to mention that I have in preparation a paper on the trivial names of certain well-known plants. When complete, I intend to forward it for insertion in these pages. L. C. MIALL.

HORSES FRIGHTENED AT CAMELS (3rd S. i. 459.) Many years ago I was travelling on the top of a coach, when we saw two camels, driven by showmen, on the road before us. The horses pricked up their ears, and it was evident that it would be difficult to make them pass the strange animals. The coachman pulled up, and called out to the showmen to turn the camels up a lane to the right-hand; but as they showed no disposition to do this, the passengers all got down, and proceeded to compel the showmen to turn their camels out of the way till the coach had passed. We, of course, made them do so; but it was not till the camels were some way up the lane, and made to kneel down, that the coach horses could be got by in safety.

But now *audi alteram partem*. Only a few months ago, I saw the camels of a menagerie,—probably the same spoken of in the extract given by your correspondent,—driven openly through the streets of a large city, harnessed to an elegant van, which contained the band, who played as they rode along. I saw no horses taking fright at the camels, though they met many as they went steadily striding along the streets, and turning the corners with admirable ease and adroitness: and if there had been any apprehension of horses taking fright, surely the magistrates would not have allowed the camels to be thus paraded through the city. Two camels drew the van, harnessed one before the other, *tandem* fashion, and were driven with reins, like horses, by a coachman on the box of the van.

F. C. H.

COMPOSING TYPE BY MACHINERY (3rd S. i. 448.)—MR. JAMES GILBERT was possibly not aware of the fact, but I think it just (and interesting to readers of this periodical), to mention that the type-composing machine at the International Exhibition is being worked by the enterprising printers of "N. & Q."—Messrs. Spottiswoode & Co., who were, I understand, the first to introduce these and the "Distributing Machines" into this country, and who have printed vol. viii. of Macaulay's *History of England*, and several other works, by their means.

SUUM CUIQUE.

SERVICE AT THE HEALING (3rd S. i. 313, 318.) MR. WARBURTON may like to know that the writer of this note has a handsome folio edition of the Book of Common Prayer, printed "at the University Press, Oxford, MDCCXII," which has the Healing-Service in it. The Service is not included in the list of contents, but it forms an integral portion of the book, and immediately

follows "the Form of Prayer and Thanksgiving" for Queen Anne's accession; at the foot of the last page of which is the catch-word "AT," followed by the leaf containing the "AT THE HEALING" service; at the end of this the printer's "FINIS" is duly placed, as the termination of the volume. X. A. X.

TOUCHING FOR THE KING'S EVIL (3rd S. i. 208.) The following regulation connected with this matter may be new to some of the correspondents of "N. & Q." "Touch and take" seems to have been the rule, and if the patient did not take health by the first touch of the royal hand, no further chance was allowed him of recovery by the same means: —

"His Majesty hath commanded that notice be given that no persons whatsoever do come to be healed of the King's Evil, unless they bring a certificate under the hands and seals of the ministers and churchwardens of the parishes where they inhabit, that they have not been touched before: And his Majesty requires that the ministers, in their respective parishes do keep a constant register of such persons to whom they give their certificates."— *London Gazette*, from Monday, November 18 to Thursday, November 21, 1672. (Printed by Thomas Newcomb, in the Savoy.)

J. DORAN.

CAPITAL PUNISHMENT (3rd S. i. 450.)—XAVIER asks what was the original meaning of the term "capital punishment," and when the term was first applied exclusively to the punishment of death. The origin of the term *pœna capitalis* is explained in the art. "Caput" in Dr. Smith's *Dict. of Greek and Roman Antiquities*. Its use is illustrated by the following passage of Paulus, in the *Digest*, 48. 1. 2.: —

"Publicorum judiciorum quædam capitalia sunt, quædam non capitalia. Capitalia sunt, ex quibus pœna mors aut exilium est, hoc est, aquæ et ignis interdictio; per has enim pœnas eximitur caput de civitate."

In the language of modern jurists, the term "capital punishment" is confined to death, and is not extended to penal banishment, or transportation. L.

This is usually explained to mean punishment involving the loss of a person's head (*caput*), or life; and is continued from the usage of the ancient Roman law courts, in which *capite damnari* meant, "to be condemned to death," and was probably so "applied exclusively" from the time the phrase was first used. J. EASTWOOD.

HYMNS (3rd S. i. 388, 454.) — The absurdities practised by hymn singers, or attributed to them, are endless. There is a hymn which, after describing the good things of this life, goes on: —

"Ready at Thy command to lay
Them down I always am."

This has been sung to a tune called "Sprowston Lodge," necessitating the repetition three times over of the last line!

A favourite Methodist hymn begins, —

"O what shall I do, my Saviour to praise?"

This was "given out" in a country chapel, where the clerk, among other duties, had to snuff the candles, and was so engaged at the moment when it was his duty to lead the singing. The candles were high and he was short; preoccupied as he was, the tune forsook him, and at several trials, he could get no further than the words "O what shall I do?" struggling all the while to reach the candles. Suddenly, a shrill female voice struck up to help him out, but could not proceed beyond "O what shall I do?" till the preacher in despair was forced to select another hymn, with a less suggestive commencement.

The Rev. Samuel Wesley, rector of Epworth (father of the original Methodists), had a clerk, to whom he gave his cast-off wigs. The clerk was a little man, and was buried in them; yet he was proud of the dignity they conferred upon him. One Sunday, when his face seemed to be more deeply imbedded in wig than ever, Mr. Wesley determined to play off a joke upon him, and accordingly told him he should choose a particular psalm, which he desired to be sung. The clerk promised to obey, and the rector had the cruelty to make him read out these words, which he did, in his usual cracked treble, amid the laughter of the congregation: —

"Like to an owl in ivy bush,
That rueful thing am I."

Severe as the lesson was, it did not destroy the unhappy clerk's conceit; for some time after, on the return of King William III. from a visit to Holland, he gave out, "Let us sing to the praise and glory of God, a hymn of my own composing:

"King William is come home, come home;
King William home is come;
Therefore let us together sing
The hymn that's called Te D'um."

JOB J. BARDWELL WORKARD, M.A.

PASSAGE FROM PHILLIPS'S "CEREALIA" (3rd S. i. 452.) — Alluding, evidently, to the story of Friar Bacon's brazen head, by which (if he heard it speak) England was to have been walled round with brass. It spoke, but Bacon was asleep, after many days' watching; and his attendant thought the remarks "Time is" and "Time was" too trivial to trouble the friar about: so the image cried, "Time is past," and fell with a crash, waking him a moment too late. England has in consequence been obliged to rely upon her wooden walls till now; but it would seem from recent events in America, that Roger Bacon was right after all, and that metal is the only thing trustworthy. JOB J. BARDWELL WORKARD, M.A.

NOBLEMEN AND BARONS (3rd S. i. 451.)—Formerly in Scotland, "baron" did not necessarily

mean a peer, but often merely the possessor of a baronial estate. Such was John Napier, Baron of Merchistoun, the inventor of logarithms; and, to give a more familiar illustration, such was the Baron of Bradwardine, in Sir W. Scott's novel of *Waverley*. Indeed, in the very same number of "N. & Q." with S.C.'s Query, is a communication ("Fala Hall," p. 448) in which various families are enumerated as "Scots barons," two among them being distinguished from the rest as peers, Lord Jedburgh and Lord Thirlestane: these alone could have been called "noblemen."

Job J. Bardwell Workard, M.A.

Foreign Barons in the Commons (3rd S. i. 450.) — I think Censor will find that in all legal records, — that is, the return of the election, advertisements in the Gazette, &c., these gentlemen are described by their legal English title, as —— Esquire. It is only in the Division Lists, and other papers, printed merely for the information of members and the public, but having no legal bearing, that their foreign titles are given to them, as matter of courtesy; just as for the same reason Mr. O'Donoghue and other Irish Chieftains are printed as "The O'Donoghue," "The O'Conor Don," &c. Job J. Bardwell Workard, M.A.

Centenarians (3rd S. i. 454.)—In the churchyard at Battle, in Sussex, there is an ordinary looking gravestone, with the simple fact recorded, without comment, that the man there buried died aged 120.

When I was there some years ago, I happened to see in the churchyard an old man who said he knew the man in question: that he lay in bed for the last years of his life, but was well.

I forget the name and the date; but I saw it myself. Lyttelton.

Deaf and Dumb (3rd S. i. 427.) — Sir W. Hamilton, in the *Edinburgh Review* for July, 1835, p. 407, or, "Discussions," p. 176), gives some interesting historical notices of the invention of a deaf and dumb alphabet. He maintains that George Dalgarno of Aberdeen first exhibited a finger alphabet, and that in its most perfect form. There is a very copious article on the subject in the *Penny Cyclopædia*, and in the *English Cyclopædia*, under the heading "Deaf and Dumb" or "Dactylology." W. S. J.

Edward Jenner, M.D. (3rd S. i. 292.) — According to the latest edition of Haydn's *Dictionary of Dates*, the statue erected in Trafalgar Square, in honour of this universal benefactor, was inaugurated Sept. 17th, 1858. Amicus will scarcely meet with a better account of the ceremony observed on that occasion, or a fuller report of the speeches which were then made, than may be obtained from the columns of *The Times*, and other daily papers, next published after the public though tardy acknowledgment of our gratitude to the discoverer of vaccination. St. Swithin.

"The chaste Leucippe by the Patriarch loved" (3rd S. i. 348.) — "The patriarch" was Photius of Constantinople, and his "love" for Leucippe is shown in the following epigram, said to be the only piece of his poetry extant. The text is corrupt and the sense not very clear, nevertheless I will transcribe it as it is:

"Φωτίου πατριάρχου

Ἔρωτα πικρὸν, ἀλλὰ σώφρονα βίον,
Ὁ Κλειτοφῶντος μὲν παρεμφαίνει λόγος·
Ὁ Λευκίππης δὲ σωφρονέστερος βίος
Ἅπαντας ἐξίστησι, πῶς τετυμμένη,
Κεκαρμένη τε καὶ κατηχρειωμένη,
Τὸ δὴ μέγιστον, τρὶς θανοῦς ἑκαρτέρει.
Εἴπερ δὴ καὶ σὺ σωφρονεῖν θέλεις, φίλος,
Μὴ τὴν πάρεργον τῆς γραφῆς σκόπει θέαν,
Τὴν τοῦ λόγου δὲ πρὸς τὶ συνδρομὴν μάθε,
Νυμφοστολεῖ γὰρ τοὺς ποθοῦντας ἐμφρόνως."

Anthologia Græc. Oxon, 1766, p. 106, Epigram 683 (Ἐπιδεικτικὰ.)

The following, from Gibbon, seems to militate against the notion that Photius was the author of the epigram:

"By the confession even of priestly hatred, no art or science, *except poetry*, was foreign to this universal scholar, who was deep in thought, indefatigable in reading, and eloquent in diction." — *Decline and Fall*, chap. 53.

But I suppose the compilers of the *Anthologia* know best.

By Nicetas Davides Paphlago, in his *Life of the Patriarch Ignatius*, Photius is spoken of as distinguished "carminis pangendi . . . . . ."— (Hankius, *De Byzantinarum Rerum Scriptoribus*, p. 393.) W. D.

Tombs of Henry II. and Richard I. (3rd S. i. 426.)—It was only the body of Richard I. that was buried at Fontevrault. His bowels were deposited at Chaluz, and his heart at Rouen. According to the old epigram,

"Viscera Carleolum, corpus fons servat Ebrardi,
Et cor Rothomagum, magne Richarde, tuum."
Camden's *Britannia*, i. 288 (Gough's edition).

The French did a foolish thing when they brought away the remains of Bonaparte from St. Helena; and I think, with due submission, that we should be doing a still more foolish thing in disturbing the two royal tombs mentioned above. Fontevrault was a proper place of interment for princes of half-Norman and half-Anglian origin. They were more French than English, and their possessions on that side of the Channel were very extensive. W. D.

Dr. Johnson on Punning (3rd S. i. 371.) — I have been waiting most anxiously for Mr. Douglas Allport's reply to Punster's query on this

subject. As he makes no sign, may I request some of your other correspondents to say whether Dr. Johnson is the author of the oft-used quotation, and where it is to be found?

Permit me to add, that in a reply to a query of mine put to Mr. Allport, he said (2nd S. xii. 140):

"My statement made at the late meeting of the Kent Archæological Society is not given quite accurately by your correspondent, and I only met with it in a *quotation* from a work entitled *Thoughts on Laughter*."

Does Mr. Allport get the saying of Dr. Johnson merely from some quotation? If so, it is a very strange commentary on the objection he made at Maidstone to the exact copies of the Pipe Rolls as possessing any value as evidence, and still further on the reason he gave for making the statement that I questioned:

"The original work I never saw, and I merely adverted to the circumstance by way of illustration, my object being to show the necessity of *practically*, *personally*, and *in situ* investigating all the 'belongings' of those objects which form the study of archæologists, instead of inspecting them in private galleries or museums."

A statement founded on a quotation is as likely to be as incorrect as an inference or a conjecture formed from the inspection of a museum. I therefore trust that Mr. Allport will show us that he has read Dr. Johnson in "the original," or aid us in discovering whence arose the most illogical and pointless dogma that ever obtained currency on the authority of a great name. Clarry.

Moore (3rd S. i. 451.) — Hunter's account of the Rev. Stephen Moore, given in the list of the Vicars of Doncaster, is simply,

"Stephen Moore, 1790—1807, Chaplain to Archbishop Drummond, a Prebendary in the church of York, and a Justice of Peace for the West Riding."—*Deanery of Doncaster*, i. 36.

He also adds that he was previously Rector of Brodsworth, which he exchanged with the Rev. G. Hay Drummond, the former Vicar of Doncaster. J. Eastwood.

James Nihel (3rd S. i. 329.) — I have in my collection an impression of the seal of Dr. Lawrence Nihell, who was consecrated Roman Catholic Bishop of the diocese of Kilfenora and Kilmacduagh in 1783: the arms (which must be his family ones) are as follows: "Gules, a man in armour, helmeted, holding in his dexter hand a sword, argent, on a chief azure three stars of the second, over all a cardinal's hat, legend, +Laurent . Nihell . Episc . Finabor . et . Duacens." The ancient arms of these sees are engraved in Caulfield's *Sigilla Eccles. Hibernicæ Illust.*

R. C.

Cork.

"History of John Bull" (3rd S. i. 340.)— Your correspondent W. G. asks a question, touching the authorship of this political burlesque, which it would be very desirable could be answered so as to leave no doubt who wrote it. In Sir Walter Scott's edition of Dean Swift's *Works*, vol. vi. (2nd ed.), from his introductory remarks on the *History*, Scott seems certain Arbuthnot was the author, and says "Swift was not the author." His reasons for this assumption appear to be very slight; viz. a few Scotticisms, and "from the character, conduct, and language of Sister Peg being traced with a Scottish pencil."

Now, I humbly think that almost any one who reads carefully what "Peg" says, and the description given of her and her country, might reasonably infer that the Dean was quite as likely to write what is said of her as the Scotchman, Arbuthnot.

In an edition of Arbuthnot's Works, two vols., published at Glasgow in 1751, we have "The History of John Bull;" but as Arbuthnot's son had said that not one-third of the writings palmed off as his father's were his production; and as, with the exception of the *History*, every piece in those two vols. evinces nothing but a trashy affectation of, or straining after, wit or humour, we may, I think, justly conclude that the *History* was not written by Arbuthnot.

As, in the edition of the *Miscellanies*, published by Motte and Bathurst in 1736, but two years after Arbuthnot's death, we have the assertion made, that those pieces which have "the trade mark" (☞ *) of Swift's productions, were written by the Dean, and we find these marks attached to the *History;* and no effort appears, that I am aware of, to have been made to contradict or negative Motte's assertion, either by Swift himself, who was then at the zenith of his literary glory, or by Arbuthnot's son, we may fairly, I think, infer that if one or other of those eminent men were the author of this justly celebrated piece, it must be the Dean, and not Arbuthnot, who wrote it.

The few remarks I have deferentially offered on this most interesting subject will, I hope, induce W. G., or some abler person than myself, to discuss the matter, so that it may be determined without doubt who was the author of this original satire, inimitable for its "exquisite simplicity, brevity, and solemnity of narration."

John Booth.

Bromyard.

P.S.—It will be seen that the few remarks I have made as to the paternity of *The History of John Bull*, are confined to Motte's edition of the *Miscellanies*, Scott's *Swift's Works*, and the Glasgow edition of Arbuthnot; but there may be, and most probably are, other editions of the works of Swift and Arbuthnot, published between 1736 and 1751, which may throw some light on this subject, and enable the candid inquirer to determine with certainty who was the writer of the *History*. If such editions exist, which I have no means of ascertaining, it is to be hoped that those who are possessed of them will, in a future

number of your excellent publication, give such extracts from them as may finally settle the question asked by your correspondent W. G.

BLUE AND BUFF (3rd S. i. 472.) — Your correspondent, K. P. D. E., will find that the use of true blue by the Scottish Presbyterians and the English Puritans, and its supposed derivation from Numbers xv. 38, have been pointed out in former articles of "N. & Q." See 2nd S. i. 269; iii. 513.

He has been the first to call attention to the fact that yellow, or orange-tawny, was the colour of the Earl of Essex, the Parliament General.

But the separate use of blue, and also of orange, as party colours, does not prove their use in the peculiar combinations of blue and buff. Wraxall says that the use of blue and buff originated with Washington and his friends in the American war. The passage which I have quoted from the recent publication of Smiles seems to carry its use, as a native English party badge, up to the year 1745. Can the combination of blue and buff, as party colours, be traced to an earlier date? L.

LITERATURE OF LUNATICS (3rd S. i. 451.) — V. P. is informed that there have been occasionally published specimens of literary productions of inmates of the Royal Morningside Asylum, Edinburgh, and I have no doubt that Dr. Skae, the eminent physician to that institution, will, on application, send your correspondent copies. G.
Edinburgh.

LONGEVITY (3rd S. i. 281, 399, 411.)—The late Mrs. Drury Lowe, of Locko Park, Derbyshire, whose maiden name was Steer, was born July 21, and baptized July 23, 1745, as appears by the Register of Burton Latimer, a certified copy of which now lies by me. She died Nov. 13, 1848, and was buried at Denby, Derbyshire. She therefore was more than one hundred and three years of age when she died.

The present Sir Mathew Blakiston has just entered on his eightieth year, and his venerable mother, the Dowager Lady Blakiston, is now living in her hundred and first year; and her picture, taken when she was a hundred, is now in the Academy Exhibition in Trafalgar Square.

In the Register of Kedleston, Derbyshire, this entry occurs,—"George Curzon, being an hundred and four years old, was buryed Mar. 25, 1652." The Register does not exist early enough to contain his baptism; but it is not very likely that there should have been a mistake in the age of a member of the Curzon family.

In Robinson's *Whitby*, p. 137, nineteen deaths at one hundred and upwards are mentioned from Registers and tombstones at Whitby and the neighbourhood; and, should I visit that place again, I will try to verify some of them by the registers of their baptisms. I am at present inquiring after the baptisms of several in Derbyshire, Staffordshire, and Warwickshire, two of whom I knew; one of them came to a magistrates' meeting at Mayfield, a distance of nine miles, when she was a hundred and four. She was a little stout woman, with no appearance of great age, and, excepting that she was deaf, had all her faculties about her.

I have frequently remarked that very old people generally have very strong and clear voices.

C. S. GREAVES.

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Notices to Correspondents.

We are compelled to postpone until next week our Notes on Books, *including those on* The Leadbeater Papers; Isca Silurum; Walker's Sufferings of the Clergy; The Middlesex Domesday Extended and Translated; Reminiscences, &c., of Rev. T. Hartwell Horne, *&c.*

LITERATURE OF LUNATICS.—V. P. (Paris.) *We have several communications for V. P. How can we forward them?*

INA (Wells.) *Several of the articles are only postponed.*

A. T. L. *Seven articles on the saying "Mind your P.'s and Q.'s" appeared in our 1st Series. See* Gen. Index, p. 107.

J. C. S. *For the origin of Lynch Law, see* "N. & Q." 1st S. iii. 24, 76; 2nd S. vi. 247, 273, 338, 513; xii. 365.

GEORGE LLOYD. A View of the Soul in Several Tracts, fol. 1682. *is attributed to Mr. Saunders by Dr. Watt.* The Confessional *is by Francis Blackburne, Archdeacon of Cleveland.*

ERRATA.—S. i. p. 479, col. ii. line 10 from bottom, *for* "Woodstock Mistioge," *read* "Woodstock, Inistioge;" and same col. line 4 from bottom, *for* "Blackford" *read* "Blachford."

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Notes.

THE REGISTERS OF THE STATIONERS' COMPANY.

(*Continued from* p. 463.)

22 Nov. [1593.] — John Wolf. Entred for his copie, &c. *A booke of newes of Twoo angels that came before the Cytie of Droppa in Slesia* . vj^d^.

Entred for his copie, &c. *A ballad of the same Twoo angelles* . . . . . vj^d^.

[A prose "book," and a production in verse upon the same subject, but neither of them now known.]

28 Novemb. — John Danter. Entred for his copie, &c. a ballad intituled *The cuntrymans Report of the usage of them at St. Albons Terme* . vj^d^.

[In consequence of the plague, Michaelmas Term had been kept at St. Albans. Stow (*Ann.* 1274, edit. 1605) tells us that no fewer than four aldermen were carried off by the infection in London in 1593, viz. Sir W. Roe, Lord Mayor, Sir Rowland Howard, Sir Wolstone Dixie, and William Elken. We have already seen an "epitaph" on Sir W. Roe or Rowe entered on 24th Dec. He had died only the day preceding, so that the poet showed great alacrity in seizing the occasion.]

iij Decemb. — Nichas Linge, John Busbie. Entred for their copie, &c. A booke entituled *Pierce Gaviston, Erle of Cornewall, his life, death, and fortune* . . . . . vj^d^.

[Marlowe's tragedy of "Edward II." included a part of this subject, which was more elaborately treated in Drayton's *Mortimeriados, the lamentable Civell Warres of Edward II.*, &c., but that was not printed until 1596.]

4 Dec. — John Danter. Entred for his copie, &c. *A lamentable Songe of the Three Wyches of Warbos, and executed at Hunt.* . . . . . vj^d^.

[We believe that no such "lamentable Song" is extant, but an elaborate tract upon the same subject was published in 1593, 4to, the explanatory title of which we transcribe: "The most strange and admirable Discovery of the three Witches of Warboys, executed at Huntingdon for bewitching of the 5 daughters of R. Throckmorton, Esquire, and others, with divellish and grievous torments: also the bewitching to death of the Lady Cromwell."]

7 December. — John Danter. Entred for his copie, &c. a plaie booke intituled *The historye of Orlando Furioso, one of the xij peeres of Fraunce* vj^d^.

[The well-known play by Robert Greene, the subject of which had become popular mainly in consequence of Sir J. Harington's translation of Ariosto's Romance in 1591. See Dyce's *Greene's Works*, i. 5. Regarding this most favourite performance there is one peculiarity, unknown to that Editor, which we apprehend belongs to no other drama of so early a date, viz. that the original MS. of the whole part of the hero, as written out for Henslowe's Theatre, has been preserved at Dulwich, the character of Orlando having been originally sustained by Edward Alleyn, the founder of that college. See *The Life of Alleyn* printed by the Shakespeare Society in 1841, p. 197. Had the Rev. Mr. Dyce been acquainted with this MS. he would no doubt have corrected by it some of the misprints in the early impressions of Greene's play; but it would not have applied to such errors as "rebated" for *rebutted*, a mistake twice committed (pp. 8, 34); nor to "Lord's denial" instead of *Love's* denial, p. 21, which makes nonsense of Angelica's answer to Sacripant. In the margin of the Register, opposite the preceding entry, we read "This copie is put over by the consent of John Danter to Cutbert Burbye, *ut patet*, 28 May, 1594." The first edition was therefore "Printed by John Danter for Cuthbert Burbie, 1594," 4to.]

12 Decembr. — John Wolf. Entred for his copie, &c. a newe ballad intituled *Christmas Delightes* vj^d^.

[In preparation for the approaching season of merriment. A ballad on the sports of Christmas in the reign of Elizabeth, if it had been preserved, would have been a valuable relic.]

xxij die Decembr. — Tho. Purfoote, Sen^r^, Tho. Purfoote, Junior. Entred for their copie, &c. a booke intituled *Ceasars dialogue* . . . vj^d^.

24 Dec. — Tho. Gubbyn. Entred for his copie, &c. *A Remembrance of the late righte honorable Erle of Derby deceased* . . . . . vj^d^.

[This "remembrance," no doubt in verse, came rather late, for on 22 Oct. Creede had entered an "epitaph" upon the same nobleman; and still earlier, on 11 Oct., Danter had registered a "lamentation" upon the event.]

Ultimo Decembr. — Mr. Ponsonbye. Entred for his copie, &c. a booke intituled *Sciamuctos, or the shadowe of nighte* . . . . . vj^d^.

[The earliest work by George Chapman, the translator of Homer, Hesiod, &c. Σκιαμυκτος, *the Shadow of Night, containing two poeticall Hymnes, devised by G. C. Gent,*

was published by Ponsonby, with the date of 1594. It was dedicated to M. Roydon, himself a poet, and then in flourishing circumstances, but afterwards so much reduced that he was relieved by the gift of sixpence from Edw. Alleyn, after he had founded Dulwich College. Roydon is also mentioned as a leader and patron among literary men in Lodge's *Pastorals*, 1595.]

vii° Januarij [1593-4]. — Rich. Jones. Entred for his copie, &c. a comedie entitled *A Knack to knowe a Knave, newlye sett fourth, as it hath sundrye tymes ben plaid by Ned Allen and his Companie, with Kemps applauded Merymentes of the men of Goteham.* . . . . . vj^d.

[This anonymous play, famous chiefly through the exertions of the two great actors, Alleyn and Kemp, was published by Jones in 1594. Although by no means a good drama, and partaking in a considerable degree of the style and form of the old Morality, it is much superior to a play, intended to form a species of second part to it, called *A Knack to know an Honest Man*, which was printed in 1596. *A Knack to know a Knave* was performed by Henslowe's company in 1592, and few pieces were more popular.]

Rich. Jones. Entred for his copie, &c. *The Arbor of Amorus delightes, by N. B. gent.* . vj^d.

["N. B., Gent.," is Nicholas Breton, gentleman; but some difficulty presents itself, because his *Arbor of Amorous Devices* was not printed until 1597, and because the word "delightes" in the Register seems taken from a previous work by Clement Robinson. At the same time, it is not at all impossible that Breton's collection was at first called *The Arbor of Amorous Delights*, and that it was originally printed in 1594, though no such edition is, we believe, known. "Devices" may, in 1597, have been substituted for "Delights," in order to avoid the resemblance to the title of Robinson's work of 1584.]

22 die Januarij. — Rich. Jones. Entred for his copie, &c. *A newe Songe of Londons Joyfull welcome to the Nobilitie, Gentlemen, and Commonaltie to Hillarye Terme* . . . . . vj^d.

[At this date Term-time was the period when much business was done in many trades, but especially among booksellers. The plague having disappeared in consequence of the cool weather, the term was again held in Westminster Hall, and not at St. Albans.]

26^to Januarij. — Nicholas Linge and John Busbye. Entred for their copie, &c. a booke called *Cornelia, Thomas Kydd beinge the Author* . vj^d.

[Kydd's *Cornelia* came out anonymously in 1594, although we here, rather unusually, find his name in the registration. It was a translation from the French of Garnier, a fact stated (together with the translator's name) on the title-page of the second impression in 1595; both were in 4to. Very recently a prose tract by Kydd, on a dreadful murder committed in 1592, has come to light, and has been very recently reprinted. Kydd began writing for the stage, at least as early as—if not earlier than—Shakespeare; and his power and popularity were both great before the year 1590.]

Christopher Hunt. Entred for his copie, &c. a booke called *Godfrey of Bulloigne, an heroyacall poem of Sr Torquato Tasso, englisshed by R. C. Esquier* . . . . . vj^d.

[Richard Carew, Esq., of Anthony in Cornwall, was the author of this earliest version of Tasso, and it was published at Exeter (at least some copies so state), with the year 1594 upon the title-page: it consisted only of four books, and the whole poem was not printed in English until it was translated by Fairfax in 1600, folio. Some copies of Carew's attempt have the name of Thomas Man at the bottom of the title-page. It was not very successful, or probably it would have been continued by Carew. Spenser imitated some part of Tasso in his *Faery Queene*, and Fairfax, just after the death of that poet, had the merit of availing himself of Spenser's admirable, though unavowed, imitations.]

27 Januarij. — Abell Jeffes. Entred for his copie, &c. *A ballad of the Lamentable lyfe and death of Robert Sturman, who suffered at Tyborne the* 24 *of Januarie* . . . . . vj^d.

[For what crime nowhere appears, that we are aware of. Stow does not mention the case.]

Primo die Februarij. — John Danter. Entred for his copie, &c. a booke intituled *Greene his funeralles* . . . . . vj^d.

[*Greene's Funeralls, by R. B., Gent*, was printed with the date of 1594 in consequence of the above memorandum. The initials only have led to the supposition that Richard Barnfield was the writer of these sonnets, but, as the Rev. Mr. Dyce says, they are unworthy of that "pleasing poet:" he was not apparently acquainted with the fact, which he might have ascertained from Barnfield's *Cynthia*, 1595, that the "pleasing poet" had actually disowned them.]

vj^to die Febr. — John Wolf. Entred for his copye, &c. a book entituled *The newe founde Arte of Catchinge of Connye Catchers, or a trapp to take a knave* . . . . . vj^d.

[This tract, which we have never seen, most likely grew out of various small publications imputed to Robert Greene on the subject of pocket-picking and fraudulent trickery. One of them, *The Groundworke of Conny-catching*, had come out in 1592.]

vj^to die Februarij. — John Danter. Entred for his copye, under thandes of both the wardens, a booke intituled *A Noble Roman Historye of Tytus Andronicus* . . . . . vj^d.

[The earliest known impression of *Titus Andronicus* was "printed by I. R. for Edward White" in 1600; but there can be little doubt, though such an edition is now lost, that it originally came out in 1594 pursuant to the above entry by Danter. We were once told of a copy dated 1594, but when we came to examine it, the date had been altered from 1600 to 1594.]

John Danter. Entred alsoe unto him, by warrant from Mr. Woodcock, the ballad thereof vj^d.

[Dates are seldom given upon old ballads; and though we have seen several reprints of the ballad of *Titus Andronicus*, we never met with one certainly so old as 1594.]

ix° die Februarij. — John Wolf. Entred for his copie *A letter sent by Amorath, the greate Turke to Christendome* . . . . . vj^d.

11 Febr. — Adam Islip. Entered for his copie, &c. a booke intituled *The triall of Bastardy* . vj^d.

20 Februarij. — John Danter. Entred for his

copie, &c. a booke intituled *The Royaltie of England* . . . . . vj^{d}.

22° Februarij. — Willm Matts. Entred for his copie, &c. a booke intituled *The lamentation of Troye for the death of Hector, with an old womans tale in a Solitarie Cell* . . . . . vj^{d}.

[This entry serves to remind us of two distinct productions by G. Peele, his *Tale of Troy*, and his *Old Wive's Tale*; but it is not connected with either. We have also several tracts relating to tales in solitary cells, both by Greene and Lodge. Warton (*H. E. P.* iv. 73, edit. 1824) directs attention to the preceding registration, but affords no information respecting the work: he attributes the publication to Matthews instead of Matts.]

J. PAYNE COLLIER.

WILLIAM GODWIN.

The following particulars relating to the family of William Godwin (author of *Caleb Williams*), which I lately gathered from an abstract of title, may be acceptable to some one: —

In 1764, his father, John Godwin, described as of Guestwick, in the county of Norfolk, Gentleman, purchased a small estate at Hindolveston, in that county, which, by his will, dated Oct. 20, 1772, wherein he styles himself of Guestwick, Clerk, he gave to Ann his wife for life, and then directed to be sold. The will was proved at Doctors' Commons on Dec. 30, 1772. In it he names the following eight children: — Edward, John, William, Joseph, Conyers Jocelyn, Hannah, Philip Hull, and Nathaniel. Of these, as appears from letters of administration, Edward, described of St. Leonard's, Shoreditch, in the county of Middlesex, Gent., died *s. p.* in April, 1779: John was of the Inner Temple, and died, also *s. p.* in Dec. 1805. Conyers Jocelyn assumed the name of John Hull, and died, *s. p.*, on board the "Fox" East Indiaman, having made his will, dated March 6, 1783, of which he appointed his mother sole executrix; and in May, 1790, she, as Ann Godwin, of Wood Dalling, Norfolk, widow, proved the same at Doctors' Commons, as the will of Conyers Godwin, otherwise John Hull. After the widow's death, the estate was sold, and on June 11, 1810, William Godwin, of the City of London, Esq., eldest surviving son and heir of John Godwin, late of Guestwick, Clerk; Joseph Godwin, of London, Gent.; Hannah Godwin, of London, spinster; Philip Hull Godwin, of East Bradenham, in Norfolk, farmer; and Nathaniel Godwin, of London, gent., only surviving children of the said John Godwin, were parties to the deed of conveyance. It is remarkable that John Godwin, the father, who I believe to have been a dissenting minister, and therefore might by custom have adopted the prefix of *Reverend*, should in so solemn an act as his will, have used the addition of *Clerk*. I can only attribute it to the ignorance of the solicitor who prepared the instrument, as to the real status of his client. The fact of the sailor son, Conyers Jocelyn, having taken the name of *John Hull*, requires explanation. Philip Hull Godwin, who was a tenant farmer at East Bradenham, died there only a few years since, without issue.

Since writing the above, I am informed that Philip Hull Godwin left a large family, some members of which are now living in this neighbourhood. The father of John Godwin, of Guestwick, was, I am told, minister of a dissenting congregation at Wisbeach. G. A. C.

CUSTOMS IN THE COUNTY OF WEXFORD.

One of the customs related by S. REDMOND is not peculiar to the county of Wexford, nor even to Ireland. In 1847 I happened to be at Honiton, in Devonshire; and was informed, one day at the dinner table, of an incident which had recently occurred curiously illustrative of the superstitions of the people. A girl, as I believe, labouring in the last stages of consumption, had been taken out and submitted to the process described, namely, passed three times under the belly and three times over the back of a donkey. I may not remember all the particulars; but to the best of my recollection, this operation had to be performed at some place where four roads meet, and on a night when the moon was at the full. This was done at the suggestion of a "wizard," or "wise man," to dispel some enchantment or "ill wish" under which the patient was supposed to be bound. The excitement and exposure had hastened the death of the poor girl, as she died either in being carried home or immediately after. An inquest had been held, and thus considerable notoriety given to the circumstance. In the West of England this is, I am told, a common method of dispelling enchantments; but I am not aware that it prevails in the Northern Counties. I think it would be in vain to seek any origin for this custom, except the cunning of some professed dealer in spells and conjurations.

There are very many curious customs in the sister country which were quite new to me. I had not found their counterparts in the parts of England with which I am acquainted.

In the summer of 1858, I made a tour of Connemara with a friend, and was passing, on one fine evening, from Galway on the road to Limerick. We travelled in a car, hired for the occasion. When some miles from Galway we met a funeral, with a long array of mourners and attendants: in all kinds of vehicles—cars, carts, and waggons—and attired in all sorts of costume; and many on foot. It appeared as if the whole population of a village had turned out, to honour the last earthly journey of the departed. On nearing

the procession, our carman stopped, drawing up to the side of the road. A man, who appeared to be the conductor of the ceremony, advanced; and with a native politeness, which no people possess in a greater degree than the humbler classes of the Irish, asked that we would be good enough to allow the car to follow the procession; adding, that it was a custom with which we might not be acquainted. This was done; and after our cars had followed some hundred paces, he thanked us, said that would do; and we observed that he then resumed his place at the head of the procession. Our driver, who was a very dull and stupid specimen of his class, could give no explanation, but that it was usual for any party thus meeting a funeral to turn round and follow it.

The custom of lighting candles on the evening of the Vigil of All Souls extends over the whole of Ireland. I happened to be in Belmullet some years before, on the evening of that day, when every window was thus illuminated. Is not this the custom in all Catholic countries? T. B.

Minor Notes.

THE CASTLE OF LIVERPOOL. — The authors of the *Pictorial History of England*, vol. i. p. 83, describing the sentence passed upon Alianor Cobham, Duchess of Gloucester, in 1441, state that —

"She was condemned to do public penance in three places within the city of London, and afterwards to pass her life a prisoner in the Isle of Man, under charge of Sir John Stanley."

I find in the *Annales* of William of Wyrcester the latter part of her sentence thus described: —

"Et tunc fuit assignata per mandatum Regis ad castellum de Let-Poole sub custodia domini Thomæ Stanley militis."

Now, there can be no question that *Let-Poole* is a misreading for Lerpoole or Liverpool, as that place is well-known to have belonged to the Stanleys; and I am not aware that the historical writers of Lancashire have hitherto observed this early and interesting notice of that now world-known place. The Duchess of Gloucester may have been first committed to the castle of Liverpool, and afterward removed, for greater security, to the Isle of Man. J. G. N.

HISTORIC PHOTOGRAPHIC GALLERY.—Will not some firm undertake a historic photographic gallery of persons and places? Architecture, landscape (under which may be included passing open-air history and geographical discovery); the arts and the technicalities of science; the professions, the stage, and very still life indeed; together with the persons and scenes of the day, fill the London shop windows; but if it were wanted to buy a photograph from a statue or painting of Edward III., or Loyola, or Colbert, or a correct series of the Napoleonic medals, or a plan of the Dutch entry into the Thames, or of some dead witness of antiquity, as London Stone, the chances are that one would not quickly be found, or would be very second-hand, or not authentic. Certainly, where a spot constitutes one of the sights, as the Tower of London, or Killiecrankie Pass, or Kit's Coty House, there is no difficulty in getting a view on paper; but what is wanted is, a shop to which you could apply for a certain series of historic places and persons, with the certainty of a previous due care in the artist's selection of views and portraits. Dates should be affixed, and, as exceptions to the present dear practice, some specimens left unmounted for the purpose of being pasted in portfolios and books, so as to please one's own taste.

S. F. CRESWELL.

Tonbridge.

ARCHDALL'S "LODGE'S PEERAGE OF IRELAND." I would suggest to some one who has the leisure and ability for an undertaking of the kind, the compilation of a general index to the Rev. Mervyn Archdall's revised and enlarged edition of *Lodge's Peerage of Ireland* (7 vols. 8vo, Dublin, 1789.) It certainly is a desideratum, as I have oftentimes found to my cost, and, if well executed, would prove a very great boon to many a reader.

The work in question is wonderfully correct, when we consider the vast amount of particulars it contains; but there are some rather strange mistakes; for example, in vol. iv. p. 314, in the copy of the inscription on the large slab in memory of James Bermingham and Ellinor Fitzwilliam, at Lusk, in the county of Dublin, the editor gives, as the concluding portion, "WÆ IHI MERCATORI." For these somewhat puzzling words, which Archdall copied from Lodge without correction, read "VÆ MIHI PECCATORI." ABHBA.

THE NEW BISHOP OF CORK. — The following lines, written whilst Bishop Gregg's appointment was still pending, may perhaps find a place in your columns. It will be remembered that Dean Graves and Dr. Magee, of Enniskillen, were mentioned as likely to succeed Bp. Fitzgerald at Cork.

"Who shall have the vacant See,
Down beside the River Lee,
Gregg, or Graves, or Will Magee?
Asked a stranger curiously.

"Graves's manners are too cold;
Magee has time ere he grow old;
Gregg shall be shepherd of the fold,
Answered Carlisle presently."

D. S. E.

MORTARS AND CANNON.—The *Archæologia*, 1790, pl. xxxvii., illustrates a *mortar* at Eridge Green, of cast and wrought iron, used by the people on

holidays, &c. It also mentions that the first *guns* were made at Buxted furnace, about ten miles from Lewes, Surrey (p. 472). W. P.

Curious Election Return. — At the election for the borough of Antrim, in 1776, the members were as follows at the close of the poll: —

"Hon. W. J. Skeffington -	- 162
Hon. Chichester Skeffington	- 162
Skeffington Thompson, Esq.	- 134
Alex. Stewart, Esq.	- 134"

Each party seems to have exerted itself to the utmost. A. T. L.

Papa and Mamma. — To listen to the conversation of young people in the present day, one would think that fathers and mothers were as much things of the past as hair-powder and patches; and that the world was getting on quite as well without them as it contrives to do without other articles which are now denounced as unfashionable. We have no means of obtaining accurate statistical information on the subject; but it is scarcely possible that railways can have done more to extirpate mail-coaches, than have modern slang and modern affectation to exterminate all traces of the names by which children were formerly wont to address their parents. The managers of the Crystal Palace, always on the alert to add to the attractions of Sydenham, will doubtless, ere long, place accurate representations of a middle-class father and mother amongst the other extinct animals which grace their grounds. Meanwhile, in anticipation of the new official guide, which shall be published when these interesting objects are ready for public inspection, I would ask when the first sign of decadence in fathers and mothers began to appear? When papas and mammas were proposed as "efficient substitutes"? and if the innovation met with the ridicule which it deserved? St. Swithin.

Queries.

BIRTH-DAY OF GEORGE III.

I should be glad to see it clearly explained, that the birth-day of this monarch was celebrated, throughout his reign of sixty years, on the right day, namely, the *fourth* of June.

That day, in the year 1738, has invariably been stated to have been the date of his birth. Now, that must have been according to the Julian Calendar, or *old style*, then in use in England, as the Act of Parliament passed in the 24th year of the reign of George II., c. 23, which substituted the new for the old style, did not come into form until "from and after the last day of December, 1751;" when, by the operation of the first section, the next following day, the 1st of January, instead of the following 25th of March, became the first day of the year 1752; and "the natural day next immediately following the second day of September," in the same year, became the 14th instead of the 3rd of that month; and the sixth section provided, *inter alia*, that nothing in the Act "should be construed to extend to . . . the time of the attaining the age of one-and-twenty years, or any other age, . . . by any person or persons whomsoever now born or who shall be born before the said 14th day of September (1752), . . . and . . . no person or persons whatsoever shall be deemed or taken to have attained the age of one-and-twenty years, or any other such age as aforesaid, . . . until the full number of years and days shall be elapsed on which such person or persons respectively would have attained such age . . . in case this act had not been made." Thus, the Calendar was, if I may so express myself, *pulled up* ten days, so that the 14th immediately followed the 2nd of Sept. 1752; and *that* having the like effect on every succeeding month, the 4th of June, N.S., took the place of the 25th of May, O.S.; and the 14th of June, N.S., took the place of the 4th of June, O.S., in the year 1753. Therefore, it was on the 14th of June, 1753, that George III. completed his fifteenth year; and on that day, and not on the 4th, in every subsequent year, the anniversary of his birth-day should have been celebrated. Yet, for sixty years, and throughout the British dominions, it was celebrated ten days earlier than it should have been! I hope I have not "discovered a mare's nest"! Has the question ever before been mooted? Eric.

Ville Marie, Canada.

JOHN NORDEN THE TOPOGRAPHER.

In my *Descriptive Catalogue of the Works of the Camden Society*, I have stated that —

"John Norden was a surveyor patronised by Lord Burghley. It is doubtful whether a contemporary John Norden, the author of many religious books, was the same individual or no."

In making that statement I was guided by the facts stated by Sir Henry Ellis that, whilst on the one hand Anthony à Wood ascribes to one and the same person the devotional pieces and the *Speculum Britanniæ*, Granger thought *The Pensive Man's Practice*, which passed through forty editions, *The Progress of Piety*, which was reprinted by the Parker Society in 1847, and the rest of those books in divinity, "belonged to another person, possibly his father." Sir Henry Ellis did not notice that Hearne, as well as Anthony à Wood, ascribed both classes of books to one writer; and tells the following anecdote regarding his religious authorship: —

"This Mr. Norden had a Patent about concealed Lands, and being found out in some faults, such as backwardness in returning the money, &c., it occasioned him to

write his pious books, whereof there are several."—Notes at the end of *Liber Niger Scaccarii*, 8vo, 1728, p. 751.)

Whatever may be the value of this story, it is a somewhat interesting point of literary history to be ascertained, and it is certainly strange if, among so many works of both classes, there are not some passages that would identify, or effectually distinguish, the writer or writers.

At the end of *The Language of Arms*, by Sylvanus Morgan, 1666, there is an important passage regarding the works of Norden, that is unnoticed by Sir Henry Ellis: —

"The Author doth also advise, that he had, and can still procure, several pieces of John Norden his *Speculum Britanniæ*, viz. Kent, Essex, Surrey, Sussex, Hampshire, the Isles of Whight, Gersey, and Gurnesey."

Now, as of all these portions of Norden's very interesting work, the only one since published is Essex (by the Camden Society in 1840), it is much to be regretted that the rest should have been either lost, or, if any of them are still lurking in manuscript stores, that they should not be drawn forth from their hiding places. Can any of the readers of "N. & Q." assist in effecting that desirable object? JOHN GOUGH NICHOLS.

BAXUS. — I find this as English for a house or residence: —

"Paschalis episcopus, *habitationem* Anglorum (*Baxus* eorum lingua nuncupatam) combustam, audiens, et ex iisdem incendiis pene totam porticum quæ ducit ad basilicam apostolorum devastari," &c.—Anastasius *Biblioth. in Pasch.*, quoted in Giov. Severano's *Memorie Sacre*, 1630.

The nearest modern equivalent to *Baxus* is *box*; "the Cit's country *box*." What is the word really meant? Paschal belongs to A.D. 817—824. B. H. C.

"CŒUR VAILLANT." — In her recent work on *Henry IV. and Marie de Medici*, Miss Freer has placed on the title-page the following motto: —

"A cœur vaillant rien d'impossible."
Legende de Henry IV.

This was the punning and somewhat arrogant motto of the famous Jacques Cœur, the merchant of Bourges. When, and on what occasion, did Henry IV. assume it? CLIO.

LORD CHATHAM: SPANISH LANGUAGE. —

"Lord Chatham, at seventy, learned Spanish for the sake of enjoying *Don Quixote*."—*Saturday Review*, Feb. 1, 1862, p. 125.

Is there any foundation for this statement, or is "Lord Chatham" a mere slip of the pen?
W. D.

CRAY.—I am told there is a stream of this name, and we all know the word occurs frequently in Kent—St. Mary's Cray, Foot's Cray, &c. All I want to know is, whether this word is the same as the French *craie*, meaning *chalk*. I think it is, and am confirmed in my opinion by the word *crayon*, where no doubt of the meaning can exist, and where the form *cray* appears. B. H. C.

SIR EVERARD DIGBY'S EXECUTION.*— The following appeared in the "Variety" column of *The Birmingham Saturday Evening Post* of December 10, 1859: —

"Francis Lord Bacon relates that when the executioner, doing his office upon Sir Everard Digby, sentenced to be hanged, drawn, and quartered for his share in the gunpowder plot, plucked out his heart and held it up, exclaiming as the manner then was, 'Here's the heart of a traitor,' Sir Everard made answer, 'Thou liest!'"

Does Francis Lord Bacon say so, and if he does, where? FITZHOPKINS.
Garrick Club.

THE FACULTY OF LAUGHTER: DR. LAST.—

"When we find Dr. Last asserting, that 'to laugh is a right given only to man,' we recognise a portion of the moral maxim of Epictetus, which begins by declaring that of all animals it is given to man alone to be a laughing animal."—*Athenæum*, Oct. 18, 1856.

What Dr. Last? Not Foote's, in *The Devil to Pay*; nor Bickerstaffe's in *Dr. Last in his Chariot*.
I shall be obliged by a reference to the passage in Epictetus, with whom the declaration was not original. W. D.

GERMAN POET. — In the *Orbs of Heaven*, by O. M. Mitchell of the Cincinnati Observatory, the lecture (viiij), on "The Scale on which the Universe is built," is concluded by the wild dream of a German poet, which thus begins: —

"God called up from dreams a man in the vestibule of Heaven, saying, 'Come thou hither, and see the glory of my house.'"

Who was the author of this sublime composition, and in what work is it to be found?
ERNEST W. BARTLETT.

REV. TIMOTHY KENT, A.M., DENBY, YORKSHIRE. — On taking down the east wall of the old church at Denby, a slab which had been buried in plaister was discovered, and which bears the following inscription. The present rector has very properly inserted it into the wall of the new church, and *inside* instead of outside as formerly. I will give an exact copy: —

"Christum olim venturum hic præstolatur Timotheus Kent,
Artium Magister, et hujus Ecclesiæ nuper Minister Pastor
Probus, fidelis, (si quis alius) Vigilantissimus Concionator,
Assiduus, utilis, Facundus; Argumentorum tamen acumine
Et pondere, quam Verborum lenocinio et jactantia potentior

* See Execution of Argyle, 3rd S. i. 397, 457.

Vir bonus, et elogio melior. At quæ non potest Marmor Propriæ Virtutes et Amicorum desideria loquentur. Obijt Aug. 28, anno domino 1691."

(I wonder who penned it?) But my Query is about the Rev. Timothy Kent—What college? Can you give me any information about him?

GEORGE LLOYD.

LAE-CHOW ISLANDS.—It was remarked by a traveller who visited the Lae-chow Islands, on the north-eastern coast of Siberia, that one of these islands is little more than a mass of the bones of extinct elephants. Can a reference be given to the book, its author, and publisher?

ERNEST W. BARTLETT.

MAP OF THE COUNTY OF DOWN.—I have a copy of a rather larged-sized and curious "Map of the County of Downe, with a Chart of the Sea Coast, done from Actual Surveys and accurate Observations, 1755. John Ridge, Sculp." To whom are we indebted for it, the surveyor's name not appearing thereon? ABHBA.

NATIONAL SYNODS.—This question is now exciting much interest, especially since the memorial of the Irish Bishops on this subject has been presented to her majesty. Has any national synod assembled since 1540, when Henry VIII. summoned one to annul his marriage with Anne of Cleves? A. T. L.

"NORTHERN IRIS."—Can any of your Aberdeen readers give information regarding a periodical called *The Northern Iris?* Who was the editor? It was published by A. Stevenson, Aberdeen. ZETA.

J. NELSON'S "MISCELLANY."—In a volume of *Miscellanies* by Jas. Nelson, apothecary, London, 1786, there is a comedy of considerable merit called *The Sentimental Mother*. Where is the scene of the comedy, the *dramatis personæ*, &c.? See a notice of it in Nichols's *Literary Anecdotes*, vol. ix. ZETA.

SARK.—During my absence on the Continent for the last few months there appeared in one of the periodicals an interesting little article on Sark, one of the Channel Islands. To this, being about to visit the island, I am anxious to refer. I should be much obliged for the information, from some one, of where I may look for said article?

A CONSTANT READER.

TREBLE.—I put a Query (2nd S. i. 195.) regarding the origin of the word *treble*, but got no satisfactory answer. I have since read that it is derived from *thuribularius*, an incense-bearer. The *thuribularii* were boys, and hence the denomination treble was applied to boys, and so to their voices. I dare say F. C. H. can give me some information. NOTSA.

TURKEYCOCKS.—In the Catalogue of the Sheriffs of the County of Devon, at the end of Izacke's *Antiquities of the City of Exeter* (1677), I find in the 32nd year of Edward III.:—

"*William Yoo* bears Argent a chevron sable, between three turkeycocks in their pride proper."

Is there any sufficient authority for the supposition that turkeycocks formed part of any armorial bearings so early as the reign of Edward III.?

CLIO.

WALSINGHAM FAMILY.—What was the affinity between the celebrated Sir Francis Walsingham and Sir Edmund Walsingham, who was Lieutenant of the Tower of London for twenty-two years?

See Hasted's *Kent*, vol i. p. 99, where it is stated of Sir Edmund that he was son of Sir *James* W., and had a brother James, and that brother James married Eleanor, eldest daughter and coheir of Walter Writtle, of the county of Essex, and died 1540, and that he had four sons and seven daughters, and "one of the sons was that famous statesman Sir Francis Walsingham." According to this, Sir Francis was nephew to Sir Edmund.

See Lodge's *Portraits*, vol. iii., where it is stated that "Sir Francis was third and youngest son of Wm. Walsingham of Scadbury, in Chiselhurst, by Joyce, daughter of Sir Edmund Denny of Cheshunt, in Herts."

Hasted says that Sir Edmund succeeded his father in his estate of Scadbury, and married Eleanor, daughter of John Gunter, Esq., of Surrey, by whom he had Thomas (afterwards knighted), and *Mary*, *Alice*, and *Eleanor*. I should be glad to know whether Alice and Eleanor married. Mary married Sir Thos. Barnardiston, Knight, of Ketton, in Suffolk. Is this contradiction in the pedigree of the historical family of Walsingham capable of explanation with certainty? A. K.

Queries with Answers.

BP. CLAYTON, OF CLOGHER.—In the *Edinburgh Review*, No. cx., mention is made of an Arian Treatise, published by Bp. Clayton in 1751, but *not written by himself*. The Irish Convocation, it is said, determined to proceed against him, when he was seized with a nervous fever which terminated his life in 1758. Is anything known of the real author of this treatise, and where can I find any record of the proceedings of the Irish Convocation above mentioned? ALFRED T. LEE.

[The name of the real author of the celebrated dissertation, *An Essay on Spirit*, 8vo, 1751, has never, we believe, been avowed. This work, though ascribed to Dr. Clayton, was, in fact, the production of a young clergyman in his diocese, whom he befriended so far as to take the expense and responsibility of the publication upon himself. It was in 1757, after Bishop Clayton had published the third part of his *Vindication of the Histories of the Old and New Testament* (in which he renewed his attacks upon the Trinity), that the King ordered the Lord Lieutenant to take the proper steps toward a legal

prosecution of him. A day was fixed for a general meeting of the Irish prelates (not the Convocation) at the house of the primate, to which Dr. Clayton was summoned, that he might receive from them the notification of their intentions. But, before the time appointed, he was seized with a nervous fever, of which he died on the 26th February, 1758. Burdy, in his *Life of the Rev. Philip Skelton*, mentions an anecdote that Bishop Clayton consulted a lawyer of eminence on the subject of the commission, and asked if he thought that he should lose his bishoprick. "My Lord," he answered, "I believe you will." "Sir," he replied, "you have given me a stroke which I shall never get the better of." Whereupon he was instantly seized with a disorder, and soon after died.]

"LE CHEF-D'ŒUVRE D'UN INCONNU."—Can you give me any information respecting a curious old book which I have lately picked up on a bookstand in this city? It is of 12mo. size, and entitled — *Le Chef-d'Œuvre d'un Inconnu, Poëme heureusement découvert et mis au jour, avec des remarques savantes et recherchées*, par M. le Docteur Chrisostome Matanasius. Quatrième édition. A la Haye, cher Pierre Husson, 1716. It is prefaced by recommendatory verses in several languages, but with regard to those purporting to be in Hebrew and Greek, I have discovered that the former are merely French, and the latter English rhymes spelled in the characters of those languages. I have failed to make out any object aimed at by the publication of the book, unless, perhaps, it be to ridicule the critics of the time. I should, however, like to have the opinion of somebody else who may have met with it before considering it (as I am at present very much inclined to do) a worthless squib, written by somebody who felt time hanging heavily on his hands, to while away the ennui of his abundant leisure.

T. T.

Trinity College, Dublin.

[A good account of the author of this work, whose real name was Saint-Hyacinthe (Hyacinthe Cordonnier), may be seen in the *Biographie Universelle*. The work itself appears to have attracted much attention, and speedily ran through several editions. "The work which did him most credit, and to which he owes all his renown, is the *Chef-d'œuvre d'un Inconnu*, which he published in 1714. This *Chef-d'œuvre*, as is well known, is a popular song, which he embellished with a mock commentary, and with all those prolegomena with which Dutch scholars accompany their editions of the classics. It was a most clever and witty exposé of erudition carried to excess, and inflicted a blow from which pedantry has never recovered. The success of this work was extraordinary. Three editions, printed nearly all at once, scarce satisfied the impatience of readers. Saint-Hyacinthe, who had concealed his name, had the satisfaction of seeing his work attributed to Fontenelle and to La Monnoye; and when he became known as the author, he could not resist the invitation which he received to Paris, where he was made welcome by the literary chiefs." The work was reprinted with additions. The most complete is that published by P. X. Leschevin, Paris, 1807, in two large vols. 8vo. preceded by a "Notice" of 103 pages on the life and writings of Saint-Hyacinthe. It contains amongst other things the *Anti-Mathanase*, a mock critique on the *Chef-d'œuvre*.]

MAPHEUS VEGIUS.—Can you give me any information relative to a work in my library which unfortunately is defective after folio xciii.? The following is a copy of the title: —

"Maphei Vegii Laudẽsis diuinarũ scripturarum cũ primis peritissimi oratoris itẽ & poete celeberrimi Martini pape quinti Datarij: De perseuerãtia religionis libri septẽ elegãtia nõ minusq̃ sententie grauitate redolentes."

Then follows a printer's device, with "BREMBOLT" on a scroll near the bottom. Next comes sixteen lines in Latin verse, inscribed "Joannes Noctuinus ad lectorem."

The above is surrounded by a neat border, but there is neither date nor place of printing. The dedicatory epistle commences on the back of the title, and is followed by an "Index Alphabeticus annotatorum in hoc opusculo." J. M.

[Mapheus Vegius, a Latin poet of the fifteenth century, was born at Lodi in 1406, and died at Rome in 1459. The poem for which he is most celebrated is his Supplement to the *Æneid*. He imagined that Virgil had not concluded that work, and therefore resolved to add a thirteenth book. Ghilini, (*Teatro*, part ii. p. 188), erroneously thought that the seven books *De Perseverantia Religionis* were never printed. Our correspondent's copy is deficient of the last three leaves. On fol. xcvi. is the following imprint: "Parisius per magistrum Bertholdum Rembolt & Iohannem vvaterloes In Sole Aureo vici Diui Iacobi. Anno dñi millesimo quingentesimo vndecimo. Die vero xxiii. Octobris." An epitome in manuscript of the celebrated work of Vegius, *De Liberorum Educatione*, dated 1444, was sold in the miscellaneous portion of the Libri library (lot 7327) on July 26, 1861.]

PEACOCK'S WORKS.—There are few if any books that I oftener or with greater pleasure recur to, than those inimitable admixtures of learning, shrewdness, satire, and genuine warmheartedness, pervaded by such a thorough abhorrence of cant and humbug, the one-vol. *novelettes* of Peacock. I believe I have all his works, namely, *Headlong Hall*, *Nightmare Abbey*, *Maid Marian*, *Crochet Castle*, *Melincourt*, and *Gryll Grange*, the last of which originally appeared in *Fraser's Magazine*; and in its republication presents a choice specimen of what typography has been, but what, alas! it seldom is now; and in which, as *Lord Facing-both-ways*, the President of the *Pantopragmatic Society*, I was delighted to recognise again "the learned friend" of *Crochet Castle*. Can you or any of the correspondents of "N. & Q." inform me whether the above comprise the whole of Mr. Peacock's published works? ION.

[Add the following: *The Philosophy of Melancholy*, a poem in four parts, with a *Mythological Ode*. Lond. 4to, 1812. Also, *Recollections of Childhood*, in "Tales from Bentley," Part I. 8vo, 1859.]

BIDDENDEN MAIDS.—Where can I find any notice of the Biddenden maids — a pair of ancient twins, à la Siamese? Some of your Kentish readers will doubtless be able to tell us how the curious Easter cake distribution arose, and what its concomitants are. I have one of the cakes,

which remarkably resembles some of the leaden antiques now so much debated. I also have a small handbill about the "Biddenden maids," but I want the real history and mystery. B. H. C.

[Hasted says (anno 1798), that the print of the woman on the cakes "has taken place only within these fifty years;" and that the truth seems to be, that the land was the gift of two maidens named Preston. It is therefore extremely probable that the story of the *conjoined* Biddenham Maids, has arisen solely from the rude impression on the cakes, and been chiefly promulgated by two hand-bills, one of which is entitled "A Short but Concise Account of Elizabeth and Mary Chulkhurst;" and the other printed by Hone (*Every-Day Book*, ii. 443) called "A New and Enlarged Account of the Biddenden Maids in Kent, born joined at the Hips and Shoulders." That there were really no such persons, the silence of all the early historians of Kent on the subject affords a strong presumption; and also the proceedings on a suit in the Exchequer, brought for the recovery of the lands, as given for the augmentation of the Glebe, by the Rev. W. Horner, Rector of Biddenden, in 1656, who was, however, nonsuited. *Vide* Hasted's *Kent*, vii. 138; *Gent. Mag.* xl. 372; Brand's *Antiquities* (Bohn's edition), i. 166; *Beauties of England and Wales*, viii. 1207; and "N. & Q." 2nd S. ii. 404. It may be remarked, that a similar tale is told of two females whose figures appear on the pavement of Norton St. Philip Church, in Somersetshire.]

SIR THOMAS MORE. — What was the date of Sir Thomas More's marriage? P. R.

[Foss, in his *Judges of England*, v. 207, states that Sir Thomas More married the eldest daughter of one Maister Colte, a gentleman of Essex, in 1505.]

Replies.

COLE, OF SCARBOROUGH, WORKS.
(3rd S. i. 387.)

I knew a person of this name, and probably the one R. INGLIS asks after. Something like thirty years ago, a widower, John Cole, and his family, went from Scarborough, I believe to live at Wellingborough. There Cole opened a small school, and placed geological specimens, &c., in his window for sale. He was a quiet man, and was regarded as very eccentric, because he and his sons would go out all day, and return laden with wild plants, &c. Cole wrote a small history of Northampton, and topographical notices of Ecton, Weston-Favel, Filey, &c. He wrote, and published by subscription in 1838, a *History of Wellingborough*, and sometime after a *History of Higham Ferrers* and other places near it. His industrious curiosity was never appreciated in Northamptonshire, where he dragged out a miserable existence. From Wellingborough he removed to Ringstead or some village in its vicinity, where he ransacked every nook for relics of antiquity and natural curiosities. One of the last things I heard of him was his finding one or two Saxon graves in the valley of the Nen, with skeletons and iron weapons. The bones and weapons in part I saw, but one of the latter had been ground down by its possessor, and stuck in a handle to do duty as a small knife! I was informed that Cole was in great want and distress at the time of his death in the retreat I have alluded to. He died probably ten years ago. That this is the John Cole inquired after is tolerably evident. The *Herveiana* was doubtless by the author of the *History of Weston-Favel*; and as the writer of the notice of Filey, it is plain that he was one of the Coles whose names are not unknown in the literary history of Yorkshire. I remember, too, that when J. Cole first came to Wellingborough, I, as a boy, was fond of reading the little books about Scarborough in rhyme, &c., which he exhibited in his window. The only man I knew who could relate this man's painful history is now no longer with us. B. H. C.

In reply to the inquiry of your correspondent R. INGLIS, I enclose a letter from John Cole, the Scarborough bookseller.

It was addressed to my late brother in 1837, and contains a list of Mr. Cole's various publications; among others, that alluded to by MR. INGLIS.

1. History of Northampton and its Vicinity. Fcap. 8vo, pp. 151. With a view of Queen's Cross. Northampton, 1815.
2. The Talents of Edmund Kean delineated. Demy 8vo, pp. 19. A limited impression.
3. A Catalogue of Standard Books, made out on an entirely new plan. Fcap. 8vo, pp. 8. The titles of books are here formed into ænigmas.
4. An Ænigmatical Catalogue of Books of Merit, on an entirely new plan. Fcap. 8vo, pp. 44. Scarbro', 1821. The above is a second edit., enlarged, of No. 3. A single copy, tinted.
5. A Key to Cole's Ænigmatical Catalogue of Books. Fcap. 8vo, pp. 16, 1821.
6. Herveiana; or, Graphic and Literary Sketches, illustrative of the Life and Writings of the Rev. James Hervey, M.A., 1822, 3, 6. 3 Parts. Fcap. 8vo. Twenty-five of each part in post 8vo. 6 of Part 1. on tinted paper. Appended to Part II. are several Original Letters of Hervey, never before printed. An unpublished dedication printed.
7. Graphic and Historical Sketches of Scarborough, with several fine wood engravings by Mason. Fcap. 8vo. Scarb. 1822. 50 copies on large paper; 1 tinted.
8. Bibliographical and Descriptive Tour from Scarborough to the Library of a Philobiblist. 1824. The impression of this work consisted of only 150 copies. Post 8vo; 50 on writing demy, and 12 on tinted paper. A few supplementary pages were afterwards printed, but not published.
9. The Scarborough Repository, consisting of historical, biographical, and topographical subjects. Demy 8vo, 1824. A few copies tinted.
10. The Scarborough Album of History and Poetry. Fcap. 8vo, 1825. 25 Copies only on demy 8vo, with proofs of the plates, and 2 on pink satin, and 2 on white satin.
11. Scarborough Guide, fcap. 8vo, new edit. 1825.
12. The History and Antiquities of Ecton, county of

Northampton. Demy 8vo, 1825. Only 150 printed. A few on demy writing, and on tinted post. A cancelled sheet.

13. Memoirs of the Life, Writings, and Character of the late Thomas Hinderwell, Esq., author of The History and Antiquities of Scarborough. Demy 8vo, 1826. Only 250 printed, and 18 on 4to.

14. The Antiquarian Trio. Demy 8vo, 1826. An unpublished leaf was printed for this pamphlet. 1826.

15. The Antiquarian Bijou, 1829. A few copies on drawing paper.

16. The Antiquarian Casket, 1829. A few copies on drawing paper.

17. A Tour round Scarborough, historically and bibliographically unfolded. Demy 8vo, 1826. Only 25 copies, with a few on tinted paper. There are etchings attached to this work, which are different in all the copies. There are two copies so arranged in regard to the letter-press as to introduce a portrait of Eginus, a fancied character in the Tour.

18. Bookselling spiritualised. Books and articles of stationery rendered monitors of religion. Demy 8vo, 1826. Only 60 copies.

19. The History and Antiquities of Weston Favell, in the Co. of Northampton, demy 8vo. Portrait of Hervey; his birth-place; rectory-house; and figures on bricks, 1827. Only 50 printed.

20. The Scarborough Souvenir. Fcap. 8vo, with frontispiece, 1827.

21. The History and Antiquities of Filey, in the Co. of York. Demy 8vo. Views of the Bay and Church of Filey, and the Representation of an undescribed Bird. 12 copies on tinted paper. The whole impression small, 1828.

22. The Scarborough Collector and Journal of the Olden Time. Demy 8vo, with plates, 1828. Only 150 printed.

23. A Biographical Account of the Rev. Samuel Bottomley, of Scarborough. Demy 8vo, pp. 22. A few copies on tinted paper.

24. A Biographical Sketch of the late Robert North, Esq., the Founder of the Amicable Society, Scarborough. Demy 8vo, pp. 15, 1823. A few 8vo copies tinted, and a few on 4to. paper.

25. A Descriptive Catalogue of a Select Portion of the Stock of John Cole. Demy 8vo, 1825. 2 copies on drawing paper, 6 on tinted paper, 25 medium writing, being the whole impression.

26. A Pleasant and Profitable Journey to London. Fcap. 8vo, pp. 11. Scarborough: printed (only 50 copies) for private distribution, 1828.

27. Scarborough Worthies. Demy 8vo, pp. 64, 1826. Only 18 copies printed.

28. Tribute to the Memory of Mr. Wm. Abbott. Demy 8vo, pp. 10, 1827. Only a limited impression.

29. An Unique Bibliomaniac displayed in a biographical Account of Mr. Wm. Abbott, 1827. Only 6 copies, with the Catalogue of his Books complete.

30. Dialogues in the Shades respecting the Cliff Bridge, Scarborough. Demy 8vo, 1827. Only a limited impression.

31. Historical Sketches of Scalby, Burniston, and Cloughton, with descriptive Notices of Hayburn Wyke and Stanton Dale in the co. of York. Demy 8vo, 1829. A few copies on tinted paper.

32. Le Petit Visiteur; containing a Sketch of the History of Scarborough; a Series of Cabinet Views; and Scarborough Lyrics by a Lady. Fcap. 8vo. 1826. Only 12 printed.

33. Casket of Poetry. Fcap. 8vo, 1827. 12 copies on tinted paper.

34. Bibliotheca Coleiana: a Catalogue of the Collection of Books, the private property of John Cole, of Scarborough. Scarborough: printed by John Cole for the perusal of his friends, and not for sale, 1829. The whole impression of this Catalogue consists of but 4 copies on pink demy; 14 on drawing paper; 50 on crimped demy.

35. Histrionic Topography; 13 fine plates by Storer, 1818.

36. Scarborough Natural Historians. Fcap. 8vo, pp. 70.

37. Report of the Committee Meeting on a Monument to the Memory of Hervey. Fcap. 8vo. Scarborough: printed (only 25) by John Cole, for the amusement of his Friends.

38. Original Letters of the Rev. James Hervey, M.A. From the Originals in the Collection of the Rev. R. H. Knight. Demy 8vo, pp. 60, 1829. A few copies on tinted paper.

39. Biographical Account of Master Herbert. Demy 8vo. 1830. 8 copies on drawing paper, 16 tinted.

40. Scarborough Graphic Gems. Demy 16mo, plates. 1829.

41. Reminiscences tributary to the Memory of Thomas Allen. Demy 8vo, pp. 8. Northampton: printed for private distribution and not for sale. Only 50 copies. 1833. About 12 on tinted paper.

42. An Account of the Proceedings at the Commemoration in Honour of Hervey, at Weston Favell, June 18, 1833. Northampton: printed for John Cole for private distribution. Only 50 copies. Fcap. 8vo, pp. 16.

43. Historical Notices of Wellingborough. Only 50 copies, 12mo, pp. 6. Wellingborough, 1834.

44. History and Antiquities of Wellingborough. Demy 12mo. Now publishing in parts, 5 out of 6 being now out. 2 copies tinted.

45. The North-Western Graphic Cabinet. Fcap. 8vo, plates, 1833.

46. Ten Minutes' Advice on Shaving, 1834.

47. A Month's Excursion. Fcap. 8vo, pp. 11. A limited impression, not for sale. 1829.

48. Verses in Commemoration of the Rev. James Hervey. By James Montgomery. 4to.

49. Weep Not. An Elegy on the Death of an Infant, 4to, 1822.

50. Questions on Cooke's Topography of the Co. of York, 1821.

51. Questions on Cooke's Topography of the Co. of Northampton, 1834.

52. History of Lincoln, 18mo. Lincoln, 1818.

53. Sketch of the History of Scarborough. Fcap. 8vo, 1824.

54. Oldfieldian Cookery Book. Fcap. 8vo, pp. 24, 1828.

55. Elegiac Stanzas on the late Rev. S. Bottomley. By a Lady. 4to, pp. 4. Only 25 printed, 1831.

WILLIAM JAMES SMITH.

Conservative Club.

ARMS OF THE KINGDOM OF LEON.

(3rd S. i. 407, 471.)

I can offer HISP. some notes, which I hope may not be without interest to him and any other persons entertaining the question.

Elias Reusner, in his Βασιλικῶν *Opus Genealogicum Catholicum* (Frankfort, 1592), gives at p. 53, the "Stirps Legionensis," that is, the descent of the Kings of Leon. He begins with Pelagius, (Pelayo, the founder of the monarchy), A.D. 722:

"Pelagius, ex regio Gothorum sanguine, ... a

Christianorum reliquijs, quæ in montes Asturiæ confugerant, Rex consalutatus . . . . in ipso statim limine regni hosti Legionem civitatem eripuit: ubi sedem sui principatus figens novum *castellum* . . . . extruxit: unde comites postea Castellæ dicti: qui labentibus annis . . . Castellæ Reges nominati sunt. Dimissis autem Gothorum insignibus insignia cepit Leonem *rubrum* in campo candido: quibus hodiè adhuc Reges Legionenses utuntur."

This seems to be good evidence. But Andrew Favine, writing in 1619, says (p. 132, book vi. English edition, 1623): —

"Le Lyon rempant de Gueulles, *ou de Sable*, en champ d'Argent, which is given to the Kings of Leon for arms, belonged not to Pelagius, who is not knowne to have any."

Here sable is given as an alternative to gules, for the lion.

Then Father Silvester Petra Sancta, in his *Tesseræ Gentilitiæ* (Rome, 1638), at p. 672, blazons the coat of Leon —

"Ianthinus leo, *cum diademate*, lingua, et falculis aureis, in valvulo argenteo."

Here we have the lion violet, that is, purple; and it will be noticed that the lion is crowned. This distinction is often omitted. Curiously enough, it is omitted in the engraving of this blazon of Petra Sancta, on the same page.

But, again, in the great Franciscan Map of the Arms of the Popes, Bishops, Kings, Princes, and Nobles, who had been aggregated to that illustrious order, the fourth shield in the eleventh row on the left side, reckoning from the top, is labelled "Ex Regibus Castillæ," and has Castile and Leon quarterly. Here Leon is given, argent, a lion rampant *gules*, crowned; and so elsewhere in the map. And also in the shields of nobles to whom concession of part of the royal bearings was made, the lion appears *gules*. This map was published at Antwerp in 1650.

Father Menestrier, in his *La Méthode du Blason*, Paris, 1688, gives, at p. 313, an engraving of the Spanish shield, in which the lion is *gules*. Marc' Antonio Ginanni published his *L'Arte del Blasone* at Venice in 1756.

In blazoning the shield of Austria he says: —

"3 di Castiglia, di rosso con un Castello, o maschio di fortezza, d'oro: partito di Leone, d'argento con un Leone di rosso, o, *come vollero i Franzesi*, di *porpora*."

This, probably, is the solution of the question; and one would prefer taking a Spanish statement.

Guillim (p. 381, ed. 1660, second issue), blazons Leon, "Luna, a lion rampand, *Saturn*." It is worth noting that he places Leon in the *first* quarter. Possibly the blazon of sable, or saturn, may have arisen from the darkening of purple into black.

In Paul Wright's edition of Heylyn's *Help to English History* (1773) at John of Gaunt's marriage with the daughter of the King of Castile and Leon, Leon is given, argent, a lion rampant *purpure*.

Nisbet, in his *System of Heraldry*, reprint of 1816, Part III, p. 43, blazons the lion *gules*, and quotes Hoppingius as saying of the Kings of Castile and Leon, that they bear a shield "in parte superiori sinistrâ et inferiori dextrâ leonem *fulvum* in campo albo exhibens." He repeats the statement at p. 86. On the tomb of Isabella Le Despenser, Countess of Warwick, in the church of Tewkesbury Abbey, is still to be seen, after long ruin and neglect, a shield of Castile and Leon. In this the lion is *gules*.

D. P.

Stuarts Lodge, Malvern Hills.

ERASMUS AND ULRICH HÜTTEN.

(3rd S. i. 289.)

I have notes of the following translations of the *Colloquies of Erasmus* or of parts of that work. They are all, with perhaps one exception, to be found in the Bodleian Library: —

"The Colloquies or Familiar Discourses of Desiderius Erasmus of Roterdam Rendered into English . . . . . By H. M. Gent. London, 1671, 8vo."

"Twenty [two] select Colloquies of Erasmus Roterodamus, Pleasantly representing several Superstitious Levities that were crept into the Church of Rome in his days. By Sir Roger L'Estrange, Kt. To which are added Seven more Dialogues, with the Life of the Author, by Mr Tho. Brown. London, 1680, 1699, 1725, 8vo."

"Colloquia Selecta, with an English translation by John Clarke. Nottingham, 1720, 8vo."

"Colloquia, translated by N. Bailey. London, 1733, 8vo."

"Pilgrimages to Saint Mary of Walshingham, and Saint Thomas of Canterbury; by Desiderius Erasmus: Newly translated, with the Colloquy on Rash Vows, by the same Author, and his character of Archbishop Warham, and Dean Colet, illustrated with Notes, by John Gough Nichols, F.S.A. London, 1849, 8vo."

There is no book of the sixteenth century, hardly indeed of any century, which gives in an incidental manner so much curious information as to the social life, religious feelings, and superstitions of the past. A translation of the *Colloquies*, with notes illustrative of these matters, would be an exceedingly useful addition to modern literature. I have long intended to undertake such a work, and, in my reading of Mediæval Literature, have not failed to make notes of such passages as seem to me illustrative of the subjects discussed or noticed by Erasmus. I hope, however, if your correspondent has any thoughts of presenting his favourite to the public in an English dress of new fashion, that my designs will not cause him to abandon his purpose.

The *Colloquies of Erasmus* must have had a great effect in forming the minds of former generations of Englishmen. I believe they were almost universally used as a school-book until about a hundred years ago. It is not improbable that there are persons still alive who made their first

acquaintance with Latin in the pages of the great Hollander. The Rev. T. Hewitt of Bacton, in the county of Norfolk, who prepared Porson for Eton, tells a correspondent that, in the year 1773, his pupil and his own sons were reading the *Colloquies* together (J. S. Watson's *Life of Porson*, p. 13.) Is it not possible that some of Porson's feelings and opinions may be traced to this school-book?

I do not remember that the *Epistolæ Obscurorum Virorum* have ever been translated. How could they indeed? In the original they are among the most laughter-moving of books, but their wit and humour is frequently of that kind which would entirely evaporate in the crucible of the translator. Besides this, an abridged version would be worth little, and it would be impossible in these days to present the whole of the *Epistolæ* in English. Like many other productions of its age, it has a high moral tone, accompanied with a coarseness of allusion and expression far beyond anything which would be tolerated in our modern literature. EDWARD PEACOCK, F.S.A.

Bottesford Manor, Brigg.

THE FERULA.

(3rd S. i. 450.)

Ferula, fennel, Plin. *Nat. Hist.* Ferule (*à feriendo*), a reed, or cane from the fens, giant-fennel. "*Tristes ferulæ, sceptra Pædagogorum*," rods (reeds) with which Roman boys were corrected at schools; Martial.

> "Et nos ergo manum ferulæ subduximus."
> Juv. *Sat.* i. 15.
>
> "Hic *frangit ferulas*, rubet ille flagellis,
> Hic scutică."—*Id. ib.* vi. 478.

Valpy interprets the passage, "rods broken over the back."

> "Nec scutica dignum horribili sectere flagello.
> Ne ferulâ cædas meritum majora subire
> Verbera, non vereor."—Hor. *Sat.* I. iii. 118.

Anthon says, *scutica*, a strap, or thong of leather; *ferula*, a rod, or stick; both used for correcting school-boys; *flagellum*, a lash, or whip made of leathern thongs, or twisted cords, tied to the end of a stick, sometimes sharpened with small bits of iron or lead at the end. Dr. Johnson says, *ferule* was used on the hand. He ought to understand the difference between *ferula* and *virga* (*vrith*, Sanscrit), switch-rod, having himself been scourged over the buttery-hatch at Oxford. The *virga* of the mediæval ages may be tested by turning up the old oak-seats in Cathedral choirs, on many of which are carved a monkish school-master with a bare-breeched boy in his lap, and the uplifted rod (fennel?) in his hand, ready for execution. Whether the Romans, on finally quitting the island, left the *ferula* a legacy for the Britons, or whether it was originally a native instrument of punishment, I know not; but this I know from personal experience, that, sixty years ago, at a writing school in the West of England, the master frequently *feruled* the dunces on the palm of the hand with a flat *bat*, such as boys use for "bat-and-ball;" and more frequently gave idle scholars "a rap on the knuckles" with a round ruler (ferule?) Afterwards, as an alumnus at the King's School, I found the birch and the block used for corporal punishment — the ferule being considered *infra dig.* at a grammar school. I learn, however, from a contemporary, a Scotchman, that the *tawse* was the instrument of correction, in his day, at the High School, Edinburgh. He describes it as a stick-handle, with straps, or strips, of leather fastened to it, and that the ends of the straps were hardened in the fire, to make them *knobbly*, i. e. like the knots in a cat-o'-nine-tails, or the *βόπαλα τυλωτά* of the Æthiopians, Herod. vii. 69. No doubt for the same purpose the Romans sewed bits of metal into the flagellum, that the punishment might be sharper. And so also, in the ferule a small round hole was cut out in the centre, that the skin might be drawn up, and the pain be more acute. Only a week past, I, by accident, got into conversation with a Yorkshire mechanic, "an engine-fitter," and in discussing the change in education of the present day, he said, in the North Riding dialect, "When master *feruled* me, I thought to myself, I'll *hide* thee, when I'm a man,"—the cow-hiding of the Yankees, or the bull's hide of the ancients. Here we get the *tawse* — *taurus*, a bull; Gaelic, *tiur*; Persian, *tawbn;* A.-S. *hwit tawere*, a dresser of white leather (vellum [veal] calf's skin) with size, not with the oak-bark the tanner uses for bull's hide. A tawer is a fellmonger (*pellis*), a skin-dresser; *touw* (Dutch) tow; to give a *towse*, a common vulgar phrase, may mean the rope's end, or strap. The *tawse* (I learn from another Scotch friend of my own age) was used both on the hand, and *elsewhere;* but so frequently on the hand, that boys used to ask each other in the play-ground, "How many *pamées* (*palmæ*) did you get to-day?" And the *manum ferulæ subduximus* was practised, not by pulling back the hand, but by pulling down the cuff of the coat over the palm, to catch the blow of the *tawse*.

ALLAN DUNSTABLE inquires, Whether the use of the *ferula* still exists? It has, as far as my observation goes, become extinct, through the modern exclusion of corporal punishment in scholastic teaching. But the birch still keeps its ground at Eton, and elsewhere. Indeed, within the present Session, it has been enacted in the House of Commons, that all boys under fourteen years of age ordered to be whipped in county gaols shall be punished with the birch, not with the *cat*, with which adults are still to be corrected, when spare diet and solitary cells fail to make a

due impression on them. But the critical question on the *ferula* still remains unanswered, viz. Whether Roman schoolmasters whipped "small boys" with a rod made from the feathery shoots, *fœniculum*, F. *fenoil*, E. *fennel*; or whether the giant-stalks, the big-fennel of Pliny, were the *fasces* carried by the Lictors before the Prætor?

QUEEN'S GARDENS.

The *ferula* properly made, and *used*, is an instrument of corporal punishment in schools less objectionable than any other. Some *ferulas* were made of wood, being flat pieces of wood rounded at the end, with which the delinquent was struck on the hand; and in some cases they had a small opening which pinched up the boy's hand, with barbarous and unjustifiable cruelty. Indeed, the wooden *ferula* was a hard, ill-contrived, and cruel instrument in its best shape. I never saw one, but I have so often heard descriptions of it from boys who had *felt* it, that I give the above description with full confidence.

But the *ferula* of leather is as fair an instrument of punishment as could have been devised, and is still used in several schools. Indeed, if corporal punishment is to be retained — and it is difficult to see how it can be wholly dispensed with—the leather *ferula* is the least open to objection. It is about ten inches long, the end being rounded, and measuring between four and five inches in the broadest part. From this it grows gradually narrower, till it comes to the breadth of an inch and a half, and the extremity is fastened to a long wooden stick, or handle. The leather is thick, being such as shoemakers use for the soles of shoes: it is hammered rather hard, but retains its elasticity. It is used for striking the palm of the boy's hand only. The boy holds out his left hand to receive the stroke, as being most convenient for the master, who strikes with his right. The pain is a smart tingling sensation, which while it inflicts adequate chastisement, is accompanied with no danger of wounding or bruising, and is entirely free from the revolting circumstances of punishment with the rod. One or two strokes of the *ferula* upon the hand are commonly sufficient, though hardened delinquents may deserve half a dozen, or even more.

F. C. H.

I remember seeing more than one specimen of this very effective instrument of punishment, in S. Yorkshire schools some thirty years ago; the material was usually leather, or tough wood; the form that of a spoon beaten flat; the place of infliction was the open palm of the hand. In Gerard Douw's picture of the School-master, in the Fitzwilliam Museum, Cambridge, the master holds in one hand an elegant specimen of the instrument inquired after. I have not seen or heard of its use in any of the numerous schools that I have of late years come in contact with.

J. EASTWOOD.

At a large private school at Bath I remember to have seen the infliction of "pandying" by the master on the open hand of offenders, with an instrument of torture of circular shape provided with a handle, which went by the name of a ferule. A common round ruler was sometimes employed as a substitute.

MACKENZIE E. C. WALCOTT, M.A., F.S.A.

If your correspondent, ALLEN DUNSTABLE, will refer to a Latin dictionary, he will find that *ferula* means, 1st. "An herb like big fennel, and which may be called fennel-giant." 2nd. "A rod, stick, or ferula, wherewith children are corrected in schools." 3rd. "A cane or reed; a walking staff." Ecclesiastically it means *Virga Pastoralis*, seu *Baculum Pastorale*. "Episcopi pastores gregis Dominici sunt, ideo baculum (seu ferulam) in custodia præferunt." "Per baculum (seu ferulam) potestas regiminis figuratur." (Vid. *Macri Hierolexicon*, verbb. *Ferula*, *Baculum Episcopale*, *Narthex*, &c.) Again, in the ancient churches, the first division was called the *Narthex* in Greek, and *Ferula* in Latin, and was "a narrow vestibule extending the whole width of the church;" "so called because the figure of it was supposed to resemble a *Ferula*, that is, a rod, or staff, called by the Greeks *Narthex*." (See *Bingham*, book viii. ch. 4.) I fear, however, that the information contained in the latter moiety of this communication will excite but little interest (if it be not rejected), on *the North of the Tweed*.

E. C. HARINGTON.

The Close, Exeter.

"YANKEE DOODLE BORROWS CASH" (3rd S. i. 468.)—I have a cutting, unfortunately without date, but not less than sixteen years old, in which the lines inquired after are said to be copied from the *Literary Gazette*. As they are worth preserving in "N. & Q.," a copy is subjoined.

"A NEW SONG TO AN OLD TUNE.
"*Yankee Doodle.*

"Yankee Doodle borrows cash,
Yankee Doodle spends it,
And then he snaps his fingers at
The jolly flats who lends it.
Ask him when he means to pay,
He shows no hesitation,
But says he'll take the shortest way,
And that's repudiation!
Chorus—Yankee Doodle borrows, &c.

"Yankee vows that every State
Is free and independent;
And if they paid each other's debts,
There'd never be an end on't.

They keep distinct till 'settling' comes,
And then, throughout the nation,
They all become 'United States'
To preach repudiation!

"Lending cash to Illinois,
Or to Pennsylvania,
Florida or Mississippi,
Once was quite a mania.
Of all the States 'tis hard to say
Which makes the proudest show, Sirs,
But Yankee seems himself to like
The state of *O–I–Owe*, Sirs!

"The reverend joker of St. Paul's
Don't relish much their plunder,
And often at their knavish tricks
Has hurl'd his witty thunder.
But Jonathan by nature wears
A hide of toughest leather,
Which braves the sharpest-pointed darts
And *canons* put together!

"He tells 'em they are clapping on
Their credit quite a stopper,
And when they want to go to war
They'll never raise a copper.
If that's the case, they coolly say,
Just as if to spite us,
They'd better stop our dividends,
And hoard 'em up to fight us.

"What's the use of money'd friends
If you mustn't bleed 'em?
Ours, I guess, says Jonathan,
The country is of freedom!
And what does freedom mean, if not
To whop your slaves at pleasure,
And borrow money when you can,
To pay it at your leisure?

"Great and free Amerikee
With all the world is vying;
That she's the 'land of *promise*'
There's surely no denying.
Be it known henceforth to all,
Who hold their I. O. U. Sirs,
A Yankee Doodle *promise* is
A Yankee *Doodle do*, Sirs!

"CECIL HARBOTTLE."

J. EASTWOOD.

ENGLISH REFUGEES IN HOLLAND (3rd S. i. 409.) Your correspondent will probably find *Newinweek*, the place he mentions, to be *Neuenwied*, now *Neuwied*, a town on the Rhine, about ten miles N. W. from Coblentz, and to which a party of French-reformed members of the United Brethren, who had been compelled to quit Herrnhaag, removed in the year 1750, at the invitation of its then prince, John-Frederick-Alexander Count Wied. See Holmes's *History of the United Brethren*, vol. i. p. 409; vol. ii. pp. 27, 87, 199. This may possibly serve as a key to the information sought by W. W. S. D. B.

18, Regent Square, W. C.

JOHN DELAFIELD PHELPS, ESQ. (3rd S. i. 477). This gentleman resided at Chavenage House, near Tetbury. By the *London Gazette* of January 31, 1761, his father was appointed Sheriff for Gloucestershire, of which country Mr. Phelps was a native, and, in correspondent time, a magistrate. The name of Delafield was adopted by the family, in consequence of their possessing property at Pagan Hill, near Stroudwater, as stated by your correspondent. I find by Clarke's *Law List*, Mr. Phelps is designated as a barrister in 1824; but inclination and an ample patrimony seem to have induced him to pursue ardently the investigation of the antiquities, and to collect materials of every description for a history of his county. A very short time previous to his decease he published the result of his labours in a volume, crown 8vo, entitled *Collectanea Gloucestriensis*, being a Catalogue of Books, Tracts, MSS., Prints, Articles of Topography, Plans, Coins, Seals, Portraits, &c. &c. (with descriptions of the local tokens which were circulated in Gloucestershire *temp.* Cromwell, and a few years after the restoration of Charles II., then in the possession of Mr. Phelps, at Chavenage House), Lond.: Wm. Nicol, 60, Pall Mall, 1842. These were printed solely for circulation among his intimate friends. Mr. Phelps was one of the earliest and most zealous supporters of the Roxburghe Club, which met for the first time at the St. Alban's Tavern, on Wednesday June 17, 1812, and when it was agreed by the seventeen members then assembled, that each member should reprint the number, limited to those present, of some ancient and scarce work, which should be interchanged among those forming that meeting. Mr. Phelps, for his contribution, chose *The Glutton's Feaver*, by Thomas Bancroft, 4to, 1633. Mr. Phelps possessed what is now perfectly *unique* — the *Gloucester Journal* complete from its commencement in 1722; and his collections are so diverse and general, it will be much to be regretted if they should not be preserved to form a *nucleus* for an archæological museum much wanted in that county. NOTANS.

POOR POLL (3rd S. i. 388, 454.) — The following was pointed out to me, many years ago, by a musical friend, in a certain metrical psalm, when sung to a tune called "Boyce:"

"Thou art my bull—
Thou art my bull—
Thou art my bulwark and defence."

J. EASTWOOD.

Your interesting articles on "Hymnology" irresistibly remind me of a negro-child's school at Barbadoes, where this hymn in praise of the Bible was sung to the tune of "Soldier Laddie,"—

"Holy Bible, book divine!
Tooral loo, tooral loo!
Precious treasure, thou art mine!
Tooral loo, tooral loo!"

It was Wesleyan, I think. A. L.

Monkstown, Ireland.

DEAF AND DUMB LITERATURE (3rd S. i. 427.) Your correspondent A. M. Z. may find some of

the information he desires in the late Dr. Charles E. H. Orpen's *Anecdotes and Annals of the Deaf and Dumb* (2nd ed. London, 1836), and Messrs. Ringland and Gelston's *Report of a Deputation to British Institutions for the Deaf and Dumb* (Dublin, 1856). ABHBA.

Your correspondent A. M. Z. will find two articles on this subject in *The Mirror*, vol. iii. pp. 147, 195. W. I. S. H.

NOBLEMEN AND BARONS (3rd S. i. 451.)—Your correspondent, S. C., is, I dare say, not singular in not being familiar with the constitution of the old Scottish Parliament, in which the Three Estates, Clergy, Baronage, and Burgesses, were not separated into the Upper and Lower Houses, but assembled together, as on the Continent. Hence all "freeholders by knight-service," from the Earl or Duke to the smallest *Squire*, as we should now say in England, were included in the Baronage. The Lesser Barons, who were not ennobled by the sovereign, were usually known as *Lairds* instead of *Lords*, and may be considered much the same class as our "Lords of the Manor," or Squirearchy. These were the *Barons* who sat with the *Noblemen*. SIGNET.

QUAKERS (3rd S. i. 459.)—I can inform your correspondent, EIRIONNACH, that the White Quakers have for some years been extinct, and that their leader, Joshua Jacob, has terminated his vagaries by seeking rest in the bosom of the Romish Church.

But my chief object in replying to EIRIONNACH is not to set him right respecting the crazy little community called White Quakers, but to correct his statement that Mrs. Grier's book is a trustworthy source of information regarding the Society of Friends. I was myself a member of that Society for the first thirty years of my life, and for a considerable portion of that time I had frequent intercourse with many influential members of that community. I have besides, at various times, read and thought much on the various controversies between the Quakers and other Christian bodies. I have now been for about twenty-five years an attached member of the Church of England, but I still retain a warm friendship and regard for many members of the Society of Friends. I say thus much about myself to show that my opinions on this subject have not been hastily or superficially formed, and to serve as an apology to EIRIONNACH for assuring him that what he calls "the only book that has ever appeared which unveils Quakerism" is a gross caricature, and abounds in fictions. If EIRIONNACH had had the same opportunities for obtaining correct information that I have had, I have no doubt he would be of the same opinion.

To any one, however, who is desirous of seeing a very able and fairly written defence of Quakerism in its *present* phase (for it is just now undergoing [considerable transformation), I would recommend the perusal of a little book just published by Bell and Daldy, entitled *Charles and Josiah, or Friendly Conversations between a Churchman and a Quaker*. One peculiar recommendation of this work is, that it is mainly a genuine dialogue, the part of Charles being written by a layman, and revised by a clergyman of the church of England; while that of Josiah was, in a great degree, written by a Quaker, in consultation with some of the leading members of his own community.

HIBERNO-CATHOLICUS.

BARON (3rd S. i. 403.)—I cannot agree with MR. KEIGHTLEY, who derives this word from *Wehrmann*. If he had said *Wehr* alone, his derivation might have passed muster, but the *word Mann* certainly does not form part of *baron*, although *baron* originally meant *Man* (Germ. *Mann*). The termination *on* is not a corruption of *Mann*, but a mere ending, which is very common in Engl., Fr., and Span., and is equivalent to the Lat. *O* (as in *pavo*, &c.), and the Ital. *one*. What it originally signified I cannot undertake to say, but there is no reason for supposing that it has any connection with the word *Mann*. The remainder *bar* = the Sansk.* *vira*, Hind. *bir*, Lat. *vir*, Goth. *vair*, Old H. Germ. *Wir*, *Wer*, A.-Sax. *Wer*, Iceland. *ver* (vir, maritus), &c. &c. That *baron* is derived from this source is, I think, indisputably proved by the Span. *varon*, which still means *a male*, *a man of distinction*, and *a baron*.† It is doubtful whether *Wehr* (the first syll. of Wehrmann) old H. Germ. *Wer*, has the same origin. Grimm says it has; Diefenbach thinks it has not. If Grimm is right, then the second syll. of *Wehrmann* would be a translation of the first, just as in *Benson* ‡, *son* is the translation of the first syll. *Ben* (Hebr. בֵּן, *son*).

The *bar* of *baron* may possibly be connected with the Chald. בַּר (bar) *son*, for the same expression which we find in Dan. vii. 13, viz.,

* In Sanskr. *vira* means *man*; *vara*, *husband* (in Germ. also *Mann*.) Comp. Diefenbach's *Vergleichendes Wörterb. d. goth. Spr.*, Bosworth's *Ang.-Sax. Dict.*, and Graff's *Althochdeutscher Sprachschatz*.

† But comp. *Varo*, and *Caro*, which in class. Lat. means *a stupid* MAN, *a blockhead*; in late Lat. *a strong, vigorous man*, and in mid. Lat. *a husband*. The primary meaning of *varo* is said to be *a block of tough, hard wood* (Forcell). Graff gives *bar* (from which he derives *baro*) in Old H. Germ. = *Mann, freier Mann*, and he seems to connect it with the adj. *bar*, which he translates *purus, liber, nudus, vacuus, inanis*, and which = A. S. *bar, bær*, our *bare*, Germ. *baar* (bare, pure). Curiously enough the Heb. בַּר (bar) also means *pure* and (Prov. xiv. 4) perhaps *empty*. The connection between *purity, freedom*, and *emptiness*, is evident. They all imply the *absence* or *want* of something.

‡ Benson is, no doubt, a contraction for *Ben's son*, i.e., the son of Ben, or Benjamin.

בַּר אֱנָשׁ (*son of man*), or, contracted, בַּר נָשׁ (*barnāsh*), is constantly used in Syriac in the sense of *man*.

F. CHANCE.

"RANÆ CANORÆ" (2nd S. xii. 503; 3rd S. i. 434, &c.)—I feel it right to apologise for intruding on your space in again referring to the above unworthy subject; but with reference to your correspondent's (FITZHOPKINS') remarks, I think it only justice to the memory of the late Mr. Wakefield to say, that although he did not imagine himself a poet, yet some of his alterations of Pope's version of Homer are conceived in good taste, and may fairly be called improvements on Pope. And such they certainly were thought by a critic in *Blackwood's Mag.*, who, some thirty years ago, spoke very favourably of them in reviewing Trollope's translation of the *Iliad*, who availed himself of Mr. W.'s alterations, without the slightest acknowledgment; in confirmation of which I find the following remark in the *Monthly Review* for June, 1830:—

"We are sorry to remark, and deem it no more than justice that the fact should be generally known, that Mr. Wakefield has experienced the fate of many other distinguished critics, in having the most valuable of his notes pilfered without acknowledgment by succeeding editors. See some remarks on Trollope's *Ilias Homeri*."

R. W.

MRS. ELIZABETH WHITTLE (3rd S. i. 288.)—The first wife of Sir Stephen Fox, whom Pepys had known when a boy, was Elizabeth, daughter of William Whittle, of London: she died in 1696, and the names of her children will be found in the pedigree of Fox in Hoare's *Modern Wiltshire*, hundred of Alderbury, p. 37. I am not sure that OLD MEM. requires this information, or merely to re-invent Pepys's anagrams. If the latter, I beg his pardon, and will leave the undertaking to those who, as he suggests, have more time and patience.

J. G. N.

PORTRAITS OF ARCHBISHOP CRANMER (3rd S. i. 269, 416.)—The suggestion of N. H. S. that Cranmer, though he had been close shaven in his prosperity, yet allowed his beard to grow during the confinement of his latter days, appears to be confirmed by the following passage in the narrative of his martyrdom, describing his memorable act of burning "his unworthy right hand":—

"When he was bound to the stake, as soon as the fire was kindled, he raised his left hand to heaven, and thrusting out the other, held it in the flames, not removing it, *except once to strook his beard*, till it was quite consumed."

This appears to fortify the idea that the bearded portrait of Cranmer may truly represent him as he appeared on the last awful trial of his meek and timid but faithful spirit.

JOHN GOUGH NICHOLS.

DAME MARGARET AND GEORGE HALYBURTON (3rd S. i. 347, 418.)—Although unable to identify Dame Margaret Halyburton, I have no doubt Bishop Guthrie refers to the Lady of Pitcar; from which family both George Halyburton, minister of Aberdalgie, and George Halyburton, minister of Perth, and future Bishop of Dunkeld, were descended.

The Lordship of Coupar was erected by James VI., in 1607, out of lands previously pertaining to the abbey of Coupar, in the immediate vicinity of Pitcar, and conferred upon a younger son of the first Lord Balmerino. This Lord Coupar married Margaret, daughter of Sir James Halyburton of Pitcar, and died *s. p.* 1669, the estate and titles devolving upon Lord Balmerino.

Assuming the date of Lord Coupar's death to be correct, I do not know how the title came to be in dispute in 1645.

George Halyburton, minister at Perth, had brought himself into collision with the covenanting party in the church on account of his communications with Montrose, with which party Lord Balmerino exercised a powerful influence, and hence Dame Margaret's appeal.

I shall be much indebted for the particulars so kindly offered by your correspondent regarding George Halyburton of Aberdalgie; or by any information tending to elucidate the connexion between George Halyburton of Perth, and the Pitcar family.

It is to be regretted that, owing to the failure of the title, the history of the Halyburtons is not to be found in the Scottish peerage at the period in question, and any hints upon the subject would be esteemed a favour.

P.S. Did Sir Walter Scott edit a *History of the Halyburtons* (from which he was also descended, and whose arms he quartered with his own arms), and where may a copy of it be seen?* MARION.

TORY (3rd S. i. 390, 437.)—During the reign of Charles II., we find Dryden using the word *Tory* with its present political signification, witness the following passage in his epilogue to "The Duke of Guise," 1683:—

"Damn'd neuters, in their middle way of steering,
Are neither fish, nor flesh, nor good red herring:
Nor Whigs, nor Tories they; nor this nor that;
Not birds, not beasts, but just a kind of bat;
A twilight animal, true to neither cause,
With *Tory* wings, but *Whiggish* teeth and claws."

From the footnote to A. A.'s communication (3rd S. i. 390), it is evident the word must have changed as to its application since the time when Joseph Glanvil's *Sermons* were published, or more correctly written, and the date of Dryden's lines. I should be glad to know the year of issue of the

[* Sir Walter Scott's respect for the worthy barons of Newmains and Dryburgh was testified by his *Memorials of the Haliburtons*, printed for private circulation only in the year 1820, 4to. A copy is in the Grenville Collection, British Museum.—ED.]

said *Sermons**, as it might assist in defining the exact date of the disuse of the word as Fuller quotes it, and likewise the advent of the term as the badge of a political party. W. I. S. H.

I have heard another derivation attributed to the great name of Tory — *Tabhraidh* (Give ye, stand and deliver). The pronunciation of the Irish word has much the same sound as Tory.

H. C. C.

His Grace: Baron (3rd S. i. 466.)—"His Grace" is a title of Lancastrian origin, Henry IV. of England having been the first to assume the style. It would seem to have been derived from the Latin formula, *Dei Gratiâ;* which is found for the first time on coins of Edward III.'s reign, but was in use, though whether as a *clerical* adjunct only I know not, as early as the time of Charlemagne. The title of *Barons*, as applied to the Barons of Exchequer, probably denotes nothing more than the chief *men* presiding over the court: —

"Sir Henry Spelman (*Glossarium*, 1626, in voce *baro*,) regards the word *baron* as a corruption of the Latin *vir;* but it is a distinct Latin word, used by Cicero for instance, and the supposition of corruption is, therefore, unnecessary. The Spanish word *varon*, and the Portuguese *barão*, are slightly varied forms. The radical parts of *vir* and *baro* are probably the same, *b* and *v* being convertible letters. The word *barones* (also written *berones*) first occurs, as far as we know, in the book entitled *De Bello Alexandrino* (cap. 53), where barones are mentioned among the guards of Cassius Longinus in Spain; and the word may possibly be of native Spanish or Gallic origin. The Roman writers, Cicero and Persius, use the word *baro* in a disparaging sense; but this may not have been the primary signification of the word, which might simply mean *man*. But the word had acquired a restricted sense before its introduction into England." — *English Cyclopædia.*

"Baron," says Mr. Fosbroke, "was a term applied among the Romans to the servants of the Equites, but from the time of Augustine noblemen in the service of Princes were so called. Because the Franks, and other northern nations called any man Baron, the word came to signify any man or husband, whence our *Baron* and *Femme* in law. Princes styled their vassals by knight's service *Barons*, because they would distinguish them from other men."

F. Phillott.

Mr. James Bashford (3rd S. i. 454.)—I have this day (13th June) received from the Rector of Syddan, in the county of Meath, a few particulars of the late Mr. James Bashford, which may be acceptable to some of your correspondents. My informant writes as follows: —

"I delayed answering your letter until I could ascertain something correct about Mr. James Bashford. I have been told by a near relative of his, that he was fully 114 years of age; that for two years back, he was not perfectly sound in intellect; that during that time, he was confined to his bed: but that he had a good appetite to the day of his death, which seems to have happened rather unexpectedly. He was reduced to a skeleton. His hair had not turned grey; and up to the period above-mentioned, he was always in good health. He was the son of a Mr. James Bashford, of Donaghmoine, near Carrickmacross [in the county of Monaghan]. In after-life he became wealthy, and held land under the present Lord Justice Blackburne."

His father having been a Protestant, the child's baptism may be on record in the parish register of Donaghmoine. Abuba.

Cutting off with a Shilling (3rd S. i. 331, 477.)—The Rev. Dr. Samuel Annesley (cousin to the first Viscount Valentia) had twenty-four or twenty-five children. By his will (made late in the seventeenth century) he left one shilling to each who should survive him; and directed the residue to be divided among three of them, who were dependent upon him.

Job J. Bardwell Workard, M.A.

Owtherquedaunce (3rd S. i. 467) is merely a form of *outre-cuidance*, presumption, overweening. The "knowledge" of the same passage is our acknowledge. Benj. Easy.

Hon. Wm. Pitt (3rd S. i. 467.)—The author of the pamphlet, about which J. M. inquires, was Mr. James Walker, an advocate at the Scotch Bar, and who latterly was one of the principal clerks of the Court of Session; previous to his appointment to which office, he was sheriff-depute of the county of Wigton. He died in 1856.

The date of the publication was 1810, not 1819, as stated in the Query; and I am old enough to recollect that it was quite understood, at the time, that Mr. Walker was the avowed author. He was a thorough-paced Tory; and the pamphlet was consequently much be-praised by politicians of that party, but I do not think it made much impression on the public mind generally, and it was soon forgotten: nor am I aware that the author, though a most worthy and respectable man, was ever distinguished in the literary world, or favoured it with any subsequent contribution. S.

Bottefang (2nd S. v. 394; xi. 139.)—

"Julius Cæser Bottefang præter singularem in omnibus artibus liberalibus peritiam, femoralia, thoraces, sibi ipsi formabat suebatque; omni instrumento musico non canebat solum egregie, sed et illi melius quam quivis alius artifex conficiebat; penicillio Pictores; acu pingendo Arachnen ipsam provocabat; ut mulierculis, quæ artem illam profitabuntur pudorem incuteret." — *Morhofii Polyhistor*, tom. i. p. 2. Lubec, 1708.

The ballad seems to have been taken from Morhof's account rather than Moreri's. The above extract is not very important, but I send it, partly, because any additional knowledge is of some value where so little is known; but principally, because its insertion will show that replies to old Queries are acceptable. Some readers have

[* Some *Discourses, Sermons, and Remains*, by the Rev. Joseph Glanville. Lond. 1681, 4to.—Ed.]

an impression that a Query which has appeared a year or two becomes antiquated. My own view is that by answers to Queries, old or new, the value of the work is increased. E. N. H.

UNCONSCIOUS PLAGIARISM (3rd S. i. 366.) — Probably both were suggested by the floating hyperbole, the best known instance of which is in *Æn.* vii. 807 : —

> "Illa vel intactæ segetis per summa volaret
> Gramina, nec teneras cursu læsisset aristas";

which Pope has made even more familiar by —

> "Not so when swift Camilla scours the plain,
> Flies o'er th' unbending corn, or skims along the main."

Heyne says it was trite in the time of Virgil:—

"Velocitatis denotationem temere reprehendunt viri docti. Nec illa utique convenit nostris sensibus; sed, quum Maro ea uteretur, *a vetustate quasi per manus erat tradita.*"

He then cites Homer and Apollonius, who had used the thought before Virgil, and many other good writers who followed him. E. H.

RELATIVE VALUE OF MONEY (3rd S. i. 475.) — I am quite aware of the great difference in the prices of articles of food at certain periods, even in neighbouring counties. Indeed it was no unusual circumstance for the magistrates to forbid the transmission of provisions out of their own county. This was done to keep things "good and cheap" among themselves. But allow me to say, that I cannot see why MR. KEIGHTLEY should regard my statement on the value of horses in Shakspeare's time as irrelevant, even if MR. KEIGHTLEY's remarks were confined to the vicinity of London, seeing that I was quoting from the Sessions Rolls of the county of Middlesex; a county which embraces the limits mentioned by him.

As regards horses, cattle, food, rents, &c., it would be easy to show, that money in Shakspeare's time was considerably more than double, or even treble, its present value; but the cost of manufactured articles of dress and household furniture was excessive, in proportion to the cost of the ordinary articles of consumption. This, I think, explains how Shakspeare could have spent so large an income without making any extraordinary show. I gave some illustrations of the prices of such things in the sixteenth century, in a paper in the *Gentleman's Magazine* of January, 1861, also drawn from the county records.

F. SOMNER MERRYWEATHER.

Colney Hatch.

ARTHUR ROSE, LAST PRIMATE OF SCOTLAND (2nd S. xii. 309, 424.) — I am interested in ascertaining whether DACTYL, who sent a Query concerning this prelate in October, 1861, had any *other authority* than Douglas's *Baronage*, for asserting that a daughter of the archbishop married the Rev. *William Smyth, Parson of Moneydie.* His son Dr. James Smyth married the heiress of Athernie, in Fifeshire, and there are three families descended from his daughters and co-heiresses. I have been informed by the head of these families that the Parson of Moneydie married quite another person, viz., Mary, daughter of *James Aitkin, Bishop of Galloway.* Either the Peerage Books, as Douglas, Burke, &c., are wrong, and the information given me is correct, or else we are not so well acquainted with our descent as I believe to be the case. It may be that William Smyth married *twice;* in that case, I should fancy he may have *first* married the Primate's daughter, and *then* Bp. Aitkin's, and had issue by the last. I should like to know more on this point. I may mention, as that part of the Query does not seem to have been answered, that the Rev. Wm. Smyth was son of Patrick Smyth of Braco and Methven, in Perthshire, which family still flourishes, but its present head is *not* descended from the Rev. Wm. Smyth, who is represented only in the female line. Traditionally, the Smyths of Methven connect themselves with the "Fair Maid of Perth." C. H. E. CARMICHAEL.

EPIGRAM ON THE FOUR GEORGES (3rd S. i. 328, 358.)—The version of this epigram given by MR. SOUTHWARD is not quite correct. I think he will admit the superiority of the following: —

> "George the First was always reckoned
> Vile — but viler George the Second;
> And what mortal ever heard
> Any good of George the Third?
> When from earth the Fourth *de*scended,
> God be praised, the Georges ended."

These lines appeared some years ago in the Atlas newspaper with the initials W. S. L. annexed; so, from style and signature, there are good grounds for assuming Landor to be the author. A. DAVISON.

Dublin.

CENTENARIANS (3rd S. i. *passim.*) —

"Dec. 16th, 1753, at 11 in the morning, died the Rev. George Brathwaite of St. Mary's, Carlisle, Curate, aged 110 or 111 years, being Sunday. He retained his memory to the last, and was between 90 and 100 years in the Cathedral. He was blind before he died, and could repeat all the Psalms and Service by heart, except the lessons; could marry, church, christen, &c.; was led in later declining years by his grandson George Dalton, son of Thomas, and always shed tears, or rather tears were always seen in his eyes when the Psalm was read containing the words, 'O that I had wings like a dove, then would I flee away and be at rest.'"

The above is an extract from a family Bible belonging to a member of the Dalton family. The fact is no doubt capable of verification by anybody who will examine the records of St. Mary's, Carlisle. E. F. D. C.

Longevity of Lawyers (3rd S. i. 345.) — Mr. Leake died May 16th, at Thorpe Hall, Essex, aged 89. He graduated at Cambridge in 1794, M.A. 1797, and was senior Master of Arts on the boards of St. John's. See *Camb. Chron.* May 24.

P. J. F. Gantillon.

Nehemiah Rogers (2nd S. xii. 179, &c.) — Several "Notes and Queries" have been made upon persons of this name. I add the following: Edmund Porter, Prebendary of Norwich and Rector of Heveningham, had a daughter Mary, born Sept. 13, baptized September 21, 1628, at Norwich; married to Nehemiah, eldest son of Nehemiah Rogers, Rector of Teye in Essex.

C. J. R.

Nightingales (3rd S. i. 447.)—I observe in a late number a letter signed J. L. G., from Edgbaston, stating that —

"A nightingale has been heard singing in a shrubbery belonging to Edward Peyton, Esq., at Moor Green, near Moseley — a circumstance almost unknown in the neighbourhood, and I believe rarely seen or heard north of Warwick, in this county. I think it rather strange, especially so near to a large town as Birmingham."

In the year 1820, in the month of April, whilst walking down Great Charles Street late at night, I was much surprised at hearing a nightingale singing very sweetly; indeed I heard it upon several occasions, both in the day time and in the night.

I took some pains to trace the unusual visitor, and found it in a garden in the sand pits, and the last time I saw it, I observed it, perched on a tree with a crowd about listening to its sweet notes.

A few days afterwards I heard that the poor bird had been shot. I will hope that the late visitor has not shared its fate! E. C.

London.

Buff and Blue (3rd S. i. 425.)—I believe the uniform worn by the Scotch troops in the service of Gustavus Adolphus was buff and blue; whence those colours came to be regarded as the badges of religious liberty.

I cannot recover my authority for this statement. Perhaps some reader of "N. & Q." will confirm or refute it. S. C.

Epitaph on Durandus (3rd S. i. 380.) — The epitaph quoted by A. A. certainly is not on the beautiful canopied gothic high tomb of Durandus, in the church of Ste. Maria sopra Minerva at Rome. I have a copy of the epitaph (which is a long one), made by myself on the spot, and shall be glad to send it, with the dates and armorial bearings, should it be considered worth inserting.*

F. D. H.

[* We shall be very glad to insert it. — Ed. "N. & Q."]

Charles I. Rings (3rd S. i. 369.) — I possess one of the rings alluded to by E. Priscâ. Fide. The family tradition is that it was given to a maternal ancestor, one of the Fiennes family, by King Charles on the eve of his martyrdom. The portrait, in enamel, is set between two small diamonds; there is no legend at the back, and I am at a loss to know what your correspondent means by "posies."

F. D. H.

Church used by Churchmen and Roman Catholics (3rd S. i. 427.) — It would be curious to ascertain the period when Tichborne church was thus divided. There are some minute church notes given in *Gent. Mag.* April, 1810, p. 305, with a view of the interior; but no mention is made of any peculiar custom. The Roman Catholic family of Tichborne formed the chief residents.

Mackenzie E. C. Walcott, M.A., F.S.A.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Sufferings of the Clergy during the Great Rebellion. By the Rev. John Walker, M.A., *sometime of Exeter College, Oxford, and Rector of St. Mary Major, Exeter. Epitomised by the Author of "The Annals of England."* (J. H. & J. Parker.)

Good comes out of evil. The advantage which the enemies of the Church of England are taking of what they are pleased to designate the Bicentenary Commemoration, and the attention which they are drawing to the so-called "Bartholomew Confessors," have been the means of calling forth this well-timed epitome of the great work of pious, earnest, honest John Walker; which he modestly entitled, *Attempt towards recovering an Account of the Numbers and Sufferings of the Clergy of the Church of England, Heads of Colleges, Fellows, Scholars, &c., who were Sequestered, Harrass'd, &c., in the late Times of the Great Rebellion: occasioned by the Ninth Chapter (now the Second Volume) of Dr. Calamy's "Abridgment of the Life of Mr. Baxter." Together with an Examination of that Chapter.* Walker's closely printed folio, of 700 or 800 pages, is not likely to fall into the hands of many general readers; and the truths to be found in it are, therefore, little likely to be so well known as they ought. The present epitome will, however, well supply its place, and probably tempt many to turn to the original work.

The Leadbeater Papers. The Annals of Ballitore, by Mary Leadbeater, *with a Memoir of the Author. Letters from Edmund Burke heretofore Unpublished; and the Correspondence of Mrs. R. Trench and Rev. George Crabbe with Mary Leadbeater. 2 Vols.* (Bell & Daldy.)

These two little volumes possess considerable and varied interest. Mary Leadbeater, the daughter of Richard Shackleton, Burke's early friend, and the granddaughter of Abraham Shackleton, his schoolmaster, was no ordinary woman. Her many writings on the Irish poor, their virtues, their sufferings, and the best mode of improving their condition, received a practical comment from her endeavours to carry out her views of amelioration: and one part of the present work, her Correspondence with Mrs. Trench, originated in her cooperation with that lady in her endeavours to reclaim a numerous

body of tenantry, on one of her estates, from misery and degradation to comfort and industry. "The Annals of Ballitore" give a curious picture of that Quaker village during half a century; and the hitherto unpublished Letters of Edmund Burke, although they may not contribute much new materials to his biography, will be very acceptable to the admirers of his genius, eloquence, and statesmanship.

A Literal Extension of the Latin Text, and an English Translation of Domesday Book, in relation to the County of Middlesex. To accompany the Fac-simile Copy Photozincographed under the Direction of Col. Sir H. James, R.E. (Vacher & Sons.)

If it be a wise and proper thing to publish in separate counties a fac-simile of that invaluable historical monument, Domesday Book—and of the wisdom and propriety of that proceeding there cannot be a question—it follow that the publication of an extension and translation of the Domesday of each county is equally wise and desirable. Messrs. Vacher, in undertaking this work, are taking the first steps towards securing such a Local History of England as Camden, had he now lived, would himself have contemplated. That the task of *extending* Domesday is a formidable one, any scholar who has tried his hand at it will be the first to admit: and we feel sure that the few who are capable of appreciating the difficulties which the editor of the present volume must have encountered, will be the first to pardon any slight inaccuracies into which he may have fallen. An Index of Places, and an Index of Names, give additional value to the work; which will, we trust, receive such a share of public favour as to encourage Messrs. Vacher to the publication of the other counties.

Isca Silurum; or an Illustrated Catalogue of the Museum of Antiquities at Caerleon. By John Edward Lee, F.S.A., &c. (Longman.)

In this well-digested Catalogue of the various Antiquities, Roman, Celtic, and Mediæval recovered in the neighbourhood of Caerleon, and now preserved in its Museum, we have one of the most perfect Monographs of the archæological riches of one peculiar locality which has ever been published; and when we add that it is illustrated with no less than fifty-two lithographic plates of objects executed by Mr. Lee himself, and that that gentleman has been aided in his endeavours to describe these objects by Mr. Way, Mr. Octavius Morgan, Mr. Franks, Mr. Roach Smith, and many other distinguished antiquaries, it will easily be conceived what a valuable contribution to archæological literature Mr. Lee has presented to students of our national antiquities.

The Cat-Stane, Edinburghshire; Is it not the Tombstone of the Grandfather of Hergist and Horsa? By J. Y. Simpson, M.D., F.R.S.E. (Edinburgh, Neill & Co.)

This interesting pamphlet, in which the author argues with great success that the well-known *Cat-Stone*, near Edinburgh, is the monument of Vetta, the grandfather of Hengist and Horsa, shows that Professor Simpson is no less skilled in the field of archæological research than in that profession of which he is so distinguished a member.

LEECH'S GALLERY.—For season after season has the clever, yet kindly pencil, of John Leech sketched in the pages of our witty contemporary PUNCH, those foibles of our sisters, cousins, wives, sweethearts, and daughters, which make us love them all the more dearly. The series is one of which the men of England may well be proud—one to which future historians of our good Queen may point hereafter as evidence that, under her influence, English beauties were as good as beautiful. A selection of the sketches, enlarged by a new process, and painted in oil by Leech himself, may now be seen at the Egyptian Hall. They are well worth a morning's visit; and many will no doubt, like ourselves, come away with the feeling that, if it be true that John Leech finds his fair sitters under his own roof-tree, a happy man is John Leech.

THE HANDEL FESTIVAL has more than realized our anticipation of it. The Rehearsal on Saturday went off in a way to ensure success. *The Messiah* on Monday was given with a power and brilliancy which has never been equalled. The *Selection* on Wednesday, which contained some magnificent specimens of Handel's secular music, delighted some 15,000 auditors.

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BIBLIOTHECA COOPERIANA.—Portion of Sale Catalogue dated June, 1852, and sold April, 1853, by Messrs. Sotheby & Wilkinson; and a copy of the portion sold July, 1857, *with names and prices;* as well as any Catalogues of portions sold either before or after these dates.

Wanted to borrow by the *Rev. Aiken Irvine*, Five-Miletown, County Tyrone.

Notices to Correspondents.

Among other Articles of interest which will appear in our next Number (the first of a NEW VOLUME*), or in the subsequent Number, will be found —*

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Answers to Correspondents in our next.

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